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Apuleius
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The Complete Works of
APULEIUS

(c. 124 – c. 170 AD)



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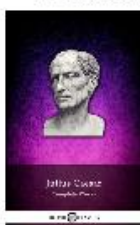
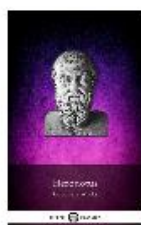
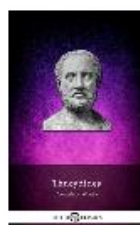


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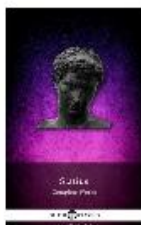
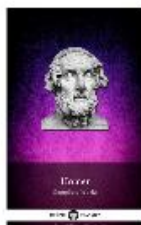
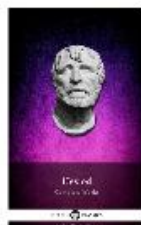
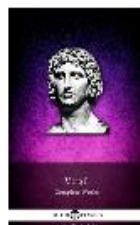
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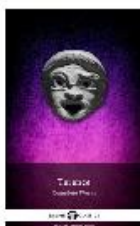
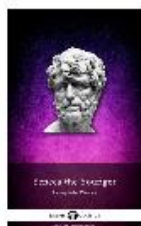
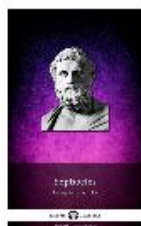
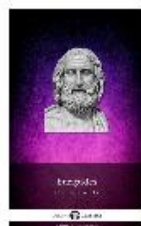
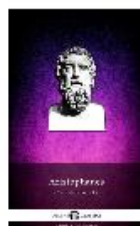
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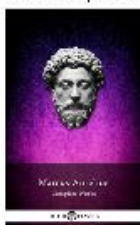
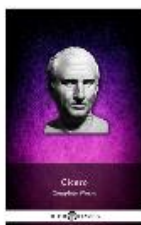
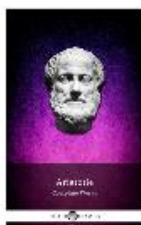
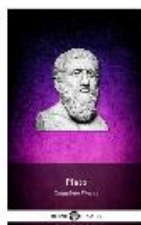
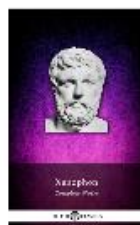
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The Complete Works of
APULEIUS



By Delphi Classics, 2015

The Translations



M'Daourouch, Algeria, ancient Madaurus, a Roman colony in Numidia on the North African coast — Apuleius' birthplace

METAMORPHOSES INTRODUCTION



Apuleius' *Metamorphoses* is the only Roman novel to survive in its entirety. The narrative concerns Lucius, a young man from Madaurus, in ancient Algeria, the birthplace of the author himself, and revolves around the protagonist's insatiable desire to see and practice magic. However, when trying to perform a spell to transform himself into a bird, Lucius is accidentally transformed into an ass. This leads to a journey of many comical adventures, featuring others tale framed within the main narrative. Lucius finally finds salvation through the intervention of the goddess Isis, whose cult he joins.

The date of composition of the *Metamorphoses* remains uncertain. It has variously been considered by scholars as a youthful work, preceding Apuleius' *Apology* of c. 158 AD, while others argue that it is the climax of his literary career, having been written as late as 180 AD. Apuleius adapted his novel from a Greek original of which the author's name is said to be Lucius of Patrae, though the Greek text has been lost. Another similar tale, titled *Lucius or The Ass*, which is of disputed authorship, has been traditionally attributed to Lucian of Samosata, a contemporary of Apuleius. This extant Greek text appears to be an abridgement or epitome of "Lucius of Patrae's" original text. Possibly the original lost story was written by Lucian and the abridged version was later transmitted under his name.

Apuleius' novel opens with a prologue, introducing Lucius, who explains his location, education, and occupation. The narrator journeys to Thessaly on business and while on his journey, he runs into Aristomenes and an unnamed traveller. The unnamed traveller refuses to believe Aristomenes' story. The narrator scolds the unnamed traveller and tells a short story about a sword swallower. He promises Aristomenes a free lunch if he will retell his tale. Lucius believes Aristomenes' tale and becomes more eager to learn about magic. When he arrives at Hypata, where he stays with Milo, a family friend and miser and his wife Pamphile, Photis, Milo's servant, takes Lucius to the baths, after which Lucius goes to the marketplace. There, he buys some fish and runs into his old friend Pytheas, who is now a magistrate. When Lucius returns to Milo's house, his host asks him about his life, his friends and his wanderings.

St. Augustine referred to Apuleius' *Metamorphoses* as 'The Golden Ass' (*Asinus aureus*) and this title is now the most widely used to refer to the novel. The episodic structure inspired the style of numerous picaresque novels in the eighteenth century, including such works as *Tristram Shandy*, *Moll Flanders* and *Tom Jones*. The ancient text is an imaginative, irreverent, and

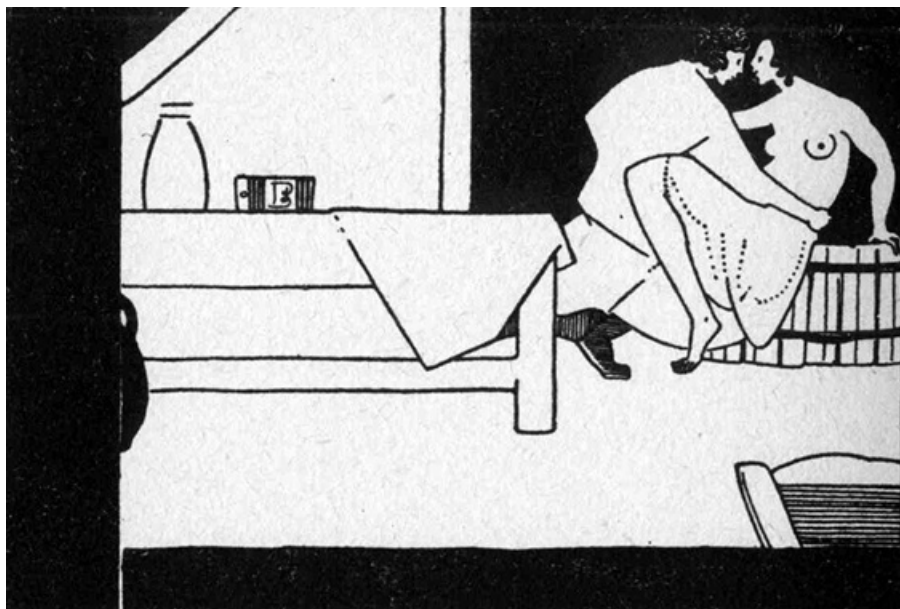
amusing narrative, relating Lucius' ludicrous adventures. Finding himself in Thessaly, the "birthplace of magic," he eagerly seeks an opportunity to see magic being used. His over enthusiasm leads to his accidental transformation into an ass. In this guise, Lucius, as a member of the Roman country aristocracy, is forced to witness and share the miseries of slaves and destitute freemen who are reduced, like Lucius, to being little more than beasts of burden due to their exploitation at the hands of wealthy landowners. Numerous amusing stories, many of which are based on actual folk tales, with their ordinary themes of simple-minded husbands, adulterous wives and cunning lovers, as well as the magical transformations that characterise the novel, are included within the main narrative. The longest of these inclusions is the famous tale of Cupid and Psyche, introduced here for the first time in extant literature.



A 1345 illustration depicting Lucius taking human form



'Psyche and Amor' by William-Adolphe Bouguereau, 1889 — the tale of these two lovers is the novel's most famous feature, as related in Book IV



The wife and her lover, illustrated by Jean de Bosschère — 'The Tale of the Wife's Tub' in Book IX is one of the novel's most amusing tales

METAMORPHOSES: WILLIAM ADLINGTON TRANSLATION, 1566



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DEDICATION

*To the Right Honourable and Mighty Lord, THOMAS EARLE OF SUSSEX,
Viscount Fitzwalter, Lord of Egremont and of Burnell, Knight of the most
noble Order of the Garter, Iustice of the forrests and Chases from Trent
Southward; Captain of the Gentleman Pensioners of the House of the
QUEENE our Sovereigne Lady.*

After that I had taken upon me (right Honourable) in manner of that unlearned and foolish Poet, Cherillus, who rashly and unadvisedly wrought a big volume in verses, of the valiant prowesse of Alexander the Great, to translate this present booke, contayning the Metamorphosis of Lucius Apuleius; being mooved thereunto by the right pleasant pastime and delectable matter therein; I eftsoones consulted with myself, to whom I might best offer so pleasant and worthy a work, devised by the author, it being now barbarously and simply framed in our English tongue. And after long deliberation had, your honourable lordship came to my remembrance, a man much more worthy, than to whom so homely and rude a translation should be presented. But when I again remembred the jesting and sportfull matter of the booke, unfit to be offered to any man of gravity and wisdom, I was wholly determind to make no Epistle Dedicatory at all; till as now of late perswaded thereunto by my friends, I have boldly enterprised to offer the same to your Lordship, who as I trust wil accept the same, than if it did entreat of some serious and lofty matter, light and merry, yet the effect thereof tendeth to a good and vertuous moral, as in the following Epistle to the reader may be declared. For so have all writers in times past employed their travell and labours, that their posterity might receive some fruitfull profit by the same. And therefore the poets feined not their fables in vain, considering that children in time of their first studies, are very much allured thereby to proceed to more grave and deepe studies and disciplines, whereas their mindes would quickly loath the wise and prudent workes of learned men, wherein in such unripe years they take no spark of delectation at all. And not only that profit ariseth to children by such feined fables, but also the vertues of men are covertly thereby commended, and their vices discommended and abhorred. For by the fable of Actaeon, where it is feigned that he saw Diana washing her selfe in a well, hee was immediately turned into an Hart, and so was slain of his own Dogs; may bee meant, That when a man casteth his eyes on the vain and soone fading beauty of the world, consenting thereto in his minde, hee seemeth to bee turned into a brute beast, and so to be slain by the inordinate desire of his owne affects. By Tantalus that stands in the midst of the floud Eridan, having before him a tree laden with pleasant apples, he being neverthelesse always thirsty and hungry, betokeneth the insatiable desires of covetous persons. The fables of Atreus, Thiestes, Tereus and Progne signifieth the wicked and abhominable facts

wrought and attempted by mortall men. The fall of Icarus is an example to proud and arrogant persons, that weeneth to climb up to the heavens. By Mydas, who obtained of Bacchus, that all things which he touched might be gold, is carped the foul sin of avarice. By Phaeton, that unskilfully took in hand to rule the chariot of the Sunne, are represented those persons which attempt things passing their power and capacity. By Castor and Pollux, turned into a signe in heaven called Gemini, is signified, that vertuous and godly persons shall be rewarded after life with perpetuall blisse. And in this feined jest of Lucius Apuleius is comprehended a figure of mans life, ministring most sweet and delectable matter, to such as shall be desirous to reade the same. The which if your honourable lordship shall accept ant take in good part, I shall not onely thinke my small travell and labour well employed, but also receive a further comfort to attempt some more serious matter, which may be more acceptable to your Lordship: desiring the same to excuse my rash and bold enterprise at this time, as I nothing doubt of your Lordships goodness. To whome I beseech Almighty God to impart long life, with encrease of much honour.

From Vniversity Colledge in Oxenforde, the xvij. of September, 1566.

Your Honours most bounden,

WIL. ADLINGTON.

THE LIFE OF LUCIUS APULEIUS BRIEFLY DESCRIBED

LUCIUS APULEIUS African, an excellent follower of Plato his sect, born in Madaura, a Countrey sometime inhabited by the Romans, and under the jurisdiction of Syphax, scituate and lying on the borders of Numidia and Getulia, whereby he calleth himself half a Numidian and half a Getulian: and Sidonius named him the Platonian Madaurence: his father called Theseus had passed all offices of dignity in his countrey with much honour. His mother named Salvia was of such excellent vertue, that she passed all the Dames of her time, borne of an ancient house, and descended from the philosopher Plutarch, and Sextus his nephew. His wife called Prudentila was endowed with as much vertue and riches as any woman might be. Hee himselfe was of an high and comely stature, gray eyed, his haire yellow, and a beautiful personage. He flourished in Carthage in the time of Iolianus Avitus and Cl. Maximus Proconsuls, where he spent his youth in learning the liberall sciences, and much profited under his masters there, whereby not without cause hee calleth himself the Nource of Carthage, and the celestial Muse and venerable mistresse of Africke. Soone after, at Athens (where in times past the well of all doctrine flourished) he tasted many of the cups of the muses, he learned the Poetry, Geometry, Musicke, Logicke, and the universall knowledge of Philosophy, and studied not in vaine the nine Muses, that is to say, the nine noble and royal disciplines.

Immediately after he went to Rome, and studied there the Latine tongue, with such labour and continuall study, that he achieved to great eloquence, and was known and approved to be excellently learned, whereby he might worthily be called Polyhistor, that is to say, one that knoweth much or many things.

And being thus no lesse endued with eloquence, than with singular learning, he wrote many books for them that should come after: whereof part by negligence of times be now intercepted and part now extant, doe sufficiently declare, with how much wisdome and doctrine hee flourished, and with how much vertue hee excelled amongst the rude and barbarous people. The like was Anacharsis amongst the most luskish Scythes. But amongst the Bookes of Lucius Apuleius, which are perished and prevented, howbeit greatly desired as now adayes, one was intituled Banquetting questions, another entreating of the nature of fish, another of the generation of beasts, another containing his Epigrams, another called 'Hermagoras': but such as are now extant are the foure books named 'Floridorum', wherein is contained a flourishing stile, and a savory kind of learning, which delighteth, holdeth, and rejoiceth the reader marvellously; wherein you shall find a great variety of things, as leaping one from another: One excellent and copious Oration, containing all the grace and vertue of the art Oratory, where he cleareth

himself of the crime of art Magick, which was slanderously objected against him by his Adversaries, wherein is contained such force of eloquence and doctrine, as he seemeth to passe and excell himselfe. There is another booke of the god of the spirit of Socrates, whereof St. Augustine maketh mention in his booke of the definition of spirits, and description of men. Two other books of the opinion of Plato, wherein is briefly contained that which before was largely expressed. One booke of Cosmography, comprising many things of Aristotles Meteors. The Dialogue of Trismegistus, translated by him out of Greeke into Latine, so fine, that it rather seemeth with more eloquence turned into Latine, than it was before written in Greeke. But principally these eleven Bookes of the 'Golden Asse', are enriched with such pleasant matter, with such excellency and variety of flourishing tales, that nothing may be more sweet and delectable, whereby worthily they may be intituled The Bookes of the 'Golden Asse', for the passing stile and matter therein. For what can be more acceptable than this Asse of Gold indeed. Howbeit there be many who would rather intitule it 'Metamorphosis', that is to say, a transfiguration or transformation, by reason of the argument and matter within.

THE PREFACE OF THE AUTHOR TO HIS SONNE, FAUSTINUS AND UNTO THE READERS OF THIS BOOK

THAT I to thee some joyous jests
may show in gentle gloze,
And frankly feed thy bended eares
with passing pleasant prose:
So that thou daine in seemly sort
this wanton booke to view,
That is set out and garnisht fine,
with written phrases new.
I will declare how one by hap
his humane figure lost,
And how in brutish formed shape,
his loathed life he tost.
And how he was in course of time
from such a state unfold,
Who eftsoone turn'd to pristine shape
his lot unlucky told.

What and who he was attend a while, and you shall understand that it was even I, the writer of mine own Metamorphosie and strange alteration of figure. Hymettus, Athens, Isthmia, Ephire Tenaros, and Sparta, being fat and fertile soiles (as I pray you give credit to the bookes of more everlasting fame) be places where myne antient progeny and linage did sometime flourish: there I say, in Athens, when I was yong, I went first to schoole. Soone after (as a stranger) I arrived at Rome, whereas by great industry, and without instruction of any schoolmaster, I attained to the full perfection of the Latine tongue. Behold, I first crave and beg your pardon, lest I should happen to displease or offend any of you by the rude and rusticke utterance of this strange and forrein language. And verily this new alteration of speech doth correspond to the enterprised matter whereof I purpose to entreat, I will set forth unto you a pleasant Grecian feast. Whereunto gentle Reader if thou wilt give attendant eare, it will minister unto thee such delectable matter as thou shalt be contented withall.

THE FIRST BOOKE

THE FIRST CHAPTER

How Apuleius riding in Thessaly, fortun'd to fall into company with two strangers, that reasoned together of the mighty power of Witches.

As I fortun'd to take my voyage into Thessaly, about certaine affaires which I had to doe (for there myne auncestry by my mothers side inhabiteth, descended of the line of that most excellent person Plutarch, and of Sextus the Philosopher his Nephew, which is to us a great honour) and after that by much travell and great paine I had passed over the high mountaines and slipperie vallies, and had ridden through the cloggy fallowed fields; perceiving that my horse did wax somewhat slow, and to the intent likewise that I might repose and strengthen my self (being weary with riding) I lighted off my horse, and wiping the sweat from every part of his body, I unbrideled him, and walked him softly in my hand, to the end he might pisse, and ease himself of his weariness and travell: and while he went grazing freshly in the field (casting his head sometimes aside, as a token of rejoycing and gladnesse) I perceived a little before me two companions riding, and so I overtaking them made a third. And while I listened to heare their communication, the one of them laughed and mocked his fellow, saying, Leave off I pray thee and speak no more, for I cannot abide to heare thee tell such absurd and incredible lies; which when I heard, I desired to heare some newes, and said, I pray you masters make me partaker of your talk, that am not so curious as desirous to know all your communication: so shall we shorten our journey, and easily passe this high hill before us, by merry and pleasant talke.

But he that laughed before at his fellow, said againe, Verily this tale is as true, as if a man would say that by sorcery and inchantment the floods might be inforced to run against their course, the seas to be immovable, the aire to lacke the blowing of windes, the Sunne to be restrained from his naturall race, the Moone to purge his skimme upon herbes and trees to serve for sorceries: the starres to be pulled from heaven, the day to be darkened and the dark night to continue still. Then I being more desirous to heare his talke than his companions, sayd, I pray you, that began to tell your tale even now, leave not off so, but tell the residue. And turning to the other I sayd, You perhappes that are of an obstinate minde and grosse eares, mocke and contemme those things which are reported for truth, know you not that it is accounted untrue by the depraved opinion of men, which either is rarely seene, seldome heard, or passeth the capacitie of mans reason, which if it be more narrowly scanned, you shall not onely finde it evident and plaine, but also very easy to be brought to passe.

THE SECOND CHAPTER

How Apuleius told to the strangers, what he saw a jugler do in Athens.

The other night being at supper with a sort of hungry fellowes, while I did greedily put a great morsel of meate in my mouth, that was fried with the flower of cheese and barley, it cleaved so fast in the passage of my throat and stopped my winde in such sort that I was well nigh choked. And yet at Athens before the porch there called Peale, I saw with these eyes a jugler that swallowed up a two hand sword, with a very keene edge, and by and by for a little money that we who looked on gave him, hee devoured a chasing speare with the point downeward. And after that hee had conveyed the whole speare within the closure of his body, and brought it out againe behind, there appeared on the top thereof (which caused us all to marvell) a faire boy pleasant and nimble, winding and turning himself in such sort, that you would suppose he had neither bone nor gristle, and verily thinke that he were the naturall Serpent, creeping and sliding on the knotted staffe, which the god of Medicine is feigned to beare. But turning me to him that began his tale, I pray you (quoth I) follow your purpose, and I alone will give credit unto you, and for your paynes will pay your charges at the next Inne we come unto. To whom he answered Certes sir I thank you for your gentle offer, and at your request I wil proceed in my tale, but first I will sweare unto you by the light of this Sunne that shineth here, that those things shall be true, least when you come to the next city called Thessaly, you should doubt any thing of that which is rife in the mouthes of every person, and done before the face of all men. And that I may first make relation to you, what and who I am, and whither I go, and for what purpose, know you that I am of Egin, travelling these countries about from Thessaly to Etolia, and from Etolia to Boetia, to provide for honey, cheese, and other victuals to sell againe: and understanding that at Hippata (which is the principall city of all Thessaly), is accustomed to be sould new cheeses of exceeding good taste and relish, I fortun'd on a day to go thither, to make my market there: but as it often happeneth, I came in an evill houre; for one Lupus a purveyor had bought and ingrossed up all the day before, and so I was deceived.

Wherefore towards night being very weary, I went to the Baines to refresh my selfe, and behold, I fortun'd to espy my companion Socrates sitting upon the ground, covered with a torn and course mantle; who was so meigre and of so sallow and miserable a countenance, that I scantly knew him: for fortune had brought him into such estate and calamity, that he verily seemed as a common begger that standeth in the streets to crave the benevolence of the passers by. Towards whom (howbeit he was my singular friend and familiar acquaintance, yet half in despaire) I drew nigh and said, Alas my Socrates, what meaneth this? how faireth it with thee? What crime hast thou committed? verily there is great lamentation and weeping for thee at home:

Thy children are in ward by decree of the Provinciaall Judge: Thy wife (having ended her mourning time in lamentable wise, with face and visage blubbered with teares, in such sort that she hath well nigh wept out both her eyes) is constrained by her parents to put out of remembrance the unfortunate losse and lacke of thee at home, and against her will to take a new husband. And dost thou live here as a ghost or hogge, to our great shame and ignominy?

Then he answered he to me and said, O my friend Aristomenus, now perceive I well that you are ignorant of the whirling changes, the unstable forces, and slippery inconstancy of Fortune: and therewithall he covered his face (even then blushing for very shame) with his rugged mantle insomuch that from his navel downwards he appeared all naked.

But I not willing to see him any longer in such great miserie and calamitie, took him by the hand and lifted him up from the ground: who having his face covered in such sort, Let Fortune (quoth he) triumph yet more, let her have her sway, and finish that which shee hath begun. And therewithall I put off one of my garments and covered him, and immediately I brought him to the Baine, and caused him to be anointed, wiped, and the filthy scurfe of his body to be rubbed away; which done, though I were very weary my selfe, yet I led the poore miser to my Inne, where he reposed his body upon a bed, and then I brought him meat and drinke, and so wee talked together: for there we might be merry and laugh at our pleasure, and so we were, untill such time as he (fetching a pittifull sigh from the bottom of his heart, and beating his face in miserable sort), began to say.

THE THIRD CHAPTER

How Socrates in his returne from Macedony to Larissa was spoyled and robbed, and how he fell acquainted with one Meroe a Witch.

Alas poore miser that I am, that for the onely desire to see a game of triall of weapons, am fallen into these miseries and wretched snares of misfortune. For in my returne from Macedonie, wheras I sould all my wares, and played the Merchant by the space of ten months, a little before that I came to Larissa, I turned out of the way, to view the scituation of the countrey there, and behold in the bottom of a deep valley I was suddenly environed with a company of theeves, who robbed and spoiled me of such things as I had, and yet would hardly suffer me to escape. But I beeing in such extremity, in the end was happily delivered from their hands, and so I fortun'd to come to the house of an old woman that sold wine, called Meroe, who had her tongue sufficiently instructed to flattery: unto whom I opened the causes of my long peregrination and careful travell, and of myne unlucky adventure: and after that I had declared to her such things as then presently came to my remembrance, shee gently entertained mee and made mee good cheere; and by and by being pricked with carnall desire, shee brought me to her own bed chamber; whereas I poore miser the very first night of our lying together did purchase to my selfe this miserable face, and for her lodging I gave to her such apparel as the theeves left to cover me withall.

The I understanding the cause of his miserable estate, sayd unto him, In faith thou art worthy to sustaine the most extreame misery and calamity, which hast defiled and maculated thyne owne body, forsaken thy wife traitorously, and dishonoured thy children, parents, and friends, for the love of a vile harlot and old strumpet. When Socrates heard mee raile against Meroe in such sort, he held up his finger to mee, and as halfe abashed sayd, Peace peace I pray you, and looking about lest any body should heare, I pray you (quoth he) I pray you take heed what you say against so venerable a woman as shee is, lest by your intemperate tongue you catch some harm. Then with resemblance of admiration, What (quoth I) is she so excellent a person as you name her to be? I pray you tell me. Then answered hee, Verily shee is a Magitian, which hath power to rule the heavens, to bringe downe the sky, to beare up the earth, to turne the waters into hills and the hills into running waters, to lift up the terrestrial spirits into the aire, and to pull the gods out of the heavens, to extinguish the planets, and to lighten the deepe darknesse of hell. Then sayd I unto Socrates, Leave off this high and mysticall kinde of talke, and tell the matter in a more plaine and simple fashion. Then answered he, Will you hear one or two, or more of her facts which she hath done, for whereas she enforceth not onely the inhabitants of the countrey here, but also the Indians and the Ethiopians the one and the other, and also the Antictons, to love herin most raging sort, such as are but trifles and chips of her

occupation, but I pray you give eare, and I will declare of more greater matters, which shee hath done openly and before the face of all men.

THE FOURTH CHAPTER

How Meroe the Witch turned divers persons into miserable beasts.

In faith Aristomenus to tell you the truth, this woman had a certaine Lover, whom by the utterance of one only word she turned into a Bever, because he loved another woman beside her: and the reason why she transformed him into such a beast is, for that it is his nature, when he perceiveth the hunters and hounds to draw after him, to bite off his members, and lay them in the way, that the hounds may be at a stop when they find them, and to the intent it might so happen unto him (for that he fancied another woman) she turned him into that kind of shape.

Semblably she changed one of her neighbours, being an old man and one that sold wine, into a Frog, in that he was one of her occupation, and therefore she bare him a grudge, and now the poore miser swimming in one of his pipes of wine, and well nigh drowned in the dregs, doth cry and call with an hoarse voice, for his old guests and acquaintance that pass by. Like wise she turned one of the Advocates of the Court (because he pleaded and spake against her in a rightful cause) into a horned Ram, and now the poore Ram is become an Advocate. Moreover she caused, that the wife of a certain lover that she had should never be delivered of her childe, but according to the computation of all men, it is eight yeares past since the poore woman first began to swell, and now shee is encreased so big, that shee seemeth as though she would bring forth some great Elephant: which when it was knowne abroad, and published throughout all the towne, they tooke indignation against her, and ordayned that the next day shee should most cruelly be stoned to death. Which purpose of theirs she prevented by the vertue of her enchantments, and as Medea (who obtained of King Creon but one days respite before her departure) did burn all his house, him, and his daughter: so she, by her conjurations and invocations of spirits, (which she useth in a certaine hole in her house, as shee her selfe declared unto me the next day following) closed all the persons in the towne so sure in their houses, and with such violence of power, that for the space of two dayes they could not get forth, nor open their gates nor doore, nor break downe their walls, whereby they were enforced by mutuall consent to cry unto her, and to bind themselves strictly by oaths, that they would never afterwards molest or hurt her: and moreover, if any did offer her any injury they would be ready to defend her. Whereupon shee, mooved by their promises, and stirred by pittie, released all the towne. But shee conveyed the principal Author of this ordinance about midnight, with all his house, the walls, the ground, and the foundation, into another towne, distant from thence an hundred miles, scituate and beeing on the top of an high hill, and by reason thereof destitute of water, and because the edifices and houses were so nigh built together, that it was not possible for the house to stand there, she threw it downe before the gate of the towne. Then I spake and said O my friend Socrates you have

declared unto me many marvellous things and strange chances, and moreover stricken me with no small trouble of minde, yea rather with great feare, lest the same old woman using the like practice, should fortune to heare all our communication. Wherefore let us now sleepe, and after that we have taken our rest, let us rise betimes in the morning, and ride away hence before day, as far as we can possible.

THE FIFTH CHAPTER

How Socrates and Aristomenus slept together in one Chamber, and how they were handled by Witches.

In speaking these words, and devising with my selfe of our departing the next morrow, lest Meroe the witch should play by us as she had done by divers other persons, it fortuned that Socrates did fall asleepe, and slept very soundly, by reason of his travell and plenty of meat and wine wherewithall hee had filled him selfe. Wherefore I closed and barred fast the doores of the chamber, and put my bed behinde the doore, and so layed mee downe to rest. But I could in no wise sleepe, for the great feare which was in my heart, untill it was about midnight, and then I began to slumber. But alas, behold suddenly the chamber doores brake open, and locks, bolts, and posts fell downe, that you would verily have thought that some Theeves had been presently come to have spoyled and robbed us. And my bed whereon I lay being a truckle bed, fashioned in forme of a Cradle, and one of the feet broken and rotten, by violence was turned upside downe, and I likewise was overwhelmed and covered lying in the same. Then perceived I in my selfe, that certaine affects of the minde by nature doth chance contrary. For as teares oftentimes trickle downe the cheekes of him that seeth or heareth some joyfull newes, so I being in this fearfull perplexity, could not forbear laughing, to see how of Aristomenus I was made like unto a snail [in] his shell. And while I lay on the ground covered in this sort, I peeped under the bed to see what would happen. And behold there entred in two old women, the one bearing a burning torch, and the other a sponge and a naked sword; and so in this habit they stood about Socrates being fast asleep. Then shee which bare the sword sayd unto the other, Behold sister Panthia, this is my deare and sweet heart, which both day and night hath abused my wanton youthfulness. This is he, who little regarding my love, doth not only defame me with reproachfull words, but also intendeth to run away. And I shall be forsaken by like craft as Vlysses did use, and shall continually bewaile my solitarinesse as Calipso. Which said, shee pointed towards mee that lay under the bed, and shewed me to Panthia. This is hee, quoth she, which is his Counsellor, and perswadeth him to forsake me, and now being at the point of death he lieth prostrate on the ground covered with his bed, and hath seene all our doings, and hopeth to escape scot-free from my hands, but I will cause that hee will repente himselfe too late, nay rather forthwith, of his former intemperate language, and his present curiosity. Which words when I heard I fell into a cold sweat, and my heart trembled with feare, insomuch that the bed over me did likewise rattle and shake. Then spake Panthia unto Meroe and said, Sister let us by and by teare him in pieces or tye him by the members, and so cut them off. Then Meroe (being so named because she was a Taverner, and loved wel good wines) answered, Nay rather let him live, and bury the corpse of this poore wretch in some hole of the

earth; and therewithall shee turned the head of Socrates on the other side and thrust her sword up to the hilts into the left part of his necke, and received the bloud that gushed out, into a pot, that no drop thereof fell beside: which things I saw with mine own eyes, and as I thinke to the intent that she might alter nothing that pertained to sacrifice, which she accustomed to make, she thrust her hand down into the intrals of his body, and searching about, at length brought forth the heart of my miserable companion Socrates, who having his throat cut in such sort, yeelded out a dolefull cry, and gave up the ghost. Then Panthia stopped up the wide wound of his throat with the Sponge and said, O sponge sprung and made of the sea, beware that thou not passe by running river. This being said, one of them moved and turned up my bed, and then they strid over mee, and clapped their buttocks upon my face, and all bepissed mee until I was wringing wet. When this was over they went their wayes, and the doores closed fast, the posts stood in their old places, and the lockes and bolts were shut againe. But I that lay upon the ground like one without soule, naked and cold, and wringing wet with pisse, like to one that were more than half dead, yet reviving my selfe, and appointed as I thought for the Gallowes, began to say Alasse what shall become of me to morrow, when my companion shall be found murthered here in the chamber? To whom shall I seeme to tell any similitude of truth, when as I shall tell the trueth in deed? They will say, If thou wert unable to resist the violence of the women, yet shouldest thou have cried for help; Wouldst thou suffer the man to be slaine before thy face and say nothing? Or why did they not slay thee likewise? Why did they spare thee that stood by and saw them commit that horrible fact? Wherefore although thou hast escaped their hands, yet thou shalt not escape ours. While I pondered these things with my selfe the night passed on, and so I resolved to take my horse before day, and goe forward on my journey.

Howbeit the wayes were unknown to me, and thereupon I tooke up my packet, unlocked and unbarred the doors, but those good and faithfull doores which in the night did open of their owne accord, could then scantily be opened with their keyes. And when I was out I cried, O sirrah Hostler where art thou? Open the stable doore for I will ride away by and by. The Hostler lying behinde the stable doore upon a pallet, and half asleepe, What (quoth hee) doe you not know that the wayes be very dangerous? What meane you to rise at this time of night? If you perhaps guilty of some heynous crime, be weary of your life, yet thinke you not that we are such Sots that we will die for you. Then said I, It is well nigh day, and moreover, what can theeves take from him that hath nothing? Doest thou not know (Foole as thou art) if thou be naked, if ten Gyants should assaile thee, they could not spoyle or rob thee? Whereunto the drowsie Hostler half asleepe, and turning on the other side, answered, What know I whether you have murthered your Companion whom you brought in yesternight, or no, and now seeke the means to escape away? O Lord, at that time I remember the earth seemed ready to open, and me thought I saw at hell gate the Dog Cerberus ready to devour mee, and then I

verily beleaved, that Meroe did not spare my throat, mooved with pitty, but rather cruelly pardoned mee to bring mee to the Gallowes. Wherefore I returned to my chamber, and there devised with my selfe in what sort I should finish my life. But when I saw that fortune should minister unto mee no other instrument than that which my bed profered me, I said, O bed, O bed, most dear to me at this present, which hast abode and suffered with me so many miseries, judge and arbiter of such things as were done here this night, whome onely I may call to witnesse for my innocency, render (I say) unto me some wholesome weapon to end my life, that am most willing to dye. And therewithal I pulled out a piece of the rope wherewith the bed was corded, and tyed one end thereof about a rafter by the window, and with the other end I made a sliding knot, and stood upon my bed, and so put my neck into it, and leaped from the bed, thinking to strangle my selfe and so dye, behold the rope beeing old and rotten burst in the middle, and I fell down tumbling upon Socrates that lay under: And even at that same very time the Hostler came in crying with a loud voyce, and sayd, Where are you that made such hast at midnight, and now lies wallowing abed? Whereupon (I know not whether it was by my fall, or by the great cry of the Hostler) Socrates as waking out of sleepe, did rise up first and sayd, It is not without cause that strangers do speake evill of all such Hostlers, for this Catife in his comming in, and with his crying out, I thinke under a colour to steale away something, hath waked me out of a sound sleepe. Then I rose up joyfull with a merry countenance, saying, Behold good Hostler, my friend, my companion and my brother, whom thou didst falsly affirme to be slaine by mee this night. And therewithall I embraced my friend Socrates and kissed him: but hee smelling the stinke of the pisse wherewith those Haggas had embrued me, thrust me away and sayd, Clense thy selfe from this filthy odour, and then he began gently to enquire, how that noysome sent hapned unto mee. But I finely feigning and colouring the matter for the time, did breake off his talk, and tooke him by the hand and sayd, Why tarry we? Why lose wee the pleasure of this faire morning? Let us goe, and so I tooke up my packet, and payed the charges of the house and departed: and we had not gone a mile out of the Towne but it was broad day, and then I diligently looked upon Socrates throat, to see if I could espy the place where Meroe thrust in her sword: but when I could not perceive any such thing, I thought with my selfe, What a mad man am I, that being overcome with wine yester night, have dreamed such terrible things? Behold I see Socrates is sound, safe and in health. Where is his wound? Where is the Sponge? Where is his great and new cut? And then I spake to him and said, Verily it is not without occasion, that Physitians of experience do affirme, That such as fill their gorges abundantly with meat and drinke, shall dreame of dire and horrible sights: for I my selfe, not tempering my appetite yester night from the pots of wine, did seeme to see this night strange and cruel visions, that even yet I think my self sprinkled and wet with human blood: whereunto Socrates laughing made answer and said, Nay, thou

art not wet with the blood of men, but art embrued with stinking pisse; and verily I dreamed that my throat was cut, and that I felt the paine of the wound, and that my heart was pulled out of my belly, and the remembrance thereof makes me now to feare, for my knees do so tremble that I can scarce goe any further, and therefore I would faine eat somewhat to strengthen and revive my spirits. Then said I, behold here thy breakefast, and therewithall I opened my script that hanged upon my shoulder, and gave him bread and cheese, and we sate downe under a greate Plane tree, and I eat part with him; and while I beheld him eating greedily, I perceived that he waxed meigre and pale, and that his lively colour faded away, insomuch that beeing in great fear, and remembring those terrible furies of whom I lately dreamed, the first morsell of bread that I put in my mouth (that was but very small) did so stick in my jawes, that I could neither swallow it downe, nor yet yeeld it up, and moreover the small time of our being together increased my feare, and what is hee that seeing his companion die in the high-way before his face, would not greatly lament and bee sorry? But when that Socrates had eaten sufficiently hee waxed very thirsty, for indeed he had well nigh devoured a whole Cheese: and behold evill fortune! There was behind the Plane tree a pleasant running water as cleere as Crystal, and I sayd unto him, Come hither Socrates to this water and drinke thy fill. And then he rose and came to the River, and kneeled downe on the side of the banke to drinke, but he had scarce touched the water with lips, when as behold the wound in his throat opened wide, and the Sponge suddenly fell out into the water, and after issued out a little remnant of bloud, and his body being then without life, had fallen into the river, had not I caught him by the leg and so pulled him up. And after that I had lamented a good space the death of my wretched companion, I buried him in the Sands there by the river.

Which done, in great feare I rode through many Outwayes and desert places, and as culpable of the death of Socrates, I forsooke my countrey, my wife, and my children, and came to Etolia where I married another Wife.

This tale told Aristomenus, and his fellow which before obstinately would give no credit unto him, began to say, Verily there was never so foolish a tale, nor a more absurd lie told than this. And then he spake unto me saying, Ho sir, what you are I know not, but your habit and countenance declareth that you should be some honest Gentleman, (speaking to Apuleius) doe you beleeeve this tale? Yea verily (quoth I), why not? For whatsoever the fates have appointed to men, that I beleeeve shall happen. For may things chance unto me and unto you, and to divers others, which beeing declared unto the ignorant be accounted as lies. But verily I give credit unto his tale, and render entire thanks unto him, in that by the pleasant relation thereof we have quickly passed and shortned our journey, and I thinke that my horse was also delighted with the same, and hath brought me to the gate of this city without any paine at all. Thus ended both our talk and our journey, for they two turned on the left hand to the next villages, and I rode into the city.

THE SIXTH CHAPTER

How Apuleius came unto a city named Hipate, and was lodged in one Milos house, and brought him letters from one Demeas of Corinth.

After that those two Companions were departed I entred into the City: where I espied an old woman, of whom I enquired whether that city was called Hipata, or no: Who answered, Yes. Then I demaunded, Whether she knew one Milo an Alderman of the city: Whereat she laughed and said: Verily it is not without cause that Milo is called an Elderman, and accounted as chiefe of those which dwel without the walls of the City. To whom I sayd againe, I pray thee good mother do not mocke, but tell me what manner of man he is, and where he dwelleth. Mary (quoth shee) do you see these Bay windowes, which on one side abut to the gates of the city, and on the other side to the next lane? There Milo dwelleth, very rich both in mony and substance, but by reason of his great avarice and insatiable covetousnes, he is evill spoken of, and he is a man that liveth all by usurie, and lending his money upon pledges. Moreover he dwelleth in a small house, and is ever counting his money, and hath a wife that is a companion of his extreame misery, neither keepeth he more in his house than onely one maid, who goeth apparelled like unto a beggar. Which when I heard, I laughed in my self and thought, In faith my friend Demeas hath served me well, which hath sent me being a stranger, unto such a man, in whose house I shall not bee afearred either of smoke or of the sent of meat; and therewithall I rode to the doore, which was fast barred, and knocked aloud. Then there came forth a maid which said, Ho sirrah that knocks so fast, in what kinde of sort will you borrow money? Know you not that we use to take no gage, unless it be either plate or Jewels? To whom I answered, I pray you maid speak more gently, and tel me whether thy master be within or no? Yes (quoth shee) that he is, why doe you aske? Mary (said I) I am come from Corinth, and have brought him letters from Demeas his friend. Then sayd the Maid, I pray you tarry here till I tell him so, and therewithall she closed fast the doore, and went in, and after a while she returned againe and sayd, My master desireth you to alight and come in. And so I did, whereas I found him sitting upon a little bed, going to supper, and his wife sate at his feet, but there was no meat upon the table, and so by appointment of the maid I came to him and saluted him, and delivered the letters which I had brought from Demeas. Which when hee had read hee sayd, Verily, I thanke my friend Demeas much, in that hee hath sent mee so worthy a guest as you are. And therewithall hee commanded his wife to sit away and bid mee sit in her place; which when I refused by reason of courtesie, hee pulled me by my garment and willed me to sit downe; for wee have (quoth he) no other stool here, nor no other great store of household stuffe, for fear of robbing. Then I according to his commandement, sate down, and he fell in further communication with me and sayd, Verily I doe conjecture by the comly feature of your body, and by the

maidenly shamefastnesse of your face that you are a Gentleman borne, as my friend Demeas hath no lesse declared the same in his letters. Wherefore I pray you take in good part our poore lodging, and behold yonder chamber is at your commaundement, use it as your owne, and if you be contented therewithall, you shall resemble and follow the vertuous qualities of your good father Theseus, who disdained not the slender and poore Cottage of Hecades.

And then he called his maid which was named Fotis, and said, Carry this Gentlemans packet into the chamber, and lay it up safely, and bring water quickly to wash him, and a towel to rub him, and other things necessary, and then bring him to the next Baines, for I know that he is very weary of travell.

These things when I heard, I partly perceived the manners of Milo, and endeavouring to bring my selfe further into his favour, I sayd, Sir there is no need of any of these things, for they have been everywhere ministred unto mee by the way, howbeit I will go into the Baines, but my chiefest care is that my horse be well looked to, for hee brought mee hither roundly, and therefore I pray thee Fotis take this money and buy some hay and oats for him.

THE SEVENTH CHAPTER

How Apuleius going to buy fish, met with his companion Pythias.

When this was done, and all my things brought into the Chamber, I walked towards the Baines; but first I went to the market to buy some victuals for my supper, whereas I saw great plenty of fish set out to be sould: and so I cheapeden part thereof, and that which they at first held at an hundred pence, I bought at length for twenty. Which when I had done, and was departing away, one of myne old acquaintance, and fellow at Athens, named Pithias, fortun'd to passe by, and viewing me at a good space, in the end brought me to his remembrance, and gently came and kissed mee, saying, O my deare friend Lucius, it is a great while past since we two saw one another, and moreover, from the time that wee departed from our Master Vestius, I never heard any newes from you. I pray you Lucius tell me the cause of your peregrination hither. Then I answered and sayd, I will make relation thereof unto you tomorrow: but I pray you tell me, what meaneth these servitors that follow you, and these rods or verges which they beare, and this habit which you wear like unto a magistrate, verily I thinke you have obtained your own desire, whereof I am right glad. Then answered Pithias, I beare the office of the Clerke of the market, and therefore if you will have any pittance for your supper speake and I will purvey it for you. Then I thanked him heartily and sayd I had bought meat sufficient already. But Pithias when hee espied my basket wherein my fish was, tooke it and shaked it, and demanded of me what I had payd for all my Sprouts. In faith (quoth I), I could scarce inforce the fishmonger to sell them for twenty pence. Which when I heard, he brought me backe again into the market, and enquired of me of whom I bought them. I shewed him the old man which sate in a corner, whome by and by, by reason of his office, hee did greatly blame, and sayd, Is it thus you serve and handle strangers, and specially our friends? Wherefore sell you this fish so deare, which is not worth a halfepenny? Now perceive I well, that you are an occasion to make this place, which is the principall city of all Thessaly, to be forsaken of all men, and to reduce it into an uninhabitable Desart, by reasone of your excessive prices of victuals, but assure yourself that you shall not escape without punishment, and you shall know what myne office is, and how I ought to punish such as offend. Then he took my basket and cast the fish on the ground, and commanded one of his Sergeants to tread them under his feet. This done he perswaded me to depart, and sayd that onely shame and reproach done unto the old Caitife did suffice him, So I went away amazed and astonied, towards the Baines, considering with myself and devising of the grace of my companion Pythias. Where when I had well washed and refreshed my body, I returned againe to Milos house, both without money and meat, and so got into my chamber. Then came Fotis immediately unto mee, and said that her master desired me to come to supper. But I not ignorant of Milos

abstinence, prayed that I might be pardoned since as I thought best to ease my wearied bones rather with sleepe and quietnesse, than with meat. When Fotis had told this to Milo, he came himselfe and tooke mee by the hand, and while I did modestly excuse my selfe, I will not (quoth he) depart from this place, until such time as you shall goe with me: and to confirm the same, hee bound his words with an oath, whereby he enforced me to follow him, and so he brought me into his chamber, where hee sate him downe upon the bed, and demaunded of mee how his friend Demeas did, his wife, his children, and all his family: and I made answer to him every question, specially hee enquired the causes of my peregrination and travell, which when I had declared, he yet busily demanded of the state of my Countrey, and the chief magistrates there, and principally of our Lievtenant and Viceroy; who when he perceived that I was not only wearied by travell, but also with talke, and that I fell asleep in the midst of my tale, and further that I spake nothing directly or advisedly, he suffered me to depart to my chamber. So scaped I at length from the prating and hungry supper of this rank old man, and being compelled by sleepe and not by meat, and having supped only with talke, I returned into my chamber, and there betooke me to my quiet and long desired rest.

THE SECOND BOOKE

THE EIGHTH CHAPTER

How Apuleius fortun'd to meet with his Cousin Byrrhena.

As soone as night was past, and the day began to spring, I fortun'd to awake, and rose out of my bed as halfe amazed, and very desirous to know and see some marvellous and strange things, remembring with my selfe that I was in the middle part of all Thessaly, whereas by the common report of all the World, the Sorceries and Inchauntments are most used, I oftentimes repeated with my self the tale of my companion Aristomenus touching the manner of this City, and being mooued by great desire, I viewed the whole scituation thereof, neither was there any thing which I saw there, but that I did beleewe to be the same which it was indeed, but every thing seemed unto me to be transformed and altered into other shapes, by the wicked power of Sorcerie and Inchantment, insomuch that I thought that the stones which I found were indurate, and turned from men into that figure, and that the birds which I heard chirping, and the trees without the walls of the city, and the running waters, were changed from men into such kinde of likenesses. And further I thought that the Statues, Images and Walls could goe, and the Oxen and other brute beasts could speake and tell strange newes, and that immediately I should see and heare some Oracles from the heavens, and from the gleed of the Sun. Thus being astonied or rather dismayed and vexed with desire, knowing no certaine place whither I intended to go, I went from street to street, and at length (as I curiously gazed on every thing) I fortun'd unwares to come into the market place, whereas I espied a certaine woman, accompanied with a great many servants, towards whom I drew nigh, and viewed her garments beset with gold and pretious stone, in such sort that she seemed to be some noble matron. And there was an old man which followed her, who as soon as he espied me, said to himself, Verily this is Lucius, and then he came and embraced me, by and by he went unto his mistresse and whispered in her eare, and came to mee againe saying, How is it Lucius that you will not salute your deere Cousin and singular friend? To whom I answered, Sir I dare not be so bold as to take acquaintance of an unknown woman. Howbeit as halfe ashamed I drew towards her, and shee turned her selfe and sayd, Behold how he resembleth the very same grace as his mother Salvia doth, behold his countenance and stature, agreeing thereto in each poynt, behold his comely state, his fine slendernes, his Vermilion colour, his haire yellow by nature, his gray and quicke eye, like to the Eagle, and his trim and comely gate, which do sufficiently prove him to be the naturall childe of Salvia. And moreover she sayd, O Lucius, I have nourished thee with myne owne proper hand: and why not? For I am not onely of kindred to thy mother by blood, but also by nourice, for wee both descended of the line of Plutarch, lay in one belly, sucked the same paps, and were brought up together in one house. And further there is no other difference betweene us two, but that she is

married more honourably than I: I am the same Byrrhena whom you have often heard named among your friends at home: wherefore I pray you to take so much pains as to come with me to my house, and use it as your owne. At whose words I was partly abashed and sayd, God forbid Cosin that I should forsake myne Host Milo without any reasonable cause; but verily I will, as often as I have occasion to passe by thy house, come and see how you doe. And while we were talking thus together, little by little wee came to her house, and behold the gates of the same were very beautifully set with pillars quadrangle wise, on the top wherof were placed carved statues and images, but principally the Goddess of Victory was so lively and with such excellencie portrayed and set forth, that you would have verily have thought that she had flyed, and hovered with her wings hither and thither. On the contrary part, the image of the Goddess Diana was wrought in white marble, which was a marvellous sight to see, for shee seemed as though the winde did blow up her garments, and that she did encounter with them that came into the house. On each side of her were Dogs made of stone, that seemed to menace with their fiery eyes, their pricked eares, their bended nosethrils, their grinning teeth in such sort that you would have thought they had bayed and barked. An moreover (which was a greater marvel to behold) the excellent carver and deviser of this worke had fashioned the dogs to stand up fiercely with their former feet, and their hinder feet on the ground ready to fight. Behinde the back of the goddess was carved a stone in manner of a Caverne, environed with mosse, herbes, leaves, sprigs, green branches and bowes, growing in and about the same, insomuch that within the stone it glistered and shone marvellously, under the brim of the stone hanged apples and grapes carved finely, wherein Art envying Nature, shewed her great cunning. For they were so lively set out, that you would have thought if Summer had been come, they might have bin pulled and eaten; and while I beheld the running water, which seemed to spring and leap under the feet of the goddess, I marked the grapes which hanged in the water, which were like in every point to the grapes of the vine, and seemed to move and stir by the violence of the streame. Moreover, amongst the branches of the stone appeared the image of Acteon: and how that Diana (which was carved within the same stone, standing in the water) because he did see her naked, did turne him into an hart, and so he was torne and slaine of his owne hounds. And while I was greatly delighted with the view of these things, Byrrhena spake to me and sayd, Cousin all things here be at your commandement. And therewithall shee willed secretly the residue to depart: who being gone she sayd, My most deare Cousin Lucius, I do sweare by the goddess Diana, that I doe greatly tender your safety, and am as carefull for you as if you were myne owne naturall childe, beware I say, beware of the evil arts and wicked allurements of that Pamphiles who is the wife of Milo, whom you call your Host, for she is accounted the most chief and principall Magitian and Enchantresse living, who by breathing out certain words and charmes over bowes, stones and other frivolous things, can throw

down all the powers of the heavens into the deep bottome of hell, and reduce all the whole world againe to the old Chaos. For as soone as she espieth any comely yong man, shee is forthwith stricken with his love, and presently setteth her whole minde and affection on him. She soweth her seed of flattery, she invades his spirit and intangleth him with continuall snares of unmeasurable love.

And then if any accord not to her filthy desire, or if they seeme loathsome in her eye, by and by in the moment of an houre she turneth them into stones, sheep or some other beast, as her selfe pleaseth, and some she presently slayeth and murthereth, of whom I would you should earnestly beware. For she burneth continually, and you by reason of your tender age and comely beauty are capable of her fire and love.

Thus with great care Byrrhena gave me in charge, but I (that always coveted and desired, after that I had heard talk of such Sorceries and Witchcrafts, to be experienced in the same) little esteemed to beware of Pamphiles, but willingly determined to bestow my money in learning of that art, and now wholly to become a Witch. And so I waxed joyful, and wringing my selfe out of her company, as out of linkes or chaines, I bade her farewell, and departed toward the house of myne host Milo, by the way reasoning thus with my selfe: O Lucius now take heed, be vigilant, have a good care, for now thou hast time and place to satisfie thy desire, now shake off thy childishnesse and shew thy selfe a man, but especially temper thy selfe from the love of thyne hostesse, and abstain from violation of the bed of Milo, but hardly attempt to winne the maiden Fotis, for she is beautifull, wanton and pleasant in talke. And soone when thou goest to sleepe, and when shee bringeth you gently into thy chamber, and tenderly layeth thee downe in thy bed, and lovingly covereth thee, and kisseth thee sweetly, and departeth unwillingly, and casteth her eyes oftentimes backe, and stands still, then hast thou a good occasion ministred to thee to prove and try the mind of Fotis. Thus while I reasoned to myselfe I came to Milos doore, persevering still in my purpose, but I found neither Milo nor his wife at home.

THE NINTH CHAPTER

How Apuleius fell in love with Fotis.

When I was within the house I found my deare and sweet love Fotis mincing of meat and making pottage for her master and mistresse, the Cupboord was all set with wines, and I thought I smelled the savor of some dainty meats: she had about her middle a white and clean apron, and shee was girded about her body under the paps with a swathell of red silke, and she stirred the pot and turned the meat with her fair and white hands, in such sort that with stirring and turning the same, her loynes and hips did likewise move and shake, which was in my mind a comely sight to see.

These things when I saw I was halfe amazed, and stood musing with my selfe, and my courage came then upon mee, which before was scant. And I spake unto Fotis merrily and sayd, O Fotis how trimmely you can stirre the pot, and how finely, with shaking your buttockes, you can make pottage. The shee beeing likewise merrily disposed, made answer, Depart I say, Miser from me, depart from my fire, for if the flame thereof doe never so little blaze forth, it will burne thee extreamely and none can extinguish the heat thereof but I alone, who in stirring the pot and making the bed can so finely shake my selfe. When she had sayd these words shee cast her eyes upon me and laughed, but I did not depart from thence until such time as I had viewed her in every point. But what should I speak of others, when as I doe accustome abroad to marke the face and haire of every dame, and afterwards delight my selfe therewith privately at home, and thereby judge the residue of their shape, because the face is the principall part of all the body, and is first open to our eyes. And whatsoever flourishing and gorgeous apparell doth work and set forth in the corporal parts of a woman, the same doth the naturall and comely beauty set out in the face. Moreover there be divers, that to the intent to shew their grace and feature, wil cast off their partlets, collars, habiliments, fronts, cornets and krippins, and doe more delight to shew the fairnesse of their skinne, than to deck themselves up in gold and pretious stones. But because it is a crime unto me to say so, and to give no example thereof, know ye, that if you spoyle and cut the haire of any woman or deprive her of the colour of her face, though shee were never so excellent in beauty, though shee were throwne downe from heaven, sprung of the Seas, nourished of the flouds, though shee were Venus her selfe, though shee were waited upon by all the Court of Cupid, though were girded with her beautifull skarfe of Love, and though shee smelled of perfumes and musks, yet if shee appeared bald, shee could in no wise please, no not her owne Vulcanus.

O how well doth a faire colour and a shining face agree with glittering hair! Behold, it encountreth with the beams of the Sunne, and pleaseth the eye marvellously. Sometimes the beauty of the haire resembleth the colour of gold and honey, sometimes the blew plumes and azured feathers about the neckes

of Doves, especially when it is either anointed with the gumme of Arabia, or trimmely tuft out with the teeth of a fine combe, which if it be tyed up in the pole of the necke, it seemeth to the lover that beholdeth the same, as a glasse that yeeldeth forth a more pleasant and gracious comelinesse than if it should be sparsed abroad on the shoulders of the woman, or hang down scattering behind. Finally there is such a dignity in the haire, that whatsoever shee be, though she be never to bravely attyred with gold, silks, pretious stones, and other rich and gorgeous ornaments, yet if her hair be not curiously set forth shee cannot seeme faire. But in my Fotis, her garments unbrast and unlaste increased her beauty, her haire hanged about her shoulders, and was dispersed abroad upon her partlet, and in every part of her necke, howbeit the greater part was trussed upon her pole with a lace. Then I unable to sustain the broiling heat that I was in, ran upon her and kissed the place where she had thus laid her haire. Whereat she turned her face, and cast her rolling eyes upon me, saying, O Scholler, thou hast tasted now both hony and gall, take heed that thy pleasure do not turn unto repentance. Tush (quoth I) my sweet heart, I am contented for such another kiss to be broiled here upon this fire, wherewithall I embraced and kissed her more often, and shee embraced and kissed me likewise, and moreover her breath smelled like Cinnamon, and the liquor of her tongue was like unto sweet Nectar, wherewith when my mind was greatly delighted I sayd, Behold Fotis I am yours, and shall presently dye unlesse you take pittie upon me. Which when I had said she eftsoone kissed me, and bid me be of good courage, and I will (quoth shee) satisfie your whole desire, and it shall be no longer delayed than until night, when as assure your selfe I will come and lie with you; wherfore go your wayes and prepare your selfe, for I intend valiantly and couragiously to encounter with you this night. Thus when we had lovingly talked and reasoned together, we departed for that time.

THE TENTH CHAPTER

How Byrrhena sent victuals unto Apuleius, and how hee talked with Milo of Diophanes, and how he lay with Fotis.

When noone was come, Byrrhena sent to me a fat Pigge, five hennes, and a flagon of old wine. Then I called Fotis and sayd, Behold how Bacchus the egger and stirrer of Venery, doth offer him self of his owne accord, let us therefore drink up this wine, that we may prepare our selves and get us courage against soone, for Venus wanteth no other provision than this, that the Lamp may be all the night replenished with oyle, and the cups with wine. The residue of the day I passed away at the Bains and in banquetting, and towards evening I went to supper, for I was bid by Milo, and so I sate downe at the table, out of Pamphiles sight as much as I could, being mindfull of the commandement of Byrrhena, and sometimes I would cast myne eyes upon her as upon the furies of hell, but I eftsoones turning my face behinde me, and beholding my Fotis ministring at the table, was again refreshed and made merry. And behold when Pamphiles did see the candle standing on the table, she said, Verily wee shall have much raine to morrow. Which when her husband did heare, he demanded of her by what reason she knew it? Mary (quoth shee) the light on the table sheweth the same. Then Milo laughed and said, Verily we nourish a Sybel prophesier, which by the view of a candle doth divine of Celestiall things, and of the Sunne it selfe. Then I mused in my minde and said unto Milo, Of truth it is a good experience and proof of divination. Neither is it any marvell, for although this light is but a small light, and made by the hands of men, yet hath it a remembrance of that great and heavenly light, as of his parent, and doth shew unto us what will happen in the Skies above. For I knew at Corinth a certain man of Assyria, who would give answers in every part of the City, and for the gaine of money would tell every man his fortune, to some he would tel the dayes of their marriages, to others he would tell when they should build, that their edifices should continue. To others, when they should best goe about their affaires. To others, when they should goe by sea or land: to me, purposing to take my journey hither, he declared many things strange and variable. For sometimes hee sayd that I should win glory enough: sometimes he sayd I should write a great Historie: sometimes againe hee sayd that I should devise an incredible tale: and sometimes that I should make Bookes. Whereat Milo laughed againe, and enquired of me, of what stature this man of Assyria was, and what he was named. In faith (quoth I) he is a tall man and somewhat blacke, and hee is called Diophanes. Then sayd Milo, the same is he and no other, who semblably hath declared many things here unto us, whereby hee got and obtained great substance and Treasure.

But the poore miser fell at length into the hands of unpittifull and cruell fortune: For beeing on a day amongst a great assembly of people, to tell the

simple sort their fortune, a certaine Cobler came unto him, and desired him to tel when it should be best for him to take his voyage, the which hee promised to do: the Cobler opened his purse and told a hundred pence to him for his paines. Whereupon came a certaine young gentleman and took Diophanes by the Garment. Then he turning himselfe, embraced and kissed him, and desired the Gentleman, who was one of his acquaintance, to sit downe by him: and Diophanes being astonied with this sudden change, forgot what he was doing, and sayd, O deare friend you are heartily welcome, I pray you when arrived you into these parts? Then answered he, I will tell you soone, but brother I pray you tell mee of your comming from the isle of Euboea, and how you sped by the way? Whereunto Diophanes this notable Assyrian (not yet come unto his minde, but halfe amased) soone answered and sayd, I would to god that all our enemies and evil willers might fall into the like dangerous peregrination and trouble. For the ship where we were in, after it was by the waves of the seas and by the great tempests tossed hither and thither, in great peril, and after that the mast and stern brake likewise in pieces, could in no wise be brought to shore, but sunk into the water, and so we did swim, and hardly escaped to land. And after that, whatsoever was given unto us in recompense of our losses, either by the pittie of strangers, or by the benevolence of our friends, was taken away from us by theeves, whose violence when my brother Arisuatus did assay to resist, hee was cruelly murthered by them before my face. These things when he had sadly declared, the Cobler tooke up his money againe which he had told out to pay for the telling of his fortune, and ran away. The Diophanes comming to himselfe perceived what he had done, and we all that stood by laughed greatly. But that (quoth Milo) which Diophanes did tell unto you Lucius, that you should be happy and have a prosperous journey, was only true. Thus Milo reasoned with me. But I was not a little sorry that I had traird him into such a vaine of talke, that I lost a good part of the night, and the sweete pleasure thereof: but at length I boldly said to Milo, Let Diophanes fare well with his evil fortune, and get againe that which he lost by sea and land, for I verily do yet feel the wearinesse of my travell, whereof I pray you pardon mee, and give me licence to depart to bed: wherewithall I rose up and went unto my chamber, where I found all things finely prepared and the childrens bed (because they should not heare what we did in the night) was removed far off without the chamber doore. The table was all covered with those meats that were left at supper, the cups were filled halfe full with water, to temper and delay the wines, the flagon stood ready prepared, and there lacked nothing that was necessary for the preparation of Venus. And when I was entring into the bed, behold my Fotis (who had brought her mistresse to bed) came in and gave me roses and floures which she had in her apron, and some she threw about the bed, and kissed mee sweetly, and tied a garland about my head, and bespred the chamber with the residue. Which when shee had done, shee tooke a cup of wine and delaid it with hot water, and profered it me to drinke; and before I

had drunk it all off she pulled it from my mouth, and then gave it me againe, and in this manner we emptied the pot twice or thrice together. Thus when I had well replenished my self with wine, and was now ready unto Venery not onely in minde but also in body, I removed my cloathes, and shewing to Fotis my great impatiencie I sayd, O my sweet heart take pittie upon me and helpe me, for as you see I am now prepared unto the battell, which you your selfe did appoint: for after that I felt the first Arrow of cruell Cupid within my breast, I bent my bow very strong, and now feare, (because it is bended so hard) lest my string should breake: but that thou mayst the better please me, undresse thy haire and come and embrace me lovingly: whereupon shee made no long delay, but set aside all the meat and wine, and then she unapparelled her selfe, and unattired her haire, presenting her amiable body unto me in manner of faire Venus, when shee goeth under the waves of the sea. Now (quoth shee) is come the houre of justing, now is come the time of warre, wherefore shew thy selfe like unto a man, for I will not retyre, I will not fly the field, see then thou bee valiant, see thou be couragious, since there is no time appointed when our skirmish shall cease. In saying these words shee came to me to bed, and embraced me sweetly, and so wee passed all the night in pastime and pleasure, and never slept until it was day: but we would eftsoones refresh our wearinesse, and provoke our pleasure, and renew our venery by drinking of wine. In which sort we pleasantly passed away many other nights following.

THE ELEVENTH CHAPTER

How Apuleius supped with Byrrhena, and what a strange tale Bellephoron told at the table.

It fortuned on a day, that Byrrhena desired me earnestly to suppe with her; and shee would in no wise take any excusation. Whereupon I went to Fotis, to aske counsell of her as of some Divine, who although she was unwilling that I should depart one foot from her company, yet at length shee gave me license to bee absent for a while, saying, Beware that you tarry not long at supper there, for there is a rabblement of common Barrettors and disturbers of the publique peace, that rove about in the streets and murther all such as they may take, neither can law nor justice redress them in any case. And they will the sooner set upon you, by reason of your comelinesse and audacity, in that you are not afeared at any time to walke in the streets.

Then I answered and sayd, Have no care of me Fotis, for I esteeme the pleasure which I have with thee, above the dainty meats that I eat abroad, and therefore I will returne againe quickly. Neverthelesse I minde not to come without company, for I have here my sword, wherby I hope to defend my selfe.

And so in this sort I went to supper, and behold I found in Byrrhena's house a great company of strangers, and the chiefe and principall of the city: the beds made of Citron and Ivory, were richly adorned and spread with cloath of gold, the Cups were garnished pretiously, and there were divers other things of sundry fashion, but of like estimation and price: here stood a glasse gorgeously wrought, there stood another of Christall finely painted. There stood a cup of glittering silver, and there stood another of shining gold, and here was another of amber artificially carved and made with pretious stones. Finally, there was all things that might be desired: the Servitors waited orderly at the table in rich apparell, the pages arrayed in silke robes, did fill great gemmes and pearles made in the forme of cups, with excellent wine. Then one brought in Candles and Torches, and when we were set down and placed in order, we began to talke, to laugh, and to be merry. And Byrrhena spake unto mee and sayd, I pray you Cousine how like you our cuntry? Verily I think there is no other City which hath the like Temples, Baynes, and other commodities which we have here. Further we have abundance of household stuffe, we have pleasure, we have ease, and when the Roman merchants arrive in this City they are gently and quietly entertained, and all that dwell within this province (when they purpose to solace and repose themselves) do come to this city. Whereunto I answered, Verily (quoth I) you tell truth, for I can finde no place in all the world which I like better than this, but I greatly feare the blind inevitable trenches of witches, for they say that the dead bodies are digged out of their graves, and the bones of them that are burnt be stollen away, and the toes and fingers of such as are slaine are cut off, and afflict and torment such as live. And the old Witches as soone as they

heare of the death of any person, do forthwith goe and uncover the hearse and spoyle the corpse, to work their inchantments. Then another sitting at the table spake and sayd, In faith you say true, neither yet do they spare or favor the living. For I know one not farre hence that was cruelly handled by them, who being not contented with cutting off his nose, did likewise cut off his eares, whereat all the people laughed heartily, and looked at one that sate at the boords end, who being amased at their gazing, and somewhat angry withall, would have risen from the table, had not Byrrhena spake unto him and sayd, I pray thee friend Bellerophon sit still and according to thy accustomed curtesie declare unto us the losse of thy nose and eares, to the end that my cousin Lucius may be delighted with the pleasantnes of the tale. To whom he answered, Madam in the office of your bounty shall prevaile herein, but the insolencie of some is not to be supported. This hee spake very angerly: But Byrrhena was earnest upon him, and assured him hee should have no wrong at any mans hand. Whereby he was inforced to declare the same, and so lapping up the end of the Table cloath and carpet together, hee leaned with his elbow thereon, and held out three forefingers of his right hand in manner of an orator, and sayd, When I was a young man I went unto a certaine city called Milet, to see the games and triumphs there named Olympia, and being desirous to come into this famous province, after that I had travelled over all Thessaly, I fortun'd in an evil hour to come to the City Larissa, where while I went up and down to view the streets to seeke some reliefe for my poore estate (for I had spent all my money) I espied an old man standing on a stone in the midst of the market place, crying with a loud voice and saying, that if any man would watch a dead corps that night hee should be reasonably rewarded for this paines. Which when I heard, I sayd to one who passed by, What is here to doe? Do dead men use to run away in this Countrey? Then answered he, Hold your peace, for you are but a Babe and a stranger here, and not without cause you are ignorant how you are in Thessaly, where the women Witches bite off by morsels the flesh and faces of dead men, and thereby work their sorceries and inchantments. Then quoth I, In good fellowship tell me the order of this custody and how it is. Marry (quoth he) first you must watch all the night, with your eyes bent continually upon the Corps, never looking off, nor moving aside. For these Witches do turn themselves into sundry kindes of beasts, whereby they deceive the eyes of all men, sometimes they are transformed into birds, sometimes into Dogs and Mice, and sometimes into flies. Moreover they will charme the keepers of the corps asleepe, neither can it be declared what meanes and shifts these wicked women do use, to bring their purpose to passe: and the reward for such dangerous watching is no more than foure or sixe shillings. But hearken further (for I had well nigh forgotten) if the keeper of the dead body doe not render on the morning following, the corps whole and sound as he received the same, he shall be punished in this sort: That is, if the corps be diminished or spoyled in any part of his face, hands or toes, the same shall be diminished

and spoyled in the keeper. Which when I heard him I tooke a good heart, and went unto the Crier and bid him cease, for I would take the matter in hand, and so I demanded what I should have. Marry (quoth he) a thousand pence, but beware I say you young man, that you do wel defend the dead corps from the wicked witches, for hee was the son of one of the chieftest of the city. Tush (sayd I) you speak you cannot tell what, behold I am a man made all of iron, and have never desire to sleepe, and am more quicke of sight than Lynx or Argus. I had scarce spoken these words, when he tooke me by the hand and brought mee to a certaine house, the gate whereof was closed fast, so that I went through the wicket, then he brought me into a chamber somewhat darke, and shewed me a Matron cloathed in mourning vesture, and weeping in lamentable wise. And he spake unto her and said, Behold here is one that will enterprise to watch the corpses of your husband this night. Which when she heard she turned her blubbered face covered with haire unto me saying, I pray you good man take good heed, and see well to your office. Have no care (quoth I) so you will give mee any thing above that which is due to be given. Wherewith shee was contented, and then she arose and brought me into a chamber whereas the corps lay covered with white sheets, and shee called seven witnesses, before whom she shewed the dead body, and every part and parcell thereof, and with weeping eyes desired them all to testifie the matter. Which done, she sayd these words of course as follow: Behold, his nose is whole, his eyes safe, his eares without scarre, his lips untouched, and his chin sound: all which was written and noted in tables, and subscribed with the hands of witnesses to confirme the same. Which done I sayd unto the matron, Madam I pray you that I may have all things here necessary. What is that? (quoth she). Marry (quoth I) a great lampe with oyle, pots of wine, and water to delay the same, and some other drinke and dainty dish that was left at supper. Then she shook her head and sayd, Away fool as thou art, thinkest thou to play the glutton here and to looke for dainty meats where so long time hath not been seene any smoke at all? Comcest thou hither to eat, where we should weepe and lament? And therewithall she turned backe, and commanded her maiden Myrrhena to deliver me a lampe with oyle, which when shee had done they closed the chamber doore and departed. Now when I was alone, I rubbed myne eyes, and armed my selfe to keep the corpses, and to the intent I would not sleepe, I began to sing, and so I passed the time until it was midnight, when as behold there crept in a Wesel into the chamber, and she came against me and put me in very great feare, insomuch that I marvelled greatly at the audacity of so little a beast. To whom I said, get thou hence thou whore and hie thee to thy fellowes, lest thou feele my fingers. Why wilt thou not goe? Then incontinently she ranne away, and when she was gon, I fell on the ground so fast asleepe, that Apollo himself could not discern which of us two was the dead corps, for I lay prostrat as one without life, and needed a keeper likewise. At length the cockes began to crow, declaring that it was day: wherewithall I awaked, and being greatly afeard ran to the dead

body with the lamp in my hand, and I viewed him round about: and immediately came in the matron weeping with her Witnesses, and ran to the corps, and eftsoons kissing him, she turned his body and found no part diminished. Then she willed Philodespotus her steward to pay me my wages forthwith. Which when he had done he sayd, We thanke you gentle young man for your paines and verily for your diligence herein we will account you as one of the family. Whereunto I (being joyous of by unhoped gaine, and ratling my money in my hand) did answer, I pray you madam esteeme me as one of your servants, and if you want my service at any time, I am at your commandement. I had not fully declared these words, when as behold all the servants of the house were assembled with weapons to drive me away, one buffeted me about the face, another about the shoulders, some strook me in the sides, some kicked me, and some tare my garments, and so I was handled amongst them and driven from the house, as the proud young man Adonis who was torn by a Bore. And when I was come into the next street, I mused with my selfe, and remembred myne unwise and unadvised words which I had spoken, whereby I considered that I had deserved much more punishment, and that I was worthily beaten for my folly. And by and by the corps came forth, which because it was the body of one of the chiefe of the city, was carried in funeral pompe round about the market place, according to the right of the countrey there. And forthwith stepped out an old man weeping and lamenting, and ranne unto the Biere and embraced it, and with deepe sighes and sobs cried out in this sort, O masters, I pray you by the faith which you professe, and by the duty which you owe unto the weale publique, take pittie and mercy upon this dead corps, who is miserably murdered, and doe vengeance on this wicked and cursed woman his wife which hath committed this fact: for it is shee and no other which hath poysoned her husband my sisters sonne, to the intent to maintaine her whoredome, and to get his heritage. In this sort the old man complained before the face of all people. Then they (astonied at these sayings, and because the thing seemed to be true) cried out, Burne her, burne her, and they sought for stones to throw at her, and willed the boys in the street to doe the same. But shee weeping in lamentable wise, did swear by all the gods, that shee was not culpable of this crime. No quoth the old man, here is one sent by the providence of God to try out the matter, even Zachlas an Egyptian, who is the most principall Prophecier in all this countrey, and who was hired of me for money to reduce the soule of this man from hell, and to revive his body for the triall hereof. And therewithall he brought forth a certaine young man cloathed in linnen rayment, having on his feet a paire of pantofles, and his crowne shaven, who kissed his hands and knees, saying, O priest have mercy, have mercy I pray thee by the Celestiall Planets, by the Powers infernall, by the vertue of the naturall elements, by the silences of the night, by the building of Swallows nigh unto the towne Copton, by the increase of the floud Nilus, by the secret mysteries of Memphis, and by the instruments and trumpets of the Isle Pharos, have mercy I say, and call to life

this dead body, and make that his eyes which he closed and shut, may be open and see. Howbeit we meane not to strive against the law of death, neither intend we to deprive the earth of his right, but to the end this fact may be knowne, we crave but a small time and space of life. Whereat this Prophet was mooved, and took a certaine herb and layd it three times against the mouth of the dead, and he took another and laid upon his breast in like sort. Thus when hee had done hee turned himself into the East, and made certaine orisons unto the Sunne, which caused all the people to marvell greatly, and to looke for this strange miracle that should happen. Then I pressed in amongst them nigh unto the biere, and got upon a stone to see this mysterie, and behold incontinently the dead body began to receive spirit, his principall veines did moove, his life came again and he held up his head and spake in this sort: Why doe you call mee backe againe to this transitorie life, that have already tasted of the water of Lethe, and likewise been in the deadly den of Styx? Leave off, I pray, leave off, and let me lie in quiet rest. When these words were uttered by the dead corps, the Prophet drew nigh unto the Biere and sayd, I charge thee to tell before the face of all the people here the occasion of thy death: What, dost thou thinke that I cannot by my conjurations call up the dead, and by my puissance torment thy body? Then the corps moved his head again, and made reverence to the people and sayd, Verily I was poisoned by the meanes of my wicked wife, and so thereby yeelded my bed unto an adulterer. Whereat his wife taking present audacity, and reproving his sayings, with a cursed minde did deny it. The people were bent against her sundry wayes, some thought best that shee should be buried alive with her husband: but some said that there ought no credit to be given to the dead body. Which opinion was cleane taken away, by the words which the corps spoke againe and sayd, Behold I will give you some evident token, which never yet any other man knew, whereby you shall perceive that I declare the truth: and by and by he pointed towards me that stood on the stone, and sayd, When this the good Gard of my body watched me diligently in the night, and that the wicked Witches and enchantresses came into the chamber to spoyle mee of my limbes, and to bring such their purpose did transforme themselves into the shape of beasts: and when as they could in no wise deceive or beguile his vigilant eyes, they cast him into so dead and sound a sleepe, that by their witchcraft he seemed without spirit or life. After this they did call me by my name, and never did cease til as the cold members of my body began by little and little and little to revive. Then he being of more lively soule, howbeit buried in sleep, in that he and I were named by one name, and because he knew not that they called me, rose up first, and as one without sence or perseverance passed by the dore fast closed, unto a certain hole, whereas the Witches cut off first his nose, and then his ears, and so that was done to him which was appointed to be done to me. And that such their subtilty might not be perceived, they made him a like paire of eares and nose of wax: wherefore you may see that the poore miser for lucre of a little mony sustained losse of

his members. Which when he had said I was greatly astonished, and minding to prove whether his words were true or no, put my hand to my nose, and my nose fell off, and put my hand to my ears and my ears fell off. Whereat all the people wondered greatly, and laughed me to scorn: but I being stricken in a cold sweat, crept between their legs for shame and escaped away. So I disfigured returned home againe, and covered the losse of myne ears with my long hair, and glewed this clout to my face to hide my shame. As soon as Bellephoron had told his tale, they which sate at the table replenished with wine, laughed heartily. And while they drank one to another, Byrrhena spake to me and said, from the first foundation of this city we have a custome to celebrate the festivall day of the god Risus, and to-morrow is the feast when as I pray you to bee present, to set out the same more honourably, and I would with all my heart that you could find or devise somewhat of your selfe, that might be in honour of so great a god. To whom I answered, verily cousin I will do as you command me, and right glad would I be, if I might invent any laughing or merry matter to please or satisfy Risus withall. Then I rose from the table and took leave of Byrrhena and departed. And when I came into the first street my torch went out, that with great pain I could scarce get home, by reason it was so dark, for fear of stumbling: and when I was well nigh come unto the dore, behold I saw three men of great stature, heaving and lifting at Milos gates to get in: and when they saw me they were nothing afraid, but assailed with more force to break down the doores whereby they gave mee occasion, and not without cause, to thinke that they were strong thieves. Whereupon I by and by drew out my sword which I carried for that purpose under my cloak, and ran in amongst them, and wounded them in such sort that they fell downe dead before my face. Thus when I had slaine them all, I knocked sweating and breathing at the doore til Fotis let me in. And then full weary with the slaughter of those Theeves, like Hercules when he fought against the king Gerion, I went to my chamber and layd me down to sleep.

THE THIRD BOOKE

THE TWELFTH CHAPTER

How Apuleius was taken and put in prison for murther.

When morning was come, and that I was awaked from sleep, my heart burned sore with remembrance of the murther I had committed the night before: and I rose and sate downe on the side of the bed with my legges acrosse, and wringing my hands, I weeped in most miserable sort. For I imagined with my selfe, that I was brought before the Judge in the Judgement place, and that he awarded sentence against me, and that the hangman was ready to lead me to the gallows. And further I imagined and sayd, Alasse what Judge is he that is so gentle or benigne, that will thinke that I am unguilty of the slaughter and murther of these three men. Howbeit the Assyrian Diophanes did firmly assure unto me, that my peregrination and voyage hither should be prosperous. But while I did thus unfold my sorrowes, and greatly bewail my fortune, behold I heard a great noyse and cry at the dore, and in came the Magistrates and officers, who commanded two sergeants to binde and leade me to prison, whereunto I was willingly obedient, and as they led me through the street, all the City gathered together and followed me, and although I looked always on the ground for very shame, yet sometimes I cast my head aside and marvelled greatly that among so many thousand people there was not one but laughed exceedingly. Finally, when they had brought me through all the streets of the city, in manner of those that go in procession, and do sacrifice to mitigate the ire of the gods, they placed mee in the Judgement hall, before the seat of the Judges: and after that the Crier had commanded all men to keep silence, and people desired the Judges to give sentence in the great Theatre, by reason of the great multitude that was there, whereby they were in danger of stifling. And behold the prease of people increased stil, some climed to the top of the house, some got upon the beames, some upon the Images, and some thrust their heads through the windowes, little regarding the dangers they were in, so they might see me.

Then the officers brought mee forth openly into the middle of the hall, that every man might behold me. And after that the Cryer had made a noise, and willed all such that would bring any evidence against me, should come forth, there stept out an old man with a glasse of water in his hand, dropping out softly, who desired that hee might have liberty to speake during the time of the continuance of the water. Which when it was granted, he began his oration in this sort.

THE THIRTEENTH CHAPTER

How Apuleius was accused by an old man, and how he answered for himself.

O most reverend and just Judges, the thing which I propose to declare to you is no small matter, but toucheth the estate and tranquillity of this whole City, and the punishment thereof may be a right good example to others. Wherefore I pray you most venerable Fathers, to whom and every one of whom it doth appertain, to provide for the dignity and safety of the Commonweale, that you would in no wise suffer this wicked Homicide, embrued with the bloud of so many murdered citisens, to escape unpunished. And thinke you not that I am moved thereunto by envy or hatred, but by reason of my office, in that I am captain of the night Watch, and because no man alive should accuse mee to bee remisse in the same I wil declare all the whole matter, orderly as it was done last night.

This night past, when as at our accustomed houre I diligently searched every part of the City, behold I fortun'd to espy this cruell young man drawing out his sword against three Citisens, and after a long combat foughten between them, he murthured one after another miserably: which when hee had done, moved in his conscience at so great a crime hee ran away, and aided by the reason of darknes, slipt into a house, and there lay hidden all night, but by the providence of the Gods, which suffereth no heynous offence to pass unpunished, hee was taken by us this morning before he escaped any further, and so brought hither to your honourable presence to receive his desert accordingly.

So have you here a guilty person, a culpable homicide, and an accused stranger, wherefore pronounce you judgement against this man beeing an alien, when as you would most severely and sharply revenge such an offence found in a known Citisen. In this sort the cruell accuser finished and ended his terrible tale. Then the Crier commanded me to speake, if I had any thing to say for my selfe, but I could in no wise utter any word at all for weeping. And on the other side I esteemed not so much his rigorous accusation, as I did consider myne owne miserable conscience. Howbeit, beeing inspired by divine Audacity, at length I gan say, Verily I know that it is an hard thing for him that is accused to have slaine three persons, to perswade you that he is innocent, although he should declare the whole truth, and confesse the matter how it was indeed, but if your honours will vouchsafe to give me audience, I will shew you, that if I am condemned to die, I have not deserved it as myne owne desert, but that I was mooved by fortune and reasonable cause to doe that fact. For returning somewhat late from supper yester night (beeing well tippled with wine, which I will not deny) and approaching nigh to my common lodging, which was in the house of one Milo a Citisen of this city, I fortun'd to espy three great theeves attempting to break down his walls and gates, and to open the locks to enter in. And when they had removed the dores

out of the hookes, they consulted amongst themselves, how they would handle such as they found in the house. And one of them being of more courage, and of greater stature than the rest, spake unto his fellows and sayd, Tush you are but boyes, take mens hearts unto you, and let us enter into every part of the house, and such as we find asleep let us kill, and so by that meanes we shall escape without danger. Verily ye three Judges, I confess that I drew out my sword against those three Citizens, but I thought it was the office and duty of one that beareth good will to this weale publike, so to doe, especially since they put me in great fear, and assayed to rob and spoyle my friend Milo. But when those cruell and terrible men would in no case run away, nor feare my naked sword, but boldly resist against me, I ran upon them and fought valiantly. One of them which was the captain invaded me strongly, and drew me by the haire with both his hands, and began to beat me with a great stone: but in the end I proved the hardier man, and threw him downe at my feet and killed him. I tooke likewise the second that clasped me about the legs and bit me, and slew him also. And the third that came running violently against me, after that I had stricken him under the stomacke fell downe dead. Thus when I had delivered my selfe, the house, Myne host, and all his family from this present danger, I thought that I should not onely escape unpunished, but also have some great reward of the city for my paines.

Moreover, I that have always been clear and unspotted of crime, and that have esteemed myne innocency above all the treasure of the world, can finde no reasonable cause why upon myne accusation I should be condemned to die, since first I was mooved to set upon the theeves by just occasion. Secondly, because there is none that can affirm, that there hath been at any time either grudge or hatred between us. Thirdly, we were men meere strangers and of no acquaintance. Last of all, no man can prove that I committed that fact for lucre or gaine.

When I had ended my words in this sort, behold, I weeped againe pitteously, and holding up my hands I prayed all the people by the mercy of the Commonweale and for the love of my poore infants and children, to shew me some pittie and favour. And when my hearts were somewhat relented and mooved by my lamentable teares, I called all the gods to witnesse that I was unguilty of the crime, and so to their divine providence, I committed my present estate, but turning my selfe againe, I perceived that all the people laughed exceedingly, and especially my good friend and host Milo. Then thought I with my selfe, Alasse where is faith? Where is remorse of conscience? Behold I am condemned to die as a murtherer, for the safeguard of myne Host Milo and his family. Yet is he not contented with that, but likewise laugheth me to scorne, when otherwise he should comfort and help mee.

THE FOURTEENTH CHAPTER

How Apuleius was accused by two women, and how the slaine bodies were found blowne bladders.

When this was done, out came a woman in the middle of the Theatre arrayed in mourning vesture, and bearing a childe in her armes. And after her came an old woman in ragged robes, crying and howling likewise: and they brought with them the Olive boughs wherewith the three slaine bodies were covered on the Beere, and cried out in this manner: O right Judges, we pray by the justice and humanity which is in you, to have mercy upon these slaine persons, and succour our Widowhood and losse of our deare husbands, and especially this poore infant, who is now an Orphan, and deprived of all good fortune: and execute your justice by order and law, upon the bloud of this Theefe, who is the occasion of all our sorrowes. When they had spoken these words, one of the most antient Judges did rise and say, Touching this murther, which deserveth great punishment, this malefactor himselfe cannot deny, but our duty is to enquire and try out, whether he had Coadjutors to help him. For it is not likely that one man alone could kill three such great and valiant persons, wherefore the truth must be tried out by the racke, and so wee shall learne what other companions he hath, and root out the nest of these mischievous murtherers. And there was no long delay, but according to the custome of Grecia, the fire, the wheele, and many other torments were brought in. Then my sorrow encreased or rather doubled, in that I could not end my life with whole and unperished members. And by and by the old woman, who troubled all the Court with her howling, desired the Judges, that before I should be tormented on the racke, I might uncover the bodies which I had slaine, that every man might see their comely shape and youthfull beauty, and that I might receive condign and worthy punishment, according to the quality of my offence: and therewithall shee made a sign of joy. Then the Judge commanded me forthwith to discover the bodies of the slain, lying upon the beere, with myne own handes, but when I refused a good space, by reason I would not make my fact apparent to the eies of all men, the Sergeant charged me by commandement of the Judges, and thrust me forward to do the same. I being then forced by necessity, though it were against my wil, uncovered the bodies: but O good Lord what a strange sight did I see, what a monster? What sudden change of all my sorrowes? I seemed as though I were one of the house of Proserpina and of the family of death, insomuch that I could not sufficiently expresse the forme of this new sight, so far was I amased and astonied thereat: for why, the bodies of the three slaine men were no bodies, but three blown bladders mangled in divers places, and they seemed to be wounded in those parts where I remembered I wounded the theeves the night before. Whereat the people laughed exceedingly: some rejoyced marvellously at the remembrance thereof, some held their stomackes

that aaked with joy, but every man delighted at this passing sport, so passed out of the theatre. But I from the time that I uncovered the bodies stood stil as cold as ice, no otherwise than as the other statues and images there, neither came I into my right senses, until such time as Milo my Host came and tooke mee by the hand, and with civil violence lead me away weeping and sobbing, whether I would or no. And because that I might be seene, he brought me through many blind wayes and lanes to his house, where he went about to comfort me, beeing sad and yet fearfull, with gentle entreaty of talke. But he could in no wise mitigate my impatiency of the injury which I conceived within my minde. And behold, by and by the Magistrates and Judges with their ensignes entred into the house, and endeavoured to pacify mee in this sort, saying, O Lucius, we are advertised of your dignity, and know the genealogie of your antient lineage, for the nobility of your Kinne doe possesse the greatest part of all this Province: and thinke not that you have suffered the thing wherfore you weepe, to any reproach and ignominy, but put away all care and sorrow out of your minde. For this day, which we celebrate once a yeare in honour of the god Risus, is alwaies renowned with some solemne novel, and the god doth continually accompany with the inventor therof, and wil not suffer that he should be sorrowfull, but pleasantly beare a joyfull face. And verily all the City for the grace that is in you, intend to reward you with great honours, and to make you a Patron. And further that your statue or image may be set up for a perpetuall remembrance.

To whome I answered, As for such benefits as I have received of the famous City of Thessaly, I yeeld and render the most entire thanks, but as touching the setting up of any statues or images, I would wish that they should bee reserved for myne Auntients, and such as are more worthy than I.

And when I had spoken these words somewhat gravely, and shewed my selfe more merry than I was before, the Judges and magistrates departed, and I reverently tooke my leave of them, and bid them farewell. And behold, by and by there came one running unto me in haste, and sayd, Sir, your cousin Byrrhena desireth you to take the paines according to your promise yester night, to come to supper, for it is ready. But I greatly fearing to goe any more to her house in the night, said to the messenger, My friend I pray you tell to my cousine your mistresse, that I would willingly be at her commandement, but for breaking my troth and credit. For myne host Milo enforced me to assure him, and compelled me by the feast of this present day, that I should not depart from his company, wherefore I pray you to excuse, and to defer my promise to another time.

And while I was speaking these words, Milo tooke me by the hand, and led me towards the next Baine: but by the way I went couching under him, to hide my selfe from the sight of men, because I had ministred such an occasion of laughter. And when I had washed and wiped my selfe, and returned home againe, I never remembred any such thing, so greatly was I abashed at the nodding and pointing of every person. Then went I to supper with Milo,

where God wot we fared but meanly. Wherefore feigning that my head did ake by reason of my sobbing and weeping all day, I desired license to depart to my Chamber, and so I went to bed.

THE FIFTEENTH CHAPTER

How Fotis told to Apuleius, what witchcraft her mistresse did use.

When I was a bed I began to call to minde all the sorrowes and griefes that I was in the day before, until such time as my love Fotis, having brought her mistresse to sleepe, came into the chamber, not as shee was wont to do, for she seemed nothing pleasant neither in countenance nor talke, but with sowre face and frowning looke, gan speak in this sort, Verily I confesse that I have been the occasion of all thy trouble this day, and therewith shee pulled out a whippe from under her apron, and delivered it unto mee saying, Revenge thyself upon mee mischievous harlot, or rather slay me.

And thinke you not that I did willingly procure this anguish and sorrow unto you, I call the gods to witnesse. For I had rather myne owne body to perish, than that you should receive or sustaine any harme by my means, but that which I did was by the commandement of another, and wrought as I thought for some other, but behold the unlucky chance fortun'd on you by my evill occasion.

The I, very curious and desirous to know the matter, answered, In faith (quoth I), this most pestilent and evill favoured whip which thou hast brought to scourge thee withal, shal first be broken in a thousand pieces, than it should touch or hurt thy delicate and dainty skin. But I pray you tell me how have you been the cause and mean of my trouble and sorrow? For I dare sweare by the love that I beare unto you, and I will not be perswaded, though you your selfe should endeavour the same, that ever you went to trouble or harm me: perhaps sometimes you imagined an evil thought in your mind, which afterwards you revoked, but that is not to bee deemed as a crime.

When I had spoken these words, I perceived by Fotis eyes being wet with tears and well nigh closed up that shee had a desire unto pleasure and specially because shee embraced and kissed me sweetly. And when she was somewhat restored unto joy shee desired me that shee might first shut the chamber doore, least by the untemperance of her tongue, in uttering any unfitting words, there might grow further inconvenience. Wherewithall shee barred and propped the doore, and came to me againe, and embracing me lovingly about the neck with both her armes, spake with a soft voice and said, I doe greatly feare to discover the privities of this house, and to utter the secret mysteries of my dame. But I have such confidence in you and in your wisdom, by reason that you are come of so noble a line, and endowed with so profound sapience, and further instructed in so many holy and divine things, that you will faithfully keepe silence, and that whatsoever I shall reveale or declare unto you, you would close them within the bottome of your heart, and never discover the same: for I ensure you, the love that I beare unto you, enforceth mee to utter it. Now shal you know all the estate of our house, now shal you know the hidden secrets of my mistres, unto whome the powers

of hel do obey, and by whom the celestial planets are troubled, the gods made weake, and the elements subdued, neither is the violence of her art in more strength and force, than when she espieth some comly young man that pleaseth her fancie, as oftentimes it hapneth, for now she loveth one Boetian a fair and beautiful person, on whom she employes al her sorcerie and enchantment, and I heard her say with mine own ears yester night, that if the Sun had not then presently gon downe, and the night come to minister convenient time to worke her magicall enticements, she would have brought perpetuall darkness over all the world her selfe. And you shall know, that when she saw yester night, this Boetian sitting at the Barbers a polling, when she came from the Baines shee secretly commanded me to gather up some of the haire of his head which lay dispersed upon the ground, and to bring it home. Which when I thought to have done the Barber espied me, and by reason it was bruited though all the City that we were Witches and Enchantresses, he cried out and said, Wil you never leave off stealing of young mens haire? In faith I assure you, unlesse you cease your wicked sorceries, I will complaine to the Justices. Wherewithall he came angrily towards me, and tooke away the haire which I had gathered, out of my apron: which grieved me very much, for I knew my Mistresses manners, that she would not be contented but beat me cruelly.

Wherefore I intended to runne away, but the remembrance of you put alwayes the thought out of my minde, and so I came homeward very sorrowful: but because I would not seeme to come to my mistresse sight with empty hands, I saw a man shearing of blowne goat skinnnes, and the hayre which he had shorne off was yellow, and much resembled the haire of the Boetian, and I tooke a good deale thereof, and colouring of the matter, I brought it to my mistresse. And so when night came, before your return form supper, she to bring her purpose to passe, went up to a high Gallery of her house, opening to the East part of the world, and preparing her selfe according to her accustomed practise, shee gathered together all substance for fumigations, she brought forth plates of mettall carved with strange characters, she prepared the bones of such as were drowned by tempest in the seas, she made ready the members of dead men, as the nosethrills and fingers, shee set out the lumps of flesh of such as were hanged, the blood which she had reserved of such as were slaine and the jaw bones and teeth of willed beasts, then she said certaine charmes over the haire, and dipped it in divers waters, as in Wel water, Cow milk, mountain honey, and other liquor. Which when she had done, she tied and lapped it up together, and with many perfumes and smells threw it into an hot fire to burn. Then by the great force of this sorcerie, and the violence of so many confections, those bodies whose haire was burning in the fire, received humane shape, and felt, heard and walked: And smelling the sent of their owne haire, came and rapped at our doores in stead of Boetius. Then you being well tipled, and deceived by the obscurity of the night, drew out your sword courageously like furious Ajax, and kild not as he

did, whole heard of beastes, but three blowne skinnes, to the intent that I, after the slaughter of so many enemies, without effusion of bloud might embrace and kisse, not an homicide but an Utricide.

Thus when I was pleasantly mocked and taunted by Fotis, I sayd unto her, verily now may I for this atcheived enterprise be numbered as Hercules, who by his valiant prowesse performed the twelve notable Labors, as Gerion with three bodies, and as Cerberus with three heads, for I have slaine three blown goat skinnes. But to the end that I may pardon thee of that thing which though hast committed, perform, the thing which I most earnestly desire of thee, that is, bring me that I may see and behold when thy mistresse goeth about any Sorcery or enchantment, and when she prayeth unto the gods: for I am very desirous to learne that art, and as it seemeth unto mee, thou thy selfe hath some experience in the same. For this I know and plainly feele, That whereas I have always yrked and loathed the embrace of Matrones, I am so stricken and subdued with thy shining eyes, ruddy cheekes, glittering haire, sweet cosses, and lilly white paps, that I have neither minde to goe home, nor to depart hence, but esteeme the pleasure which I shall have with thee this night, above all the joyes of the world. Then (quoth she) O my Lucius, how willing would I be to fulfil your desire, but by reason shee is so hated, she getteth her selfe into solitary places, and out of the presence of every person, when she mindeth to work her enchantments. Howbeit I regarde more to gratify your request, than I doe esteeme the danger of my life: and when I see opportunitie and time I will assuredly bring you word, so that you shal see all her enchantments, but always upon this condition, that you secretly keepe close such things as are done.

Thus as we reasoned together the courage of Venus assailed, as well our desires as our members, and so she unrayed herself and came to bed, and we passed the night in pastime and dalliance, till as by drowsie and unlusty sleep I was constrained to lie still.

THE SIXTEENTH CHAPTER

How Fotis brought Apuleius to see her Mistresse enchant.

On a day Fotis came running to me in great feare, and said that her mistresse, to work her sorceries on such as shee loved, intended the night following to transforme her selfe into a bird, and to fly whither she pleased. Wherefore she willed me privily to prepare my selfe to see the same. And when midnight came she led me softly into a high chamber, and bid me look thorow the chink of a doore: where first I saw how shee put off all her garments, and took out of a certain coffer sundry kindes of Boxes, of the which she opened one, and tempered the ointment therein with her fingers, and then rubbed her body therewith from the sole of the foot to the crowne of the head, and when she had spoken privily with her selfe, having the candle in her hand, she shook the parts of her body, and behold, I perceived a plume of feathers did burgen out, her nose waxed crooked and hard, her nailes turned into clawes, and so she became an Owle. Then she cried and screeched like a bird of that kinde, and willing to proove her force, mooved her selfe from the ground by little and little, til at last she flew quite away.

Thus by her sorcery shee transformed her body into what shape she would. Which when I saw I was greatly astonied: and although I was enchanted by no kind of charme, yet I thought that I seemed not to have the likenesse of Lucius, for so was I banished from my sences, amazed in madnesse, and so I dreamed waking, that I felt myne eyes, whether I were asleepe or no. But when I was come againe to my selfe, I tooke Fotis by the hand, and moved it to my face and said, I pray thee while occasion doth serve, that I may have the fruition of the fruits of my desire, and grant me some of this oyntment. O Fotis I pray thee by thy sweet paps, to make that in the great flames of my love I may be turned into a bird, so I will ever hereafter be bound unto you, and obedient to your commandement. Then said Fotis, Wil you go about to deceive me now, and inforce me to work my own sorrow? Are you in the mind that you will not tarry in Thessaly? If you be a bird, where shall I seek you, and when shall I see you? Then answered I, God forbid that I should commit such a crime, for though I could fly in the aire as an Eagle or though I were the messenger of Jupiter, yet would I have recourse to nest with thee: and I swear by the knot of thy amiable hair, that since the time I first loved thee, I never fancied any other person: moreover, this commeth to my minde, that if by the vertue of the oyntment I shall become an Owle, I will take heed I will come nigh no mans house: for I am not to learn, how these matrons would handle their lovers, if they knew that they were transformed into Owles: Moreover, when they are taken in any place they are nayled upon posts, and so they are worthily rewarded, because it is thought that they bring evill fortune to the house. But I pray you (which I had almost forgotten) to tell me by what meanes when I am an Owle, I shall return to my pristine shape,

and become Lucius againe. Feare not (quoth she) for my mistres hath taught me the way to bring that to passe, neither thinke you that she did it for any good will and favour, but to the end that I might help her, and minister some remedy when she returneth home.

Consider I pray you with your selfe, with what frivolous trifles so marvellous a thing is wrought: for by Hercules I swear I give her nothing else save a little Dill and Lawrell leaves, in Well water, the which she drinketh and washeth her selfe withall. Which when she had spoken she went into the chamber and took a box out of the coffer, which I first kissed and embraced, and prayed that I might [have] good successe in my purpose. And then I put off all my garments, and greedily thrust my hand into the box, and took out a good deale of oyntment and rubbed my selfe withall.

THE SEVENTEENTH CHAPTER

How Apuleius thinking to be turned into a Bird, was turned into an Asse, and how he was led away by Theves.

After that I had well rubbed every part and member of my body, I hovered with myne armes, and moved my selfe, looking still when I should bee changed into a Bird as Pamphiles was, and behold neither feathers nor appearance of feathers did burgen out, but verily my haire did turne in ruggednesse, and my tender skin waxed tough and hard, my fingers and toes losing the number of five, changed into hoofes, and out of myne arse grew a great taile, now my face became monstrous, my nostrils wide, my lips hanging downe, and myne eares rugged with haire: neither could I see any comfort of my transformation, for my members encreased likewise, and so without all helpe (viewing every part of my poore body) I perceived that I was no bird, but a plaine Asse.

The I thought to blame Fotis, but being deprived as wel of language as of humane shape, I looked upon her with my hanging lips and watery eyes. Who as soon as shee espied me in such sort, cried out, Alas poore wretch that I am, I am utterly cast away. The feare I was in, and my haste hath beguiled me, but especially the mistaking of the box, hath deceived me. But it forceth not much, in regard a sooner medicine may be gotten for this than for any other thing. For if thou couldst get a rose and eat it, thou shouldst be delivered from the shape of an Asse, and become my Lucius againe. And would to God I had gathered some garlands this evening past, according to my custome, then thou shouldst not continue an Asse one nights space, but in the morning I shall seek some remedy. Thus Fotis lamented in pittifull sort, but I that was now a perfect asse, and for Lucius a brute beast, did yet retaine the sence and understanding of a man. And did devise a good space with my selfe, whether it were best for me to teare this mischievous and wicked harlot with my mouth, or to kicke and kill her with my heels. But a better thought reduced me from so rash a purpose: for I feared lest by the death of Fotis I should be deprived of all remedy and help. Then shaking myne head, and dissembling myne ire, and taking my adversity in good part, I went into the stable to my owne horse, where I found another asse of Milos, sometime my host, and I did verily think that mine owne horse (if there were any natural conscience or knowledge in brute beasts) would take pitty on me, and profer me lodging for that night: but it chanced far otherwise. For see, my horse and the asse as it were consented together to work my harm, and fearing lest I should eat up their provender, would in no wise suffer me to come nigh the manger, but kicked me with their heels from their meat, which I my self gave them the night before. Then I being thus handled by them, and driven away, got me into a corner of the stable, where while I remembered their uncurtesie, and how on the morrow I should return to Lucius by the help of a Rose, when as I

thought to revenge my selfe of myne owne horse, I fortun'd to espy in the middle of a pillar sustaining the rafters of the stable the image of the goddesse Hippone, which was garnished and decked round about with faire and fresh roses: then in hope of present remedy, I leaped up with my fore feet as high as I could, stretching out my neck, and with my lips coveting to snatch some roses. But in an evill houre I did go about that enterprise, for behold the boy to whom I gave charge of my horse, came presently in, and finding me climbing upon the pillar, ranne fretting towards me and said, How long shall wee suffer this wild Asse, that doth not onely eat up his fellowes meat, but also would spoyle the images of the gods? Why doe I not kill this lame theefe and weake wretch. And therewithall looking about for some cudgel, hee espied where lay a fagot of wood, and chusing out a crabbed truncheon of the biggest hee could finde, did never cease beating of mee poore wretch, until such time as by great noyse and rumbling, hee heard the doores of the house burst open, and the neighbours crying in most lamentable sort, which enforced him being stricken in feare, to fly his way. And by and by a troupe of theeves entred in, and kept every part and corner of the house with weapons. And as men resorted to aid and help them which were within the doores, the theeves resisted and kept them back, for every man was armed with a sword and target in his hand, the glimpses whereof did yeeld out such light as if it had bin day. Then they brake open a great chest with double locks and bolts, wherein was layd all the treasure of Milo, and ransackt the same: which when they had done they packed it up and gave every man a portion to carry: but when they had more than they could beare away, yet were they loth to leave any behind, but came into the stable, and took us two poore asses and my horse, and laded us with greater trusses than wee were able to beare. And when we were out of the house, they followed us with great staves, and willed one of their fellows to tarry behind, and bring them tydings what was done concerning the robbery: and so they beat us forward over great hils out of the way. But I, what with my heavy burden and long journey, did nothing differ from a dead asse: wherefore I determin'd with my self to seek some civil remedy, and by invocation of the name of the prince of the country to be delivered from so many miseries: and on a time I passed through a great faire, I came among a multitude of Greeks, and I thought to call upon the renowned name of the Emperor and say, O Cesar, and cried out aloud O, but Cesar I could in no wise pronounce. The Theeves little regarding my crying, did lay me on and beat my wretched skinne in such sort, that after it was neither apt nor meet to make Sives or Sarces. Howbeit at last Jupiter administred to me an unhop'd remedy. For when we had passed through many townes and villages, I fortun'd to espy a pleasant garden, wherein beside many other flowers of delectable hiew, were new and fresh roses: and being very joyful, and desirous to catch some as I passed by, I drew neerer and neerer: and while my lips watered upon them, I thought of a better advice more profitable for me, lest if from an asse I should become a man, I might fall into the hands of the

theeves, and either by suspition that I were some witch, or for feare that I should utter their theft, I should be slaine, wherefore I abstained for that time from eating of Roses, and enduring my present adversity, I did eat hay as other Asses did.

THE FOURTH BOOKE

THE EIGHTEENTH CHAPTER

How Apuleius thinking to eat Roses, was cruelly beaten by a Gardener, and chased by dogs.

When noone was come, that the broyling heate of the sunne had most power, we turned into a village to certaine of the theeves acquaintance and friends, for verily their meeting and embracing together did give me, poore asse, cause to deeme the same, and they tooke the trusse from my backe, and gave them part of the Treasure which was in it, and they seemed to whisper and tell them that it was stollen goods, and after that we were unladen of our burthens, they let us loose in a medow to pasture, but myne own horse and Miloes Asse would not suffer me to feed there with them, but I must seeke my dinner in some other place.

Wherefore I leaped into a garden which was behinde the stable, and being well nigh perished with hunger, although I could find nothing there but raw and green fallets, yet I filled my hungry guts therewithall abundantly, and praying unto all the gods, I looked about in every place if I could espy any red roses in the gardens by, and my solitary being alone did put me in good hope, that if I could find any remedy, I should presently of an Asse be changed into Lucius out of every mans sight. And while I considered these things, I looked about, and behold I saw a farre off a shadowed valley adjoyning nigh unto a wood, where amongst divers other hearbes and pleasant verdures, me thought I saw bright flourishing Roses of bright damaske colour; and said within my bestaill minde, Verily that place is the place of Venus and the Graces, where secretly glistereth the royall hew, of so lively and delectable a floure. Then I desiring the help of the guide of my good fortune, ranne lustily towards the wood, insomuch that I felt myself that I was no more an Asse, but a swift coursing horse: but my agility and quicknes could not prevent the cruelty of my fortune, for when I came to the place I perceived that they were no roses, neither tender nor pleasant, neither moystened with the heavenly drops of dew, nor celestial liquor, which grew out of the thicket and thornes there. Neither did I perceive that there was any valley at all, but onely the bank of the river, environed with great thick trees, which had long branches like unto lawrell, and bearing a flour without any manner of sent, and the common people call them by the name of Lawrel roses, which be very poyson to all manner of beasts. Then was I so intangled with unhappy fortune that I little esteemed mine own danger, and went willingly to eat of these roses, though I knew them to be present poyson: and as I drew neere I saw a yong man that seemed to be the gardener, come upon mee, and when he perceived that I had devoured all his hearbes in the garden, he came swearing with a great staffe in his hand, and laid upon me in such sort, that I was well nigh dead, but I speedily devised some remedy my self, for I lift up my legs and kicked him with my hinder heels, that I left him lying at the hill foot wel nigh slain, and so I ran away. Incontinently came out his wife, who seeing her husband halfe

dead, cried and howled in pittifull sort, and went toward her husband, to the intent that by her lowd cries shee might purchase to me present destruction. Then all the persons of the town, moved by her noise came forth, and cried for dogs to teare me down. Out came a great company of Bandoes and mastifes, more fit to pul down bears and lions than me, whom when I beheld I thought verily I should presently die: but I turned myself about, and ranne as fast as ever I might to the stable from whence I came. Then the men of the towne called in their dogs, and took me and bound mee to the staple of a post, and scourged me with a great knotted whip till I was well nigh dead, and they would undoubtedly have slaine me, had it not come to passe, that what with the paine of their beating, and the greene hearbes that lay in my guts, I caught such a laske that I all besprinkled their faces with my liquid dung, and enforced them to leave off.

THE NINETEENTH CHAPTER

How Apuleius was prevented of his purpose, and how the Theeves came to their den.

Not long after, the theeves laded us againe, but especially me, and brought us forth of the stable, and when wee had gone a good part of our journey what with the long way, my great burthen, the beating of staves, and my worne hooves, I was so weary that I could scanty go. Then I saw a little before mee a river running with fair water, and I said to myself, Behold, now I have found a good occasion: for I will fall down when I come yonder, and surely I will not rise againe, neither with scourging nor with beating, for I had rather be slaine there presently, than goe any further.

And the cause why I had determined so to doe was this, I thought that the theeves when they did see me so feeble and weake that I could not travell, to the intent they would not stay in their journey, they would take the burthen from my backe and put it on my fellowes, and so for my further punishment to leave me as a prey to the wolves and ravening beasts. But evill fortune prevented so good a consideration; for the other Asse being of the same purpose that I was of, by feigned and coloured wearinesse fell downe first, with all his burthen on the ground as though hee were dead, and he would not rise neither with beating nor with pricking, nor stand upon his legs, though they pulled him by the tail, by his legs, and by his eares: which when the theeves beheld, as without all hope they said one unto another, What should we stand here so long about a dead or rather a stony asse? let us bee gone: and so they tooke his burthen, and divided some to mee, and some to my horse. And then they drew out their swords and cut off his legs, and threw his body from the point of a hill down into a great valley. Then I considering with my selfe of the evill fortune of my poore companion, and purposed now to forget all subtilty and deceit, and to play the good Asse to get my masters favour, for I perceived by their talke that we were come home well nigh at our journeys end. And after that wee had passed over a little hill, we came to our appointed place, and when we were unladen of our burthens, and all things carried in, I tumbled and wallowed in the dust, to refresh my selfe in stead of water. The thing and the time compelleth me to make description of the places, and especially of the den where the theeves did inhabit, I will prove my wit in what I can doe, and the consider you whether I was an Asse in judgement and sence, or no. For first there was an exceeding great hill compassed about with big trees very high, with many turning bottoms full of sharp stones, whereby it was inaccessible. There was many winding and hollow vallies, environed with thickets and thornes, and naturally fortified round about. From the top of the hill ranne a running water as cleare as silver, that watered all the valleyes below, that it seemed like unto a sea inclosed, or a standing floud. Before the denne where was no hill stood an high tower, and at the foot thereof were sheep-coats fenced and walled with clay. Before the

gate of the house were pathes made in stead of wals, in such sort that you could easily judge it to be a very den for theeves, and there was nothing else except a little coat covered with thatch, wherein the theeves did nightly accustome to watch by order, as I after perceived. And when they were all crept into the house, and we were all tied fast with halters at the dore, they began to chide with an old woman there, crooked with age, who had the government and rule of all the house, and said, How is it old witch, old trot, and strumpet, that thou sittest idley all day at home, and having no regard to our perillous labours, hast provided nothing for our suppers, but sittest eating and swilling thyself from morning till night? Then the old woman trembled, and scantly able to speak gan say, Behold my puissant and faithfull masters, you shall have meat and pottage enough by and by: here is first store of bread, wine plenty, filled in cleane rinsed pots, likewise here is hot water prepared to bathe you.

Which when she had said, they put off all their garments and refreshed themselves by the fire. And after they were washed and noynted with oyle, they sate downe at the table garnished with all kind of dainty meats. They were no sooner sate downe, but in came another company of yong men more in number than was before, who seemed likewise to bee Theeves, for they brought in their preyes of gold and silver, Plate, jewels, and rich robes, and when they had likewise washed, they sate among the rest, and served one another by order. Then they drank and eat exceedingly, laughing, crying and making much noyse, that I thought that I was among the tyrannous and wilde Lapithes, Thebans, and Centaures. At length one of them more valiant than the rest, spake in this sort, We verily have manfully conquered the house of Milo of Hippata, and beside all the riches and treasure which by force we have brought away, we are all come home safe, and are increased the more by this horse and this Asse. But you that have roved about in the country of Boetia, have lost your valiante captaine Lamathus, whose life I more regarded than all the treasure which you have brought: and therfore the memory of him shall bee renowned for ever amongst the most noble kings and valiant captains: but you accustome when you goe abroad, like men with ganders hearts to creepe through every corner and hole for every trifle. Then one of them that came last answered, Why are you only ignorant, that the greater the number is, the sooner they may rob and spoyle the house? And although the family be dispersed in divers lodgings, yet every man had rather to defend his own life, than to save the riches of his master: but when there be but a few theeves, then will they not only rather regard themselves, but also their substance, how little or great soever it be. And to the intent you may beleieve me I will shew you an example: wee were come nothing nigh to Thebes, where is the fountain of our art and science, but we learned where a rich Chuffe called Chriseros did dwell, who for fear of offices in the publique wel dissembled his estate, and lived sole and solitary in a small coat, howbeit replenished with abundance of treasure, and went daily in ragged and torn

apparel. Wherefore wee devised with our selves to go to his house and spoyle him of all his riches. And when night came we drew towards the dore, which was so strongly closed, that we could neither move it, nor lift it out of the hooks, and we thought it best not to break it open lest by the noyse we should raise up to our harm the neighbours by. Then our strong and valiant capitaine Lamathus trusting in his own strength and force, thrust in his had through a hole in the dore, and thought to pull back the bolt: but the covetous caitif Chriseros being awake, and making no noise came softly to the dore and caught his hand and with a great naile nailed it fast to the post: which when he had done, he ran up to the high chamber and called every one of his neighbours by name, desiring them to succour him with all possible speed, for his own house was on fire. Then every one for fear of his owne danger came running out to aid him, wherewith we fearing our present peril, knew not what was best to be don, whether wee should leave our companion there, or yeeld ourselves to die with him: but we by his consent devised a better way, for we cut off his arm by the elbow and so let it hang there: then wee bound his wound with clouts, lest we should be traced by the drops of blood: which don we took Lamathus and led him away, for fear we would be taken: but being so nigh pursued that we were in present danger, and that Lamathus could not keepe our company by reason of faintnesse; and on the other side perceiving that it was not for his profit to linger behinde, he spake unto us as a man of singular courage and vertue, desiring us by much entreaty and prayer and by the puissance of the god Mars, and the faith of our confederacy, to deliver his body from torment and miserable captivity: and further he said, How is it possible that so courageous a Capitaine can live without his hand, wherewith he could sometime rob and slay so many people? I would thinke myself sufficiently happy if I could be slaine by one of you. But when he saw that we all refused to commit any such fact, he drew out his sword with his other hand, and after that he had often kissed it, he drove it clean through his body. Then we honoured the corps of so puissant a man, and wrapped it in linnen cloathes and threw it into the sea. So lieth our master Lamathus, buried and did in the grave of water, and ended his life as I have declared. But Alcinus, though he were a man of great enterprise, yet could he not beware by Lamathus, nor voide himselfe from evill fortune, for on a day when he had entred into an old womans house to rob her, he went up into a high chamber, where hee should first have strangled her: but he had more regard to throw down the bags of mony and gold out at a window, to us that stood under; and when he was so greedy that he would leave nothing behinde, he went into the old womans bed where she lay asleep, and would have taken off the coverlet to have thrown downe likewise, but shee awaked, and kneeling on her knees, desired him in this manner: O sir I pray you cast not away such torn and ragged clouts into my neighbours houses, for they are rich enough, and need no such things. Then Alcinus thinking her words to be true, was brought in beleefe, that such things as he had throwne out already, and such things as hee

should throw out after, was not fallen downe to his fellowes, but to other mens houses, wherefore hee went to the window to see, and as hee thought to behold the places round about, thrusting his body out of the window, the old woman marked him wel, and came behind him softly, and though shee had but small strength, yet with sudden force she tooke him by the heeles and thrust him out headlong, and so he fell upon a marvellous great stone and burst his ribs, wherby he vomited and spewed great flakes of blood, and presently died. Then wee threw him to the river likewise, as we had done Lamathus before.

When we had thus lost two of our companions, we liked not Thebes, but marched towards the next city called Platea, where we found a man of great fame called Demochares, that purposed to set forth a great game, where should be a triall of all kind of weapons: hee was come of a good house, marvellous rich, liberall, and wel deserved that which he had and had prepared many showes and pleasures for the Common people, insomuch that there is no man can either by wit or eloquence shew in words his worthy preparations: for first he had provided all sorts of armes, hee greatly delighted in hunting and chasing, he ordained great towers and Tables to move hither and thither: hee made many places to chase and encounter in: he had ready a great number of men and wilde beasts, and many condemned persons were brought from the Judgement place, to try and fight with those beasts. But amongst so great preparations of noble price, he bestowed the most part of his patrimony in buying of Beares, which he nourished to his great cost, and esteemed more than all the other beasts, which either by chasing hee caught himself, or which he dearly bought, or which were given him from divers of his friends.

Howbeit for all his sumptuous cost, hee could not be free from the malicious eyes of envy, for some of them were well nigh dead with too long tying up, some meagre with the broyling heat of the sunne, some languished with lying, but all having sundry diseases, were so afflicted that they died one after another, and there was well nigh none left, in such sort that you might see them lying in the streets pittiously dead. And the common people having no other meat to feed on, little regarding any curiosity, would come forth and fill their bellies with the flesh of the beares. Then by and by Babulus and I devised a pretty sport, wee drew one of the greatest of the Beares to our lodging, as though wee would prepare to eat thereof, where wee flayed of his skinne, and kept his uncles whole, but we medled not with the head, but cut it off by the necke, and so let it hang to the skinne. Then we rased off the flesh from the necke, and cast dust thereon, and set it in the sun to dry.

THE TWENTIETH CHAPTER

How Thrasileon was disguised in a Beares skin, and how he was handled.

When the skin was a drying we made merry with the flesh, and then we devised with our selves, that one of us being more valiant than the rest both in body and courage (so that he would consent thereto) should put on the skin, and feigning that he were a Beare, should be led to Demochares house in the night, by which means we thought to be received and let in. Many were desirous to play the Beare, but especially one Thrasileon of a couragious minde would take this enterprize in hand. Then wee put in into the Beares skin, which him finely in every point, wee buckled it fast under his belly, and covered the seam with the haire, that it might not be seen. After this we made little holes through the bears head, and through his nostrhils and eyes, for Thrasileon to see out and take wind at, in such sort that he seemed a very lively and natural beast: when this was don we went into a cave which we hired for the purpose, and he crept in after like a bear with a good courage. Thus we began our subtilty, and then wee imagined thus, wee feigned letters as though they came from one Nicanor which dwelt in the Country of Thracia, which was of great acquaintance with this Demochares, wherein we wrote, that hee had sent him being his friend, the first fruits of his coursing and hunting. When night was come, which was a meet time for our purpose, we brought Thrasileon and our forged letters and presented them to Demochares. When Demochares beheld this mighty Beare, and saw the liberality of Nicanor his friend, hee commanded his servants to deliver unto us x. crowns, having great store in his coffers. Then (as the novelty of a thing doth accustom to stir mens minds to behold the same) many persons came on every side to see this bear: but Thrasileon, lest they should by curious viewing and prying perceive the truth, ran upon them to put them in feare that they durst not come nigh. The people said, Verily Demochares is right happy, in that after the death of so many beasts, hee hath gotten maugre fortunes head, so goodly a bear. Then Demochares commanded him with all care to be put in the park with all the other beasts: but immediately I spake unto him and said, Sir I pray you take heed how you put a beast tired with the heat of the sun and with long travell, among others which as I hear say have divers maladies and diseases, let him rather lie in some open place in your house nie some water, where he may take air and ease himself, for doe you not know that such kind of beasts do greatly delight to couch under the shadow of trees and hillocks neer pleasant wells and waters? Hereby Demochares admonished, and remembring how many he had before that perished, was contented that we should put the bear where we would. Moreover we said unto him, that we ourselves were determined to lie all night neer the Bear, to look unto him, and to give him meat and drink at his due houre.

Then he answered, Verily masters you need not put yourselves to such

paines, for I have men that serve for nothing but that purpose. So wee tooke leave of him and departed: and when we were come without the gates of the town, we perceived before us a great sepulchre standing out of the highway in a privy and secret place, and thither we went and opened the mouth thereof, whereas we found the sides covered with the corruption of man, and the ashes and dust of his long buried body, wherein we got ourselves to bring our purpose to passe, and having respect to the dark time of night, according to our custome, when we thought that every one was asleepe, we went with our weapons and besieged the house of Demochares round about. Then Thrasileon was ready at hand, and leaped out of the caverne, and went to kill all such as he found asleepe: but when he came to the Porter, he opened the gates and let us in, and then he shewed us a large Counter, wherein we saw the night before a great aboundance of treasure: which when by violence we had broke open, I bid every one of my fellows take as much gold and silver as they could carry away: and beare it to the sepulchre, and still as they carried away I stood at the gate, watching diligently when they would returne. The Beare running about the house, to make such of the family afear'd as fortun'd to wake and come out. For who is he that is so puissant and couragious, that at the ougly sight of so great a monster will not quayle and keep his chamber especially in the night? But when wee had brought this matter to so good a point, there chanced a pittifull case, for as I looked for my companions that should come from the sepulchre, behold there was a Boy of the house that fortun'd to looke out of a window, and espied the Bear running about, and he went and told all the servants of the house. Whereupon incontinently they came forth with Torches, Lanthornes, and other lights, that they might see all the yard over: they came with clubs, speares, naked swords, Greyhounds, and Mastifes to slay the poore beast. Then I during this broyle thought to run away, but because I would see Thrasileon fight with the Dogs, I lay behinde the gate to behold him. And although I might perceive that he was well nigh dead, yet remembred he his owne faithfulness and ours, and valiantly resisted the gaping and ravenous mouths of the hell hounds, so tooke hee in gree the pagiant which willingly he tooke in hand himself, and with much adoe tumbled at length out of the house: but when hee was at liberty abroad yet could he not save himself, for all the dogs of the Streete joynd themselves to the greyhounds and mastifes of the house, and came upon him.

Alas what a pittifull sight it was to see our poore Thrasileon thus environed and compassed with so many dogs that tare and rent him miserably. Then I impatient of so great a misery, ranne in among the prease of people, and ayding him with my words as much as I might, exhorted them all in this manner: O great and extreame mischance, what a pretious and excellent beast have we lost. But my words did nothing prevaile, for there came out a tall man with a speare in his hand, that thrust him cleane through, and afterwards many that stood by drew out their swords, and so they killed him. But verily our good Captaine Thrasileon, the honour of our comfort, received his death

so patiently, that he would not bewray the league betweene us, either by crying, howling, or any other meanes, but being torn with dogs and wounded with weapons, did yeeld forth a dolefull cry, more like unto a beast than a man. And taking his present fortune in good part, with courage and glory enough did finish his life, with such a terror unto the assembly, that no person was hardy until it was day, as to touch him, though hee were starke dead: but at last there came a Butcher more valiant than the rest, who opening the panch of the beast, slit out an hardy and ventrous theefe.

In this manner we lost our Captain Thrasileon, but he left not his fame and honour.

When this was done wee packed up our treasure, which we committed to the sepulchre to keepe, and got out of the bounds of Platea, thus thinking with our selves, that there was more fidelity amongst the dead than amongst the living, by reason that our preyes were so surely kept in the sepulchre. So being wearied with the weight of our burthens, and well nigh tyred with long travell, having lost three of our soldiers, we are come home with these present cheats.

Thus when they had spoken in memory of their slaine companions, they tooke cups of gold, and sung hymns unto the god mars, and layd them downe to sleep. Then the old woman gave us fresh barley without measure, insomuch that my horse fed so abundantly that he might well thinke hee was at some banquet that day. But I that was accustomed to eat bran and flower, thought that but a sower kinde of meate. Wherefore espying a corner where lay loaves of bread for all the house I got me thither and filled my hungry guts therewith.

THE TWENTY-FIRST CHAPTER

How the Theeves stole away a Gentlewoman, and brought her to their den.

When night was come the Theeves awaked and rose up, and when they had buckled on their weapons, and disguised their faces with visards, they departed. And yet for all the great sleep that came upon me, I could in no wise leave eating: and whereas when I was a man I could be contented with one or two loaves at the most, now my huts were so greedy that three panniers full would scantily serve me, and while I considered these things the morning came, and being led to a river, notwithstanding my Assie shamefastnesse I quencht my thirst. And suddenly after, the Theeves returned home carefull and heavy, bringing no burthens with them, no not so much as traffe or baggage, save only a maiden, that seemed by her habit to be some gentlewoman borne, and the daughter of some worthy matron of that country, who was so fair and beautiful, that though I were an Asse, yet I had a great affection for her. The virgin lamented and tare her hair, and rent her garments, for the great sorrow she was in; but the theeves brought her within the cave, and assisted her to comfort in this sort, Weep not fair gentlewoman we pray you, for be you assured we wil do no outrage or violence to your person: but take patience a while for our profit, for necessity and poore estate hath compelled us to do this enterprise: we warrant you that your parents, although they bee covetous, will be contented to give us a great quantity of mony to redeeme and ransome you from our hands.

With such and like flattering words they endeavoured to appease the gentlewoman, howbeit shee would in no case be comforted, but put her head betwixt her knees, and cried pittiously. Then they called the old woman, and commaunded her to sit by the maiden, and pacify her dolor as much as shee might. And they departed away to rob, as they were accustomed to doe, but the virgin would not asswage her griefes, nor mitigate her sorrow by any entreaty of the old woman, but howled and sobbed in such sort, that she made me poore Asse likewise to weepe, and thus she said, Alas can I poore wench live any longer, that am come of so good a house, forsaken of my parents, friends, and family, made a rapine and prey, closed servilely in this stony prison, deprived of all pleasure, wherein I have been brought up, thrown in danger, ready to be rent in pieces among so many sturdy theeves and dreadful robbers, can I (I say) cease from weeping, and live any longer? Thus she cried and lamented, and after she had wearied herself with sorrow and blubbered her face with teares, she closed the windowes of her hollow eyes, and laid her downe to sleepe. And after that she had slept, she rose again like a furious and mad woman, and beat her breast and comely face more that she did before.

Then the old woman enquired the causes of her new and sudden lamentation. To whom sighing in pittifull sort she answered, Alas now I am utterly undone, now am I out of all hope, O give me a knife to kill me, or a

halter to hang me. Whereat the old [woman] was more angry, and severely commanded her to tell her the cause of her sorrow, and why after her sleep, she should renew her dolour and miserable weeping. What, thinke you (quoth she) to deprive our young men of the price of your ransome? No, no therefore cease your crying, for the Theeves doe little esteeme your howling, and if you do not, I will surely burn you alive. Hereat the maiden was greatly feared, and kissed her hand and said, O mother take pittie upon me and my wretched fortune, and give me license a while to speake, for I think I shall not long live, let there be mercy ripe and franke in thy venerable hoare head, and hear the sum of my calamity.

There was a comely young man, who for his bounty and grace was beloved entirely of all the towne, my cousine Germane, and but three years older than I; we two were nourished and brought up in one house, lay under one rooffe, and in one chamber, and at length by promise of marriage, and by consent of our parents we were contracted together. The marriage day was come, the house was garnished with lawrel, and torches were set in every place in the honour of Hymeneus, my espouse was accompanied by his parents, kinsfolke, and friends, and made sacrifices in the temples and publique places. And when my unhappy mother pampered me in her lap, and decked me like a bride, kissing me sweetly, and making me a parent for Children, behold there came in a great multitude of theeves armed like men of warre, with naked swords in their hands, who went not about to doe any harme, neither to take any thing away, but brake into the chamber where I was, and violently tooke me out of my mothers armes, when none of our family would resist for feare.

In this sort was our marriage disturbed, like the marriage of Hyppodame and Perithous. But behold my good mother, now my unhappy fortune is renewed and encreased: For I dreamed in my sleepe, that I was pulled out of our house, out of our chamber, and out of my bed, and that I removed about in solitary and unknowne places, calling upon the name of my unfortunate husband, and how that he, as soone as he perceived that he was taken away, even smelling with perfumes and crowned with garlands, did trace me by the steppes, desiring the aid of the people to assist him, in that his wife was violently stollen away, and as he went crying up and down, one of the theeves mooved with indignation, by reason of his pursuit, took up a stone that lay at his feet, and threw it at my husband and killed him. By the terror of which sight, and the feare of so dreadfull a dreame, I awaked.

Then the old woman rendring out like sighes, began to speake in this sort: My daughter take a good heart unto you, and bee not afear'd at feigned and strange visions and dreams, for as the visions of the day are accounted false and untrue, so the visions of the night doe often change contrary. And to dream of weeping, beating, and killing, is a token of good luck and prosperous change. Whereas contrary to dreame of laughing, carnal dalliance, and good cheere, is a signe of sadnesse, sicknesse, loss of substance, and displeasure. But I will tell thee a pleasant tale, to put away all thy sorrow, and to revive thy

spirits. And so shee began in this manner.

THE MARRIAGE OF CUPID AND PSYCHES

THE TWENTY-SECOND CHAPTER

The most pleasant and delectable tale of the marriage of Cupid and Psyches.

There was sometimes a certaine King, inhabiting in the West parts, who had to wife a noble Dame, by whom he had three daughters exceeding fair: of whom the two elder were of such comly shape and beauty, as they did excell and pass all other women living, whereby they were thought worthily to deserve the praise and commendation of every person, and deservedly to be preferred above the residue of the common sort. Yet the singular passing beauty and maidenly majesty of the youngest daughter did so farre surmount and excell then two, as no earthly creature could by any meanes sufficiently expresse or set out the same.

By reason wherof, after the fame of this excellent maiden was spread about in every part of the City, the Citisens and strangers there beeing inwardly pricked by the zealous affection to behold her famous person, came daily by thousands, hundreths, and scores, to her fathers palace, who was astonied with admiration of her incomparable beauty, did no less worship and reverence her with crosses, signes, and tokens, and other divine adorations, according to the custome of the old used rites and ceremonies, than if she were the Lady Venus indeed, and shortly after the fame was spread into the next cities and bordering regions, that the goddess whom the deep seas had born and brought forth, and the froth of the waves had nourished, to the intent to show her high magnificencie and divine power on earth, to such as erst did honour and worship her, was now conversant among mortall men, or else that the earth and not the sea, by a new concourse and influence of the celestiaall planets, had budded and yeelded forth a new Venus, endued with the floure of virginity.

So daily more and more encreased this opinion, and now is her flying fame dispersed into the next Island, and well nigh unto every part and province of the whole world. Wherupon innumerable strangers resorted from farre Countries, adventuring themselves by long journies on land and by great perils on water, to behold this glorious virgin. By occasion wherof such a contempt grew towards the goddessse Venus, that no person travelled unto the Towne Paphos, nor to the Isle Gyndos, nor to Cythera to worship her. Her ornaments were throwne out, her temples defaced, her pillowes and cushions torne, her ceremonies neglected, her images and Statues uncrowned, and her bare altars unswept, and fowl with the ashes of old burnt sacrifice. For why, every person honoured and worshipped this maiden in stead of Venus, and in the morning at her first comming abroad offered unto her oblations, provided banquets, called her by the name of Venus, which was not Venus indeed, and in her honour presented floures and garlands in most reverend fashion.

This sudden change and alteration of celestial honour, did greatly inflame and kindle the love of very Venus, who unable to temper her selfe from indignation, shaking her head in raging sort, reasoned with her selfe in this manner, Behold the originall parent of all these elements, behold the Lady Venus renowned throughout all the world, with whome a mortall maiden is joyned now partaker of honour: my name registred in the city of heaven is prophaned and made vile by terrene absurdities. If I shall suffer any mortall creature to present my Majesty on earth, or that any shall beare about a false surmised shape of her person, then in vaine did Paris the sheeheard (in whose judgement and competence the great Jupiter had affiance) preferre me above the residue of the goddesses, for the excellency of my beauty: but she, whatever she be that hath usurped myne honour, shal shortly repent her of her unlawful estate. And by and by she called her winged sonne Cupid, rash enough and hardy, who by his evill manners contemning all publique justice and law, armed with fire and arrowes, running up and down in the nights from house to house, and corrupting the lawfull marriages of every person, doth nothing but that which is evill, who although that hee were of his owne proper nature sufficiently prone to worke mischief, yet she egged him forward with words and brought him to the city, and shewed him Psyche (for so the maid was called) and having told the cause of her anger, not without great rage, I pray thee (quoth she) my dear childe, by motherly bond of love, by the sweet wounds of thy piercing darts, by the pleasant heate of thy fire, revenge the injury which is done to thy mother by the false and disobedient beauty of a mortall maiden, and I pray thee, that without delay shee may fall in love with the most miserablest creature living, the most poore, the most crooked, and the most vile, that there may bee none found in all the world of like wretchednesse. When she had spoken these words she embraced and kissed her sonne, and took her voyage toward the sea.

When she came upon the sea she began to cal the gods and goddesses, who were obedient at her voyce. For incontinent came the daughters of Nereus, singing with tunes melodiously: Portunus with his bristled and rough beard, Salita with her bosome full of fish, Palemon the driver of the Dolphine, the Trumpetters of Tryton, leaping hither and thither, and blowing with heavenly noyse: such was the company which followed Venus, marching towards the ocean sea.

In the meane season Psyche with all her beauty received no fruit of honor. She was wondred at of all, she was praised of all, but she perceived that no King nor Prince, nor any one of the superiour sort did repaire to wooe her. Every one marvelled at her divine beauty, as it were some Image well painted and set out. Her other two sisters, which were nothing so greatly exalted by the people, were royally married to two Kings: but the virgin Psyche, sitting alone at home, lamented her solitary life, and being disquieted both in mind and body, although she pleased all the world, yet hated shee in her selfe her owne beauty. Whereupon the miserable father of this unfortunate daughter,

suspecting that the gods and powers of heaven did envy her estate, went to the town called Milet to receive the Oracle of Apollo, where he made his prayers and offered sacrifice, and desired a husband for his daughter: but Apollo though he were a Grecian, and of the country of Ionia, because of the foundation of Milet, yet hee gave answer in Latine verse, the sence whereof was this: —

Let Psyches corps be clad in mourning weed,
And set on rock of yonder hill aloft:
Her husband is no wight of humane seed,
But Serpent dire and fierce as might be thought.
Who flies with wings above in starry skies,
And doth subdue each thing with firie flight.
The gods themselves, and powers that seem so wise,
With mighty Jove, be subject to his might,
The rivers blacke, and deadly flouds of paine
And darkness eke, as thrall to him remaine.

The King, sometimes happy when he heard the prophesie of Apollo, returned home sad and sorrowful, and declared to his wife the miserable and unhappy fate of his daughter. Then they began to lament and weep, and passed over many dayes in great sorrow. But now the time approached of Psyches marriage, preparation was made, blacke torches were lighted, the pleasant songs were turned into pittifull cries, the melody of Hymeneus was ended with deadly howling, the maid that should be married did wipe her eyes with her vaile. All the family and people of the city weeped likewise, and with great lamentation was ordained a remisse time for that day, but necessity compelled that Psyches should be brought to her appointed place, according to the divine appointment.

And when the solemnity was ended, they went to bring the sorrowful spowse, not to her marriage, but to her final end and burial. And while the father and mother of Psyches did go forward weeping and crying unto this enterprise, Psyches spake unto them in this sort: Why torment your unhappy age with continuall dolour? Why trouble you your spirits, which are more rather mine than yours? Why soyle ye your faces with teares, which I ought to adore and worship? Why teare you my eyes in yours? why pull you your hory haire? Why knocke ye your breasts for me? Now you see the reward of my excellent beauty: now, now you perceive, but too late, the plague of envy. When the people did honour me, and call me new Venus, then yee should have wept, then you should have sorrowed as though I had been dead: for now I see and perceive that I am come to this misery by the only name of Venus, bring mee, and as fortune has appointed, place me on the top of the rocke, I greatly desire to end my marriage, I greatly covet to see my husband. Why doe I delay? why should I refuse him that is appointed to destroy all the world.

Thus ended she her words, and thrust her selfe among the people that

followed. Then they brought her to the appointed rocke of the high hill, and set [her] hereon, and so departed. The Torches and lights were put out with the teares of the people, and every man gone home, the miserable Parents well nigh consumed with sorrow, gave themselves to everlasting darknes.

Thus poore Psyche being left alone, weeping and trembling on the toppe of the rocke, was blowne by the gentle aire and of shrilling Zephyrus, and carried from the hill with a meek winde, which retained her garments up, and by little and little brought her downe into a deepe valley, where she was laid in a bed of most sweet and fragrant flowers.

Thus faire Psyche being sweetly couched among the soft and tender hearbs, as in a bed of sweet and fragrant floures, and having qualified the thoughts and troubles of her restlesse minde, was now well reposed. And when she had refreshed her selfe sufficiently with sleepe, she rose with a more quiet and pacified minde, and fortun'd to espy a pleasant wood invironed with great and mighty trees. Shee espied likewise a running river as cleare as crystall: in the midst of the wood well nigh at the fall of the river was a princely Edifice, wrought and builded not by the art or hand of man, but by the mighty power of God: and you would judge at the first entry therin, that it were some pleasant and worthy mansion for the powers of heaven. For the embowings above were of Citron and Ivory, propped and undermined with pillars of gold, the walls covered and seeled with silver, divers sorts of beasts were graven and carved, that seemed to encounter with such as entered in. All things were so curiously and finely wrought, that it seemed either to be the worke of some Demy god, or of God himselfe. The pavement was all of pretious stones, divided and cut one from another, whereon was carved divers kindes of pictures, in such sort that blessed and thrice blessed were they that might goe upon such a pavement: Every part and angle of the house was so well adorned, that by reason of the pretious stones and inestimable treasure there, it glittered and shone in such sort, that the chambers, porches, and doores gave light as it had beene the Sunne. Neither otherwise did the other treasure of the house disagree unto so great a majesty, that verily it seemed in every point an heavenly Palace, fabricate and built for Jupiter himselfe.

Then Psyche moved with delectation approched nigh and taking a bold heart entred into the house, and beheld every thing there with great affection, she saw storehouses wrought exceedingly fine, and replenished with abundance of riches. Finally, there could nothing be devised which lacked there: but among such great store of treasure this was most marvellous, that there was no closure, bolt, nor locke to keepe the same. And when with great pleasure shee had viewed all these things, she heard a voyce without any body, that sayd, Why doe you marvell Madame at so great riches? behold, all that you see is at your commandement, wherefore goe you into the chamber, and repose your selfe upon the bed, and desire what bath you will have, and wee whose voyces you heare bee your servants, and ready to minister unto you according to your desire. In the meane season, royall meats and dainty

dishes shall be prepared for you.

Then Psyche perceived the felicity of divine providence, and according to the advertisement of the incorporeall voyces she first reposed her selfe upon the bed, and then refreshed her body in the baines. This done, shee saw the table garnished with meats, and a chaire to sit downe.

When Psyche was set downe, all sorts of divine meats and wines were brought in, not by any body, but as it were with a winde, for she saw no person before her, but only heard voyces on every side. After that all the services were brought to the table, one came in and sung invisibly, another played on the harpe, but she saw no man. The harmony of the Instruments did so greatly shrill in her eares, that though there were no manner of person, yet seemed she in the midst of a multitude of people.

All these pleasures finished, when night aproched Psyche went to bed, and when she was layd, that the sweet sleep came upon her, she greatly feared her virginity, because shee was alone. Then came her unknowne husband and lay with her: and after that hee had made a perfect consummation of the marriage, he rose in the morning before day, and departed. Soone after came her invisible servants, and presented to her such things as were necessary for her defloration. And thus she passed forth a great while, and as it happeneth, the novelty of the things by continuall custome did encrease her pleasure, but especially the sound of the instruments was a comfort to her being alone.

During this time that Psyche was in this place of pleasures, her father and mother did nothing but weepe and lament, and her two sisters hearing of her most miserable fortune, came with great dolour and sorrow to comfort and speake with her parents.

The night following, Psyche's husband spake unto her (for she might feele his eyes, his hands, and his ears) and sayd, O my sweet Spouse and dear wife, fortune doth menace unto thee imminent danger, wherof I wish thee greatly to beware: for know that thy sisters, thinking that thou art dead, bee greatly troubled, and are coming to the mountain by thy steps. Whose lamentations if thou fortune to heare, beware that thou doe in no wise make answer, or looke up towards them, for if thou doe thou shalt purchase to mee great sorrow, and to thyself utter destruction. Psyche hearing her Husband, was contented to doe all things as hee had commanded.

After that hee was departed and the night passed away, Psyche lamented and lamented all the day following, thinking that now shee was past all hopes of comfort, in that shee was closed within the walls of a prison, deprived of humane conversation, and commaunded not to aid her sorrowful Sisters, no nor once to see them. Thus she passed all the day in weeping, and went to bed at night, without any refection of meat or baine.

Incontinently after came her husband, who when he had embraced her sweetly, began to say, Is it thus that I find you perform your promise, my sweet wife? What do I finde heere? Passe you all the day and the night in weeping? And wil you not cease in your husbands armes? Goe too, doe what

ye will, purchase your owne destruction, and when you find it so, then remember my words, and repent but too late. Then she desired her husband more and more, assuring him that shee should die, unlesse he would grant that she might see her sisters, wherby she might speak with them and comfort them, wherat at length he was contented, and moreover hee willed that shee should give them as much gold and jewels as she would. But he gave her a further charge saying, Beware that ye covet not (being mooved by the pernicious counsell of you sisters) to see the shape of my person, lest by your curiosity you deprive your selfe of so great and worthy estate. Psyche being glad herewith, rendered unto him most entire thanks, and said, Sweet husband, I had rather die than to bee separated from you, for whosoever you bee, I love and retaine you within my heart, as if you were myne owne spirit or Cupid himselfe: but I pray you grant this likewise, that you would commaund your servant Zephyrus to bring my sisters downe into the valley as he brought mee.

Wherewithall shee kissed him sweetly, and desired him gently to grant her request, calling him her spowse, her sweetheart, her Joy and her Solace. Wherby she enforced him to agree to her mind, and when morning came he departed away.

After long search made, the sisters of Psyche came unto the hill where she was set on the rocke, and cried with a loud voyce in such sort that the stones answered againe. And when they called their sister by her name, that their lamentable cries came unto her eares, shee came forth and said, Behold, heere is shee for whom you weepe, I pray you torment your selves no more, cease your weeping. And by and by she commaunded Zephyrus by the appointment of her husband to bring them downe. Neither did he delay, for with gentle blasts he retained them up and laid them softly in the valley. I am not able to expresse the often embracing, kissing and greeting which was between them three, all sorrows and tears were then layd apart.

Come in (quoth Psyche) into our house, and refresh your afflicted mindes with your sister.

After this she shewed them the storehouses of treasure, shee caused them to hear the voyces which served her, the baine was ready, the meats were brought in, and when they had filled themselves with divine delectates, they conceived great envy within their hearts, and one of them being curious, did demand what her husband was, of what estate, and who was Lord of so pretious a house? But Psyche remembring the promise which she had made to her husband, feigned that hee was a young man, of comely stature, with a flaxen beard, and had great delight in hunting the dales and hills by. And lest by her long talke she should be found to trip or faile in her words, she filled their laps with gold, silver, and Jewels, and commanded Zephyrus to carry them away.

When they were brought up to the mountain, they made their wayes homeward to their owne houses, and murmured with envy that they bare

against Psyches, saying, behold cruell and contrary fortune, behold how we, borne all of one Parent, have divers destinies: but especially we that are the elder two bee married to strange husbands, made as handmaidens, and as it were banished from our Countrey and friends. Whereas our younger sister hath great abundance of treasure, and hath gotten a god to her husband, although shee hath no skill how to use such great plenty of riches. Saw you not sister what was in the house, what great store of jewels, what glittering robes, what Gemmes, what gold we trod on? That if shee hath a husband according as shee affirmeth, there is none that liveth this day more happy in all the world than she. And so it may come to passe, at length for the great affection which hee may beare unto her that hee may make her a goddess, for by Hercules, such was her countenance, so she behaved her self, that as a goddess she had voices to serve her, and the windes did obey her.

But I poore wretch have first married an husband elder than my father, more bald than a Coot, more weake than a childe, and that locketh me up all day in the house.

Then said the other sister, And in faith I am married to a husband that hath the gout, twyfold, crooked, nor couragious in paying my debt, I am faine to rub and mollifie his stony fingers with divers sorts of oyles, and to wrap them in playsters and salves, so that I soyle my white and dainty hands with the corruption of filthy clouts, not using my self like a wife, but more like a servant. And you my sister seem likewise to be in bondage and servitude, wherefore I cannot abide to see our younger sister in such felicity; saw you not I pray you how proudly and arrogantly she handled us even now? And how in vaunting her selfe she uttered her presumptuous minde, how she cast a little gold into our laps, and being weary of our company, commanded that we should be borne and blown away?

Verily I live not, nor am a woman, but I will deprive her of all her blisse. And if you my sister bee so far bent as I, let us consult together, and not to utter our minde to any person, no not to our parents, nor tell that ever we saw her. For it sufficeth that we have seene her, whom it repenteth to have seene. Neither let us declare her good fortune to our father, nor to any other, since as they seeme not happy whose riches are unknowne: so shall she know that she hath sisters no Objects, but worthier than she.

But now let us goe home to our husbands and poore houses, and when we are better instructed, let us return to suppress her pride. So this evill counsell pleased these two evil women, and they hid the treasure which Psyches gave them, and tare their haire, renewing their false and forged teares. When their father and mother beheld them weep and lament still, they doubled their sorrowes and griefes, but full of yre and forced with Envy, they tooke their voyage homeward, devising the slaughter and destruction of their sister.

In the meane season the husband of Psyches did warne her againe in the night with these words: Seest thou not (quoth he) what perill and danger evill fortune doth threaten unto thee, whereof if thou take not good heed it will

shortly come upon thee. For the unfaithfull harlots doe greatly endeavor to set their snares to catch thee, and their purpose is to make and perswade thee to behold my face, which if thou once fortune to see, as I have often told, thou shalt see no more. Wherefore if these naughty haggas, armed with wicked minds, doe chance to againe (as I think no otherwise but that they will) take heed that thou talk not with them but simply suffer them to speake what they will, howbeit if thou canst not refraine thy selfe, beware that thou have no communication of thy husband, nor answer a word if they fortune to question of me, so will we encrease our stocke, and this young and tender childe, couched in this young and tender belly of thine, shall be made an immortall god, otherwise a mortal creature. Then Psyches was very glad that she should bring forth a divine babe, and very joyfull in that she should be honored as a mother. She reckened and numbered carefully the days and months that passed, and beeing never with child before, did marvel greatly that in so short a time her belly should swel so big. But those pestilent and wicked furies breathing out their Serpentine poyson, took shipping to bring their enterprise to passe. The Psyches was warned again by her husband in this sort: Behold the last day, the extream case, and the enemies of thy blood, hath armed themselves against us, pitched their campe, set their host in array, and are marching towards us, for now thy two sisters have drawn their swords and are ready to slay thee. O with what force are we assailed on this day! O sweet Psyches I pray thee to take pittie on thy selfe, of me, and deliver thy husband and this infant within thy belly from so great danger, and see not, neither heare these cursed women, which are not worthy to be called thy sisters, for their great hatred and breach of sisterly amity, for they wil come like Syrens to the mountains, and yeeld out their pittious and lamentable cries. When Psyches had heard these words she sighed sorrowfully and said, O deare husband this long time have you had experience and triall of my faith, and doubt you not that I will persever in the same, wherefore command your winde Zephyrus, that hee may doe as hee hath done before, to the intent that where you have charged me not to behold your venerable face, yet that I may comfort myself with the sight of my sisters. I pray you by these beautiful haire, by these round cheekes delicate and tender, by your pleasant hot breast, whose shape and face I shall learn at length by the childe in my belly, grant the fruit of my desire, refresh your deare Spowse Psyches with joy, who is bound and linked unto you for ever. I little esteeme to see your visage and figure, little doe I regard the night and darknesse thereof, for you are my only light.

Her husband being as it were enchanted with these words and compelled by violence of her often embracing, wiping away her teares with his haire, did yeeld unto his wife. And when morning came, departed as hee was accustomed to doe.

Now her sisters arrived on land, and never rested til they came to the rock, without visiting their parents, and leapt down rashly from the hill themselves.

Then Zephyrus according to the divine commandment brought them down, although it were against his wil, and laid them in the vally without any harm: by and by they went into the palace to their sister without leave, and when they had eftsoone embraced their prey, and thanked her with flattering words for the treasure which she gave them, they said, O deare sister Psyches, know you that you are now no more a child, but a mother: O what great joy beare you unto us in your belly? What a comfort will it be unto all the house? How happy shall we be, that shall see this Infant nourished amongst so great plenty of Treasure? That if he be like his parents, as it is necessary he should, there is no doubt but a new cupid shall be borne. By this kinde of measures they went about to winne Psyches by little and little, but because they were wearie with travell, they sate them downe in chaires, and after that they had washed their bodies in baines they went into a parlour, where all kinde of meats were ready prepared. Psyches commanded one to play with his harpe, it was done. Then immediately others sung, others tuned their instruments, but no person was seene, by whose sweet harmony and modulation the sisters of Psyches were greatly delighted.

Howbeit the wickednesse of these cursed women was nothing suppressed by the sweet noyse of these instruments, but they settled themselves to work their treasons against Psyches, demanding who was her husband, and of what Parentage. Then shee having forgotten by too much simplicity, what shee had spoken before of her husband, invented a new answer, and said that her husband was of a great province, a merchant, and a man of middle age, having his beard interspersed with grey haire. Which when shee had spoken (because shee would have no further talke) she filled their laps with Gold and Silver, and bid Zephyrus to bear them away.

In their returne homeward they murmured within themselves, saying, How say you sister to so apparent a lye of Psyches? First she sayd that her husband was a young man of flourishing yeares, and had a flaxen beard, and now she sayth that he is halfe grey with age. What is he that in so short a space can become so old? You shall finde it no otherwise my sister, but that either this cursed queane hath invented a great lie, or else that she never saw the shape of her husband. And if it be so that she never saw him, then verily she is married to some god, and hath a young god in her belly. But if it be a divine babe, and fortune to come to the eares of my mother (as God forbid it should) then may I go and hang my selfe: wherefore let us go to our parents, and with forged lies let us colour the matter.

After they were thus inflamed, and had visited their Parents, they returned againe to the mountaine, and by the aid of the winde Zephyrus were carried down into the valley, and after they had streined their eye lids, to enforce themselves to weepe, they called unto Psyches in this sort, Thou (ignorant of so great evill) thinkest thy selfe sure and happy, and sittest at home nothing regarding thy peril, whereas wee goe about thy affaires and are carefull lest any harme should happen unto you: for we are credibly informed, neither can

we but utter it unto you, that there is a great serpent full of deadly poyson, with a ravenous gaping throat, that lieth with thee every night Remember the Oracle of Apollo, who pronounced that thou shouldest be married to a dire and fierce Serpent, and many of the Inhabitants hereby, and such as hunt about in the countrey, affirme that they saw him yesternight returning from pasture and swimming over the River, whereby they doe undoubtedly say, that hee will not pamper thee long with delicate meats, but when the time of delivery shall approach he will devoure both thee and thy child: wherefore advise thy selfe whether thou wilt agree unto us that are carefull of thy safety, and so avoid the perill of death, bee contented to live with thy sisters, or whether thou remaine with the Serpent and in the end be swallowed into the gulfe of his body. And if it be so that thy solitary life, thy conversation with voices, this servile and dangerous pleasure, and the love of the Serpent doe more delight thee, say not but that we have played the parts of naturall sisters in warning thee.

Then the poore and simple miser Psyche was mooved with the feare of so dreadful words, and being amazed in her mind, did cleane forget the admonitions of her husband, and her owne promises made unto him, and throwing her selfe headlong into extreame misery, with a wanne and sallow countenance, scantily uttering a third word, at length gan say in this sort: O my most deare sisters, I heartily thanke you for your great kindnesse toward me, and I am now verily perswaded that they which have informed you hereof hath informed you of nothing but truth, for I never saw the shape of my husband, neither know I from whence he came, only I heare his voice in the night, insomuch that I have an uncertaine husband, and one that loveth not the light of the day: which causeth me to suspect that he is a beast, as you affirme. Moreover, I doe greatly feare to see him, for he doth menace and threaten great evill unto mee, if I should goe about to spy and behold his shape wherefore my loving sisters if you have any wholeome remedy for your sister in danger, give it now presently. Then they opened the gates of their subtile mindes, and did put away all privy guile, and egged her forward in her fearefull thoughts, perswading her to doe as they would have her whereupon one of them began and sayd, Because that wee little esteeme any perill or danger, to save your life we intend to shew you the best way and meane as we may possibly do. Take a sharpe razor and put it under the pillow of your bed; and see that you have ready a privy burning lampe with oyle, hid under some part of the hanging of the chamber, and finely dissembling the matter when according to his custome he commeth to bed and sleepeth soundly, arise you secretly, and with your bare feet goe and take the lampe, with the Razor in your right hand and with valiant force cut off the head of the poysonous serpent, wherein we will aid and assist you: and when by the death of him you shall be made safe, we wil marry you to some comely man.

After they had thus inflamed the heart of their sister fearing lest some danger might happen unto them by reason of their evill counsell, they were

carried by the wind Zephyrus to the top of the mountaine, and so they ran away and tooke shipping.

When Psyches was left alone (saving that she seemed not to be alone, being stirred by so many furies) she was in a tossing minde like the waves of the sea, and although her wil was obstinate, and resisted to put in execution the counsell of her Sisters, yet she was in doubtfull and divers opinions touching her calamity. Sometime she would, sometime she would not, sometime she is bold, sometime she feareth, sometime shee mistrusteth, sometime she is mooved, sometime she hateth the beast, sometime she loveth her husband: but at length night came, when as she prepared for her wicked intent.

Soon after her husband Came, and when he had kissed and embraced her he fell asleep. Then Psyches (somwhat feeble in body and mind, yet mooved by cruelty of fate) received boldnes and brought forth the lampe, and tooke the razor, so by her audacity she changed her mind: but when she took the lamp and came to the bed side, she saw the most meeke and sweetest beast of all beasts, even faire Cupid couched fairly, at whose sight the very lampe encreased his light for joy, and the razor turned his edge.

But when Psyches saw so glorious a body shee greatly feared, and amazed in mind, with a pale countenance all trembling fel on her knees and thought to hide the razor, yea verily in her owne heart, which doubtlesse she had done, had it not through feare of so great an enterprise fallen out of her hand. And when she saw and beheld the beauty of the divine visage shee was well recreated in her mind, she saw his haire of gold, that yeilded out a sweet savor, his neck more white than milk, his purple cheeks, his haire hanging comely behinde and before, the brightnesse whereof did darken the light of the lamp, his tender plume feathers, dispersed upon his sholders like shining flours, and trembling hither and thither, and his other parts of his body so smooth and so soft, that it did not repent Venus to beare such a childe. At the beds feet lay his bow, quiver, and arrowes, that be the weapons of so great a god: which when Psyches did curiously behold, she marvelling at her husbands weapons, took one of the arrows out of the quiver, and pricked her selfe withall, wherwith she was so grievously wounded that the blood followed, and thereby of her owne accord shee added love upon love; then more broyling in the love of Cupid shee embraced him and kissed him and kissed him a thousand times, fearing the measure of his sleepe But alas while shee was in this great joy, whether it were for envy for desire to touch this amiable body likewise, there fell out a droppe of burning oyle from the lampe upon the right shoulder of the god. O rash and bold lampe, the vile ministry of love, how darest thou bee so bold as to burne the god of all fire? When as he invented thee, to the intent that all lovers might with more joy passe the nights in pleasure.

The god beeing burned in this sort, and perceiving that promise and faith was broken, bee fled away without utterance of any word, from the eyes and

hands of his most unhappy wife. But Psyche's fortune to catch him as he was rising by the right thigh, and held him fast as he flew above in the air, until such time as constrained by weariness she let go and fell down upon the ground. But Cupid followed her down, and lighted upon the top of a Cypress tree, and angrily spake unto her in this manner: O simple Psyche, consider with thyself how I, little regarding the commandment of my mother (who willed me that thou shouldst be married to a man of base and miserable condition) did come myself from heaven to love thee, and wounded my own body with my proper weapons, to have thee to my spouse: And did I seeme a beast unto thee, that thou shouldst go about to cut off my head with a razor, who loved thee so well? Did not I alwayes give thee a charge? Did not I gently will thee to beware? But those cursed aides and Counsellors of thine shall be worthily rewarded for their pains. As for thee thou shalt be sufficiently punished by my absence. When he had spoken these words he tooke his flight into the air. Then Psyche fell flat on the ground, and as long as she could see her husband she cast her eyes after him into the air, weeping and lamenting piteously: but when he was gone out of her sight she threw herself into the next running river, for the great anguish and dolour that she was in for the lack of her husband, howbeit the water would not suffer her to be drowned, but tooke pity upon her, in the honour of Cupid which accustomed to broyle and burne the river, and threw her upon the bank amongst the herbs.

Then Pan the rustick god sitting on the river side, embracing and [instructing] the goddess Canna to tune her songs and pipes, by whom were feeding the young and tender Goats, after that he perceived Psyche in sorrowful case, not ignorant (I know not by what meanes) of her miserable estate, endeavored to pacifie her in this sort: O faire maid, I am a rusticke and rude heardsman, howbeit by reason of my old age expert in many things, for as farre as I can learnt by conjecture (which according as wise men doe terme is called divination) I perceive by your uncertaine gate, your pale hew, your sobbing sighes, and your watery eyes, that you are greatly in love. Wherefore hearken to me, and goe not about to slay yourself, nor weepe not at all, but rather adore and worship the great god Cupid, and winne him unto you by your gentle promise of service.

When the god of Shepherds had spoken these words, she gave no answer, but made reverence to him as to a god, and so departed.

After that Psyche had gone a little way, she fortun'd unawares to come to a city where the husband of one of her Sisters did dwell. Which when Psyche did understand, she caused that her sister had knowledge of her coming, and so they met together, and after great embracing and salutation, the sister of Psyche demaunded the cause of her travell thither. Marry (quoth she) doe you not remember the counsell you gave me, whereby you would that I should kill the beast which under colour of my husband did lie with mee every night? You shall understand, that as soone as I brought forth the lampe to see and

behold his shape, I perceived that he was the sonne of Venus, even Cupid himselfe that lay with mee. Then I being stricken with great pleasure, and desirous to embrace him, could not thoroughly assuage my delight, but alas by evill ill chance the oyle of the lampe fortun'd to fall on his shoulder which caused him to awake, and seeing me armed with fire and weapons, gan say, How darest thou be so bold to doe so great a mischief? Depart from me and take such things as thou didst bring: for I will have thy sister (and named you) to my wife, and she shall be placed in thy felicity, and by and by hee commaunded Zephyrus to carry me away from the bounds of his house.

Psyches had scantly finished her tale but her sister pierced with the pricke of carnall desire and wicked envy ran home, and feigning to her husband that she had heard word of the death of her parents tooke shipping and came to the mountaine. And although there blew a contrary winde, yet being brought in a vaine hope shee cried O Cupid take me a more worthy wife, and thou Zephyrus beare downe thy mistresse, and so she cast her selfe headlong from the mountaine: but shee fell not into the valley neither alive nor dead, for all the members and parts of her body were torne amongst the rockes, wherby she was made prey unto the birds and wild beasts, as she worthily deserved.

Neither was the vengeance of the other delayed, for Psyches travelling in that country, fortun'd to come to another city where her other sister did dwel; to whom when shee had declared all such things as she told to her other sister shee ran likewise unto the rock and was slaine in like sort Then Psyches travelled about in the countrey to seeke her husband Cupid, but he was gotten into his mothers chamber and there bewailed the sorrowful wound which he caught by the oyle of a burning lamp.

Then the white bird the Gull, which swims on the waves of the water, flew toward the Ocean sea, where he found Venus washing and bathing her selfe: to whom she declared that her son was burned and in danger of death, and moreover that it was a common brute in the mouth of every person (who spake evill of all the family of Venus) that her son doth nothing but haunt harlots in the mountain, and she her self lasciviously use to ryot in the sea: wherby they say that they are flow become no more gracious, pleasant nor gentle, but incivile, monstrous and horrible. Moreover, that marriages are not for any amity, or for love of procreation, but full of envy, discord, and debate. This the curious Gul did clatter in the ears of Venus, reprehending her son. But Venus began to cry and sayd, What hath my sonne gotten any Love? I pray thee gentle bird that doest serve me so faithfully, tell me what she is, and what is her name that hath troubled my son in such sort? whether shee be any of the Nymphs, of the number of the goddesses, of the company of the Muses, or of the mistery of the Graces? To whom the bird answered, Madam I know not what shee is, but this I know that she is called Psyches. Then Venus with indignation cried out, What is it she? the usurper of my beauty, the Vicar of my name? What did he think that I was a bawd, by whose shew he fell acquainted with the maid? And immediately she departed and went to her

chamber, where she found her son wounded as it was told unto her, whom when she beheld she cries out in this sort.

Is this an honest thing, is this honourable to thy parents? is this reason, that thou hast violated and broken the commandement of thy mother and sovereign mistresse: and whereas thou shouldst have vexed my enemy with loathsom love, thou hast done otherwise?

For being of tender and unripe yeares, thou hast with too licentious appetite embraced my most mortall Foe, to whome I shall bee made a mother, and she a Daughter.

Thou presumest and thinkest, thou trifling boy, thou Varlet, and without all reverence, that thou art most worthy and excellent, and that I am not able by reason of myne age to have another son, which if I should have, thou shouldst well understand that I would beare a more worthier than thou. But to worke thee a greater despight, I do determine to adopt one of my servants, and to give him these wings, this fire, this bow, and these Arrowes, and all other furniture which I gave to thee, not to this purpose, neither is any thing given thee of thy father for this intent: but first thou hast been evill brought up and instructed in thy youth thou hast thy hands ready and sharpe. Thou hast often offended thy antients, and especially me that am thy mother, thou hast pierced mee with thy darts thou contemnest me as a widow, neither dost t thou regard thy valiant and invincible father, and to anger me more, thou art amorous of harlots and wenches: hot I will cause that thou shalt shortly repent thee, and that this marriage shal be dearly bought. To what a point am I now driven? What shall I do? Whither shall I goe? How shall I repress this beast? Shall I aske ayd of myne enemy Sobriety, whom I have often offended to engender thee? Or shall I seeke for counsel of every poore rusticall woman? No, no, yet had I rather dye, howbeit I will not cease my vengeance, to her must I have recourse for helpe, and to none other (I meane to Sobriety), who may correct thee sharpely, take away thy quiver, deprive thee of thy arrowes, unbend thy bow, quench thy fire, and which is more subdue thy body with punishment: and when that I have rased and cut off this thy haire, which I have dressed with myne owne hands, and made to glitter like gold, and when I have clipped thy wings, which I my selfe have caused to burgen, then shall I thinke to have revenged my selfe sufficiently upon thee for the injury which thou hast done. When shee had spoken these words shee departed in a great rage out of her chamber.

Immediatlie as she was going away came Juno and Ceres, demaunding the cause of her anger. Then Venus answered, Verily you are come to comfort my sorrow, but I pray you with all diligence to seeke out one whose name is Psyche, who is a vagabond, and runneth about the Countries, and (as I thinke) you are not ignorant of the brute of my son Cupid, and of his demeanour, which I am ashamed to declare. Then they understanding the whole matter, endeavoured to mitigate the ire of Venus in this sort: What is the cause Madam, or how hath your son so offended, that you shold so greatly

accuse his love, and blame him by reason that he is amorous? and why should you seeke the death of her, whom he doth fancie? We most humbly intreat you to pardon his fault if he have accorded to the mind of any maiden: what do you not know that he is a young man? Or have you forgotten of what yeares he is? Doth he seeme alwayes unto you to be a childe? You are his mother, and a kind woman, will you continually search out his dalliance? Will you blame his luxury? Will you bridle his love? and will you reprehend your owne art and delights in him? What God or man is hee, that can endure that you should sowe or disperse your seed of love in every place, and to make restraint thereof within your owne doores? certes you will be the cause of the suppression of the publike paces of young Dames. In this sort this goddesse endeavoured to pacifie her mind, and to excuse Cupid with al their power (although he were absent) for feare of his darts and shafts of love. But Venus would in no wise asswage her heat, but (thinking that they did rather trifle and taunt at her injuries) she departed from them, and tooke her voiage towards the sea in all haste. In the meane season Psyche's hurred her selfe hither and thither, to seeke her husband, the rather because she thought that if he would not be appeased with the sweet flattery of his wife, yet he would take mercy on her at her servile and continuall prayers. And (espying a Church on the top of a high hill) she said, What can I tell whether my husband and master be there or no? wherefore she went thitherward, and with great paine and travell, moved by hope, after that she climbed to the top of the mountaine, she came to the temple, and went in, wheras behold she espied sheffes of corn lying on a heap, blades withered with garlands, and reeds of barley, moreover she saw hooks, sithes, sickles, and other instruments, to reape, but every thing lay out of order, and as it were cast in by the hands of laborers which when Psyche's saw she gathered up and put everything in order, thinking that she would not despise or contemne the temples of any of the Gods, but rather get the favour and benevolence of them all: by and by Ceres came in, and beholding her busie and curious in her chapell, cried out a far off, and said, O Psyche's needfull of mercy, Venus searcheth for thee in every place to revenge her selfe and to punish thee grievously, but thou hast more mind to be heere, and carest for nothing lesse, then for thy safety. Then Psyche's fell on her knees before her, wating her feet with her teares, wiping the ground with her haire, and with great weeping and lamentation desired pardon, saying, O great and holy Goddess, I pray thee by thy plenteous and liberall right hand, by the joyfull ceremonies of thy harvest, by the secrets of thy Sacrifice, by the flying chariots of thy dragons, by the tillage of the ground of Sicilie, which thou hast invented, by the marriage of Proserpin, by the diligent inquisition of thy daughter, and by the other secrets which are within the temple of Eleusis in the land of Athens, take pittie on me thy servant Psyche's, and let me hide my selfe a few dayes amongst these sheffes of corne, untill the ire of so great a Goddess be past, or until that I be refreshed of my great labour and travell. Then answered Ceres, Verely Psyche's, I am greatly moved by thy prayers and

teares, and desire with all my heart to aide thee, but if I should suffer thee to be hidden here, I should increase the displeasure of my Cosin, with whom I have made a treatie of peace, and an ancient promise of amity: wherefore I advise thee to depart hence and take it not in evil part in that I will not suffer thee to abide and remaine here within my temple. Then Psyches driven away contrary to her hope, was double afflicted with sorrow and so she returned back againe. And behold she perceived a far off in a vally a Temple standing within a Forest, faire and curiously wrought, and minding to over-passe no place whither better hope did direct her, and to the intent she would desire pardon of every God, she approached nigh unto the sacred doore, whereas she saw pretious riches and vestiments ingraven with letters of gold, hanging upon branches of trees, and the posts of the temple testifying the name of the goddesse Juno, to whom they were dedicate, then she kneeled downe upon her knees, and imbraced the Alter with her hands, and wiping her teares, gan pray in this sort: O deere spouse and sister of the great God Jupiter which art adored and worshipped amongst the great temples of Samos, called upon by women with child, worshipped at high Carthage, because thou wast brought from heaven by the lyon, the rivers of the floud Inachus do celebrate thee: and know that thou art the wife of the great god, and the goddesse of goddesses; all the east part of the world have thee in veneration, all the world calleth thee Lucina: I pray thee to be my advocate in my tribulations, deliver me from the great danger which pursueth me, and save me that am weary with so long labours and sorrow, for I know that it is thou that succorest and helpst such women as are with child and in danger. Then Juno hearing the prayers of Psyches, appeared unto her in all her royalty, saying, Certes Psyches I would gladly help thee, but I am ashamed to do any thing contrary to the will of my daughter in law Venus, whom alwaies I have loved as mine owne child, moreover I shall incurre the danger of the law, intituled, De servo corrupto, whereby am forbidden to retaine any servant fugitive, against the will of his Master. Then Psyches cast off likewise by Juno, as without all hope of the recovery of her husband, reasoned with her selfe in this sort: Now what comfort or remedy is left to my afflictions, when as my prayers will nothing availe with the goddesses? what shall I do? whither shall I go? In what cave or darknesse shall I hide my selfe, to avoid the furor of Venus? Why do I not take a good heart, and offer my selfe with humilitie unto her, whose anger I have wrought? What do I know whether he (whom I seeke for) be in his mothers house or no? Thus being in doubt, poore Psyches prepared her selfe to her owne danger, and devised how she might make her orison and prayer unto Venus. After that Venus was weary with searching by Sea and Land for Psyches, shee returned toward heaven, and commanded that one should prepare her Chariot, which her husband Vulcanus gave unto her by reason of marriage, so finely wrought that neither gold nor silver could be compared to the brightnesse therof. Four white pigeons guided the chariot with great diligence, and when Venus was entred in a number of sparrows flew chirping

about, making signe of joy, and all other kind of birds sang sweetly, foreshewing the comming of the great goddesse: the clouds gave place, the heavens opened, and received her joyfully, the birds that followed nothing feared the Eagle, Hawkes, or other ravenous foules of the aire. Incontinently she went unto the royall Pallace of God Jupiter, and with a proud and bold petition demanded the service of Mercury, in certaine of her affaires, whereunto Jupiter consented: then with much joy shee descended from Heaven with Mercury, and gave him an earnest charge to put in execution her words, saying: O my Brother, borne in Arcadia, thou knowest well, that I (who am thy sister) did never enterprise to doe any thing without thy presence, thou knowest also how long I have sought for a girle and cannot finde her, wherefore there resteth nothing else save that thou with thy trumpet doe pronounce the reward to such as take her: see thou put in execution my commandment, and declare that whatsoever he be that retaineth her wittingly, against my will shall not defend himselfe by any meane or excusation: which when she had spoken, she delivered unto him a libell, wherein was contained the name of Psyches, and the residue of his publication, which done, she departed away to her lodging. By and by, Mercurius (not delaying the matter) proclaimed throughout all the world, that whatsoever hee were that could tell any tydings of a Kings fugitive Daughter, the servant of Venus, named Psyches, should bring word to Mercury, and for reward of his paines, he should receive seaven sweet kisses of Venus After that Mercury had pronounced these things, every man was enflamed with desire to search out Psyches.

This proclamation was the cause that put all doubt from Psyches, who was scanty come in the sight of the house of Venus, but one of her servants called Custome came out, who espying Psyches, cried with a loud voyce, saying: O wicked harlot as thou art, now at length thou shalt know that thou hast a mistresse above thee. What, dost thou make thy selfe ignorant, as though thou didst not understand what travell wee have taken in searching for thee? I am glad that thou art come into my hands, thou art now in the golfe of hell, and shalt abide the paine and punishment of thy great contumacy, and therewithall she tooke her by the haire, and brought her in, before the presence of the goddesse Venus. When Venus spied her, shee began to laugh, and as angry persons accustome to doe, she shaked her head, and scratched her right eare saying, O goddesse, goddesse, you are now come at length to visit your husband that is in danger of death, by your meanes: bee you assured, I will handle you like a daughter: where be my maidens, Sorrow and Sadnesse? To whom (when they came) she delivered Psyches to be cruelly tormented; then they fulfilled the commandment of their Mistresse, and after they had piteously scourged her with rods and whips, they presented her againe before Venus; then she began to laugh againe, saying: Behold she thinketh (that by reason of her great belly, which she hath gotten by playing the whore) to move me to pitty, and to make me a grandmother to her childe. Am not I

happy, that in the flourishing time of al mine age, shall be called a grandmother, and the sonne of a vile harlot shall bee accounted the nephew of Venus: howbeit I am a foole to tearm him by the name of my son, since as the marriage was made betweene unequall persons, in the field without witnesses, and not by the consent of parents, wherefore the marriage is illegitimate, and the childe (that shall be borne) a bastard; if we fortune to suffer thee to live so long till thou be delivered. When Venus had spoken these words she leaped upon the face of poore Psyches, and (tearing her apparell) tooke her by the haire, and dashed her head upon the ground. Then she tooke a great quantity of wheat, of barly, poppy seede, peason, lintles, and beanes, and mingled them altogether on a heape saying: Thou evil favoured girle, thou seemest unable to get the grace of thy lover, by no other meanes, but only by diligent and painefull service, wherefore I will prove what thou canst doe: see that thou separate all these graines one from another, disposing them orderly in their quantity, and let it be done before night. When she had appointed this taske unto Psyches, she departed to a great banket that was prepared that day. But Psyches went not about to dissever the graine, (as being a thing impossible to be brought to passe by reason it lay so confusedly scattered) but being astonyed at the cruell commandement of Venus, sate still and said nothing. Then the little pismire the emote, taking pittie of her great difficulty and labour, cursing the cruellnesse of the daughter of Jupiter, and of so evill a mother, ran about, hither and thither, and called to all her friends, Yee quick sons of the ground, the mother of all things, take mercy on this poore maid, espouse to Cupid, who is in great danger of her person, I pray you helpe her with all diligence. Incontinently one came after another, dissevering and dividing the graine, and after that they had put each kinde of corne in order, they ranne away againe in all haste. When night came, Venus returned home from the banket wel tippled with wine, smelling of balme, and crowned with garlands of roses, who when shee had espied what Psyches had done, gan say, This is not the labour of thy hands, but rather of his that is amorous of thee: then she gave her a morsel of brown bread, and went to sleep. In the mean season, Cupid was closed fast in the surest chamber of the house, partly because he should not hurt himself with wanton dalliance, and partly because he should not speake with his love: so these two lovers were divided one from another. When night was passed Venus called Psyches, and said, Seest thou yonder Forest that extendeth out in length with the river? there be great sheepe shining like gold, and kept by no manner of person. I command thee that thou go thither and bring me home some of the wooll of their fleeces. Psyches arose willingly not to do her commandement, but to throw her selfe headlong into water to end her sorrows. Then a green reed inspired by divine inspiration, with a gracious tune and melody gan say, O Psyches I pray thee not to trouble or pollute my water by the death of thee, and yet beware that thou goe not towards the terrible sheepe of this coast, untill such time as the heat of the sunne be past, for when the sunne is in his force, then seeme they

most dreadfull and furious, with their sharpe hornes, their stony foreheads and their gaping throats, wherewith they arme themselves to the destruction of mankind. But untill they have refreshed themselves in the river, thou must hide thy selfe here by me, under this great plaine tree, and as soone as their great fury is past, thou maist goe among the thickets and bushes under the wood side and gather the lockes their golden Fleeces, which thou shalt finde hanging upon the briers. Then spake the gentle and benigne reed, shewing a mean to Psyche to save her life, which she bore well in memory, and with all diligence went and gathered up such lockes as shee found, and put them in her apron, and carried them home to Venus. Howbeit the danger of this second labour did not please her, nor give her sufficient witness of the good service of Psyche, but with a sower resemblance of laughter, did say: Of a certaine I know that this is not thy fact, but I will prove if that thou bee of so stout, so good a courage, and singular prudency as thou seemest to bee. Then Venus spake unto Psyche againe saying: Seest thou the toppe of yonder great Hill, from whence there runneth downe waters of blacke and deadly colour, which nourisheth the floods of Stix, Cocytus? I charge thee to goe thither, and bring me a vessell of that water: wherewithall she gave her a bottle of Christall, menacing and threatening her rigorously. Then poor Psyche went in all haste to the top of the mountaine, rather to end her life, then to fetch any water, and when she was come up to the ridge of the hill, she perceived that it was impossible to bring it to passe: for she saw a great rocke gushing out most horrible fountaines of waters, which ran downe and fell by many stops and passages into the valley beneath: on each side shee did see great Dragons, which were stretching out their long and bloody Neckes, that did never sleepe, but appointed to keepe the river there: the waters seemed to themselves likewise saying, Away; away, what wilt thou doe? flie, flie, or else thou wilt be slaine. Then Psyche (seeing the impossibility of this affaire) stood still as though she were transformed into a stone and although she was present in body, yet was she absent in spirit and sense, by reason of the great perill which she saw, insomuch that she could not comfort her self with weeping, such was the present danger that she was in. But the royall bird of great Jupiter, the Eagle remembring his old service which he had done, when as by the pricke of Cupid he brought up the boy Ganymedes, to the heavens, to be made butler of Jupiter, and minding to shew the like service in the person of the wife of Cupid, came from the high-house of the Skies, and said unto Psyche, O simple woman without all experience, doest thou thinke to get or dip up any drop of this dreadfull water? No, no, assure thy selfe thou art never able to come nigh it, for the Gods themselves do greatly feare at the sight thereof. What, have you not heard, that it is a custome among men to sweare by the puissance of the Gods, and the Gods do sweare by the majesty of the river Stix? but give me thy bottle, and sodainly he tooke it, and filled it with the water of the river, and taking his flight through those cruell and horrible dragons, brought it unto Psyche: who being very joyfull thereof, presented it

to Venus, who would not yet be appeased, but menacing more and more said, What, thou seemest unto me a very witch and enchauntresse, that bringest these things to passe, howbeit thou shalt do nothing more. Take this box and to Hell to Proserpina, and desire her to send me a little of her beauty, as much as will serve me the space of one day, and say that such as I had is consumed away since my sonne fell sicke, but returne againe quickly, for I must dresse my selfe therewithall, and goe to the Theatre of the Gods: then poore Psyches perceived the end of all fortune, thinking verely that she should never returne, and not without cause, when as she was compelled to go to the gulfe and furies of hell. Wherefore without any further delay, she went up to an high tower to throw her selfe downe headlong (thinking that it was the next and readiest way to hell) but the tower (as inspired) spake unto her saying, O poore miser, why goest thou about to slay thy selfe? Why dost thou rashly yeeld unto thy last perill and danger? know thou that if thy spirit be once separated from thy body, thou shalt surely go to hell, but never to returne againe, wherefore harken to me; Lacedemon a Citie in Greece is not farre hence: go thou thither and enquire for the hill Tenarus, whereas thou shalt find a hold leading to hell, even to the Pallace of Pluto, but take heede thou go not with emptie hands to that place of darknesse: but Carrie two sops sodden in the flour of barley and Honney in thy hands, and two halfe pence in thy mouth. And when thou hast passed a good part of that way, thou shalt see a lame Asse carrying of wood, and a lame fellow driving him, who will desire thee to give him up the sticks that fall downe, but passe thou on and do nothing; by and by thou shalt come unto a river of hell, whereas Charon is ferriman, who will first have his fare paid him, before he will carry the soules over the river in his boat, whereby you may see that avarice raigneth amongst the dead, neither Charon nor Pluto will do any thing for nought: for if it be a poore man that would passe over and lacketh money, he shal be compelled to die in his journey before they will shew him any reliefe, wherefore deliver to carraine Charon one of the half pence (which thou bearest for thy passage) and let him receive it out of thy mouth. And it shall come to passe as thou sittest in the boat thou shalt see an old man swimming on the top of the river, holding up his deadly hands, and desiring thee to receive him into the barke, but have no regard to his piteous cry; when thou art passed over the flood, thou shalt espie old women spinning, who will desire thee to helpe them, but beware thou do not consent unto them in any case, for these and like baits and traps will Venus set to make thee let fall one of thy sops, and thinke not that the keeping of thy sops is a light matter, for if thou leese one of them thou shalt be assured never to returne againe to this world. Then shalt thou see a great and marvailous dogge, with three heads, barking continually at the soules of such as enter in, but he can do them no other harme, he lieth day and night before the gate of Proserpina, and keepeth the house of Pluto with great diligence, to whom if thou cast one of thy sops, thou maist have accesse to Proserpina without all danger: shee will make thee good cheere, and entertaine thee with

delicate meate and drinke, but sit thou upon the ground, and desire browne bread, and then declare thy message unto her, and when thou hast received such beauty as she giveth, in thy returne appease the rage of the dogge with thy other sop, and give thy other halfe penny to covetous Charon, and come the same way againe into the world as thou wentest: but above all things have a regard that thou looke not in the boxe, neither be not too curious about the treasure of the divine beauty. In this manner tire tower spake unto Psyche, and advertised her what she should do: and immediately she tooke two halfe pence, two sops, and all things necessary, and went to the mountaine Ténarus to go towards hell. After that Psyche had passed by the lame Asse, paid her halfe pennie for passage, neglected the old man in the river, denyed to helpe the woman spinning, and filled the ravenous mouth of the dogge with a sop, shee came to the chamber of Proserpina. There Psyche would not sit in any royall seate, nor eate any delicate meates, but kneeled at the feete of Proserpina, onely contented with course bread, declared her message, and after she had received a mysticall secret in a boxe, she departed, and stopped the mouth of the dogge with the other sop, and paid the boatman the other halfe penny. When Psyche was returned from hell, to the light of the world, shee was ravished with great desire, saying, Am not I a foole, that knowing that I carrie here the divine beauty, will not take a little thereof to garnish my face, to please my love withall? And by and by shee opened the boxe where she could perceive no beauty nor any thing else, save onely an infernall and deadly sleepe, which immediatly invaded all her members as soone as the boxe was uncovered, in such sort that she fell downe upon the ground, and lay there as a sleeping corps.

But Cupid being now healed of his wound and Maladie, not able to endure the absence of Psyche, got him secretly out at a window of the chamber where hee was enclosed, and (receiving his wings,) tooke his flight towards his loving wife, whom when he had found, hee wiped away the sleepe from her face, and put it againe into the boxe, and awaked her with the tip of one of his arrows, saying: O wretched Caitife, behold thou wert well-nigh perished againe, with the overmuch curiositie: well, goe thou, and do thy message to my Mother, and in the meane season, I will provide for all things accordingly: wherewithall he tooke his flight into the aire, and Psyche brought her present to Venus.

Cupid being more and more in love with Psyche, and fearing the displeasure of his Mother, did pearce into the heavens, and arrived before Jupiter to declare his cause: then Jupiter after that hee had eftsoone embraced him, gan say in this manner: O my well beloved sonne, although thou haste not given due reverence and honour unto me as thou oughtest to doe, but haste rather spoiled and wounded this my brest (whereby the laws and order of the Elements and Planets be disposed) with continuall assaults, of Terren luxury and against all laws, and the discipline Julia, and the utility of the publike weale, in transforming my divine beauty into serpents, fire, savage beasts,

birds, and into Bulles: howbeit remembring my modesty, and that I have nourished thee with mine owne proper hands, I will doe and accomplish all thy desire, so that thou canst beware of spitefull and envious persons. And if there be any excellent Maiden of comely beauty in the world, remember yet the benefit which I shall shew unto thee by recompence of her love towards me againe. When lie had spoken these words he commanded Mercury to call all the gods to counsell, and if any of the celestiall powers did faile of appearance he would be condemned in ten thousand pounds: which sentence was such a terrour to all the goddesses, that the high Theatre was replenished, and Jupiter began to speake in this sort: O yee gods, registred in the bookes of the Muses, you all know this young man Cupid whom I have nourished with mine owne hands, whose raging flames of his first youth, I thought best to bridle and restraîne. It sufficeth that hee is defamed in every place for his adulterous living, wherefore all occasion ought to bee taken away by meane of marriage: he hath chosen a Maiden that fancieth him well, and hath bereaved her of her virginity, let him have her still, and possesse her according to his owne pleasure: then he returned to Venus, and said, And you my daughter, take you no care, neither feare the dishonour of your progeny and estate, neither have regard in that it is a mortall marriage, for it seemeth unto me just, lawfull, and legitimate by the law civill. Incontinently after Jupiter commanded Mercury to bring up Psyche, the spouse of Cupid, into the Pallace of heaven. And then he tooke a pot of immortality, and said, Hold Psyche, and drinke, to the end thou maist be immortall, and that Cupid may be thine everlasting husband. By and by the great banquet and marriage feast was sumptuously prepared, Cupid sate downe with his deare spouse between his armes: Juno likewise with Jupiter, and all the other gods in order, Ganimeses filled the pot of Jupiter, and Bacchus served the rest. Their drinke was Nectar the wine of the gods, Vulcanus prepared supper, the howers decked up the house with roses and other sweet smells, the graces threw about blame, the Muses sang with sweet harmony, Apollo tuned pleasantly to the Harpe, Venus danced finely: Satirus and Paniscus plaid on their pipes; and thus Psyche was married to Cupid, and after she was delivered of a child whom we call Pleasure. This the trifling old woman declared unto the captive maiden: but I poore Asse, not standing farre of, was not a little sorry in that I lacked pen and inke to write so worthy a tale.

THE SIXTH BOOKE

THE TWENTY-THIRD CHAPTER

How Apuleius carried away the Gentlewoman, and how they were taken againe by the theeves, and what a kind of death was invented for them.

By and by the theeves came home laden with treasure, and many of them which were of strongest courage (leaving behind such as were lame and wounded, to heale and aire themselves) said they would returne backe againe to fetch the rest of their pillage, which they had hidden in a certaine cave, and so they snatched up their dinner greedily, and brought us forth into the way and beate us before them with staves. About night (after that we had passed over many hilles and dales) we came to a great cave, where they laded us with mighty burthens, and would not suffer us to refresh our selves any season but brought us againe in our way, and hied so fast homeward, that what with their haste and their cruell stripes, I fell downe upon a stone by the way side, then they beate me pittifully in lifting me up, and hurt my right thigh and my left hoofe, and one of them said, What shall we do with this lame Ill favoured Asse, that is not worth the meate he eats? And other said, Since the time that we had him first he never did any good, and I thinke he came unto our house with evill lucke, for we have had great wounds since, and losse of our valiant captaines, and other said, As soone as he hath brought home his burthen, I will surely throw him out upon the mountaine to be a pray for wild beasts: While these gentlemen reasoned together of my death, we fortun'd to come home, for the feare that I was in, caused my feet to turne into wings: after that we were discharged of our burthens, they went to their fellowes that were wounded, and told them of our great tardity and slownesse by the way, neither was I brought into small anguish, when I perceived my death prepared before my face: Why standest thou still Lucius? Why dost thou not looke for thy death? Knowst thou not that the theeves have ordained to slay thee? seest thou not these sharpe and pointed flints which shall bruise and teare thee in peeces, if by adventure thou happen upon them? Thy gentle Magitian hath not onely given thee the shape and travell of an Asse, but also a skinne so soft and tender as it were a swallow: why dost thou not take courage and runne away to save thy selfe? Art thou afraid of the old woman more then halfe dead, whom with a stripe of thy heele thou maist easily dispatch? But whither shall I fly? What lodging shall I seek? See my Assy cogitation. Who is he that passeth by the way and will not take me up? While I devised these things, I brake the halter wherewith I was tyed and ran away with all my force, howbeit I could not escape the kitish eyes of the old woman, for shee ran after me, and with more audacity then becommeth her kind age, caught me by the halter and thought to pull me home: but I not forgetting the cruell purpose of the theeves, was mooved with small pity, for I kicked her with my hinder heeles to the ground and had welnigh slaine her, who (although shee was throwne and hurled downe) yet shee held still the halter, and would not let me

goe; then shee cryed with a loud voyce and called for succour, but she little prevayled, because there was no person that heard her, save onely the captive gentlewoman, who hearing the voice of the old woman, came out to see what the matter was, and perceiving her hanging at the halter, tooke a good courage and wrested it out of her hand, and (entreating me with gentle words) got upon my backe. Then I began to runne, and shee gently kicked mee forward, whereof I was nothing displeased, for I had as great a desire to escape as shee: insomuch that I seemed to scowre away like a horse. And when the Gentlewoman did speake, I would answer her with my neighing, and oftentimes (under colour to rub my backe) I would sweetly kisse her tender feet. Then shee fetching a sigh from the bottome of her heart, lifted up her eyes to the heavens, saying: O soveraigne Gods, deliver mee if it be your pleasure, from these present dangers: and thou cruell fortune cease thy wrath, let the sorrow suffice thee which I have already sustained. And thou little Asse, that art the occasion of my safety and liberty, if thou canst once render me safe and sound to my parents, and to him that so greatly desireth to have me to his wife, thou shalt see what thanks I will give: with what honour I will reward thee, and how I will use thee. First, I will bravely dresse the haire of thy forehead, and then will I finely combe thy maine, I will tye up thy rugged tayle trimly, I will decke thee round about with golden trappes, in such sort that thou shalt glitter like the starres of the skie, I will bring thee daily in my apron the kirkels of nuts, and will pamper thee up with delicates; I will set store by thee, as by one that is the preserver of my life: Finally, thou shalt lack no manner of thing. Moreover amongst thy glorious fare, thy great ease, and the blisse of thy life, thou shalt not be destitute of dignity, for thou shalt be chronicled perpetually in memory of my present fortune, and the providence divine. All the whole history shall be painted upon the wall of our house, thou shalt be renowned throughout all the world. And it shall be registred in the bookes of Doctours, that an Asse saved the life of a young maiden that was captive amongst Theeves: Thou shalt be numbred amongst the ancient miracles: wee beleve that by like example of truth Phryxus saved himselfe from drowning upon the Ram, Arion escaped upon a Dolphin, and that Europa was delivered by the Bull. If Jupiter transformed himselfe into a Bull, why may it not be that under the shape of this Asse, is hidden the figure of a man, or some power divine? While that the Virgin did thus sorrowfully unfold her desires, we fortun'd to come to a place where three wayes did meet, and shee tooke me by the halter, and would have me to turne on the right hand to her fathers house: but I (knowing that the theeves were gone that way to fetch the residue of their pillage) resisted with my head as much as I might, saying within my selfe: What wilt thou doe unhappy maiden? Why wouldst thou goe so willingly to hell? Why wilt thou runne into destruction by meane of my feet? Why dost thou seek thine own harme, and mine likewise? And while we strived together whether way we might take, the theeves returned, laden with their pray, and perceived us a farre off by the light of the Moon: and after they

had known us, one of them gan say, Whither goe you so hastily? Be you not afraid of spirits? And you (you harlot) doe you not goe to see your parents? Come on, we will beare you company? And therewithall they tooke me by the hatter, and drave me backe againe, beating me cruelly with a great staffe (that they had) full of knobs: then I returning againe to my ready destruction, and remembering the grieffe of my hoofe, began to shake my head, and to waxe lame, but he that led me by the halter said, What, dost thou stumble? Canst thou not goe? These rotten feet of thine ran well enough, but they cannot walke: thou couldest mince it finely even now with the gentlewoman, that thou seemedst to passe the horse Pegasus in swiftnesse. In saying of these words they beat mee againe, that they broke a great staffe upon mee. And when we were come almost home, we saw the old woman hanging upon a bow of a Cipresse tree; then one of them cut downe the bowe whereon shee hanged, and cast her into the bottome of a great ditch: after this they bound the maiden and fell greedily to their victuals, which the miserable old woman had prepared for them. At which time they began to devise with themselves of our death, and how they might be revenged; divers was the opinions of this divers number: the first said, that hee thought best the Mayd should be burned alive: the second said she should be throwne out to wild beasts: the third said, she should be hanged upon a gibbet: the fourth said she should be flead alive: thus was the death of the poore Maiden scanned betweene them foure. But one of the theeves after every man had declared his judgement, did speake in this manner: it is not convenient unto the oath of our company, to suffer you to waxe more cruell then the quality of the offence doth merit, for I would that shee should not be hanged nor burned, nor throwne to beasts, nor dye any sodaine death, but by my council I would have her punished according to her desert. You know well what you have determined already of this dull Asse, that eateth more then he is worth, that faineth lamenesse, and that was the cause of the flying away of the Maid: my mind is that he shall be slaine to morrow, and when all the guts and entrailes of his body is taken out, let the Maide be sowne into his belly, then let us lay them upon a great stone against the broiling heate of the Sunne, so they shall both sustaine all the punishments which you have ordained: for first the Asse shall be slaine as you have determined, and she shall have her members torne and gnawn with wild beasts, when as she is bitten and rent with wormes, shee shall endure the paine of the fire, when as the broyling heat of the Sunne shall scorch and parch the belly of the Asse, shee shall abide the gallows when the Dogs and Vultures shall have the guts of her body hanging in their ravenous mouthes. I pray you number all the torments which she shall suffer: First shee shall dwell within the paunch of an Asse: secondly her nosethrilles shall receive a carraine stinke of the beast: thirdly shee shall dye for hunger: last of all, shee shall finde no meane to ridde her selfe from her paines, for her hand shalt be sown up within the skinne of the Asse: This being said, all the Theeves consented, and when I (poore Asse) heard and understood all their device, I did nothing else

but lament and bewayle my dead carkasse, which should be handled in such sort on the next morrow.

THE SEVENTH BOOKE

THE TWENTY-FOURTH CHAPTER

How hee that was left behinde at Hippata did bring newes concerning the robbery of Miloes house, came home and declared to his Company, that all the fault was laid to one Apuleius his charge.

A soone as night was past, and the cleare Chariot of the Sunne had spred his bright beames on every coast, came one of the company of the theeves, (for so his and their greeting together did declare) who at the first entry into the Cave (after hee had breathed himselfe, and was able to speake) told these tydings unto his companions in this sort. Sirs, as touching the house of Milo of Hippata, which we forcibly entred and ransackt the last day, we may put away all feare and doubt nothing at all. For after that ye by force of armes, had spoyled and taken away all things in the house, and returned hither into our Cave; I (thrusting my selfe amongst the presse of the people, and shewing my selfe as though I were sad and sorrowful for the mischance) consulted with them for the boulting out of the matter, and devising what meanes might be wrought for the apprehension of the theeves, to the intent I might learne and see all that was done to make relation thereof unto you as you willed me, insomuch that the whole fact at length by manifest and evident proofes as also by the common opinion and judgement of the people, was laid to one Lucius Apuleius charge as manifest author of this common robbery, who a few dayes before by false and forged letters and colored honesty, fell so farre in favour with this Milo, that he entertained him into his house, and received him as a chiefe of his familiar friends, which Lucius after that he had sojourned there a good space, and won the heart of Miloes Maid, by fained love, did thoroughly learne the waies and doores of all the house, and curiously viewed the cofers and chests, wherein was laid the whole substance of Milo: neither was there small cause given to judge him culpable, since as the very same night that this robbery was done he fled away, and could not be found in no place: and to the intent hee might cleane escape, and better prevent such as made hew and crie after him, he tooke his white horse and galloped away, and after this, his servant was found in the house, who (accused as accessory to the felony and escape of his Master) was committed to the common gaole, and the next day following was cruelly scourged and tormented till hee was welnigh dead, to the intent hee should confesse the matter, but when they could wreast or learne no such thing of him, yet sent they many persons after, towardes Lucius Countrey to enquire him out, and so to take him prisoner. As he declared these things, I did greatly lament with my selfe, to thinke of mine old and pristine estate, and what felicity I was sometimes in, in comparison to the misery that I presently sustained, being changed into a miserable Asse, then had I no small occasion to remember, how the old and ancient Writers did affirme, that fortune was starke blind without eies, because she alwaies bestoweth her riches upon evil persons, and fooles, and chooseth or favoureth

no mortall person by judgement, but is alwaies conversent, especially with much as if she could see, she should most shunne, and forsake, yea and that which is more worse, she sheweth such evill or contrary opinions in men, that the wicked doe glory with the name of good, and contrary the good and innocent be detracted and slandred as evill. Furthermore I, who by her great cruelty, was turned into a foure footed Asse, in most vile and abject manner: yea, and whose estate seemed worthily to be lamented and pittied of the most hard and stonie hearts, was accused of theft and robbing of my deare host Milo, which villany might rather be called parricide then theft, yet might not I defend mine owne cause or denie the fact any way, by reason I could not speake; howbeit least my conscience should seeme to accuse me by reason of silence, and againe being enforced by impatience I endeavored to speake, and faine would have said, Never did I that fact, and verely the first word, never, I cried out once or twise, somewhat handsome, but the residue I could in no wise pronounce, but still remaining in one voice, cried, Never, never, never, howbeit I settled my hanging lips as round as I could to speake the residue: but why should I further complaine of the crueltie of my fortune, since as I was not much ashamed, by reason that my servant and my horse, was likewise accused with me of the robbery.

While I pondered with my selfe all these things, a great care [came] to my remembrance, touching the death, which the theeves provised for me and the maiden, and still as I looked downe to my belly, I thought of my poore gentlewoman that should be closed within me. And the theefe which a little before had brought the false newes against me, drew out of the skirt of his coate, a thousand crowns, which he had rifled from such as hee met, and brought it into the common treasury. Then hee carefully enquired how the residue of his companions did. To whom it was declared that the most valiant was murdred and slaine in divers manners, whereupon he perswaded them to remit all their affaires a certaine season, and to seeke for other fellowes to be in their places, that by the exercise of new lads, the terror of their martiall band might be reduced to the old number, assuring them that such as were unwilling, might be compelled by menaces and threatnings, and such as were willing might be encouraged forward with reward. Further he said, that there were some, which (seeing the profite which they had) would forsake their base and servile estate, and rather bee contented to live like tyrants amongst them. Moreover he declared, that for his part he had spoken with a certaine tall man, a valiant companion, but of young age, stout in body, and couragious in fight, whom he had fully perswaded to exercise his idle hands, dull with slothfullnesse, to his greater profit, and (while he might) to receive the blisse of better Fortune, and not to hold out his sturdy arme to begge for a penny, but rather to take as much gold and silver as hee would. Then everyone consented, that hee that seemed so worthy to be their companion, should be one of their company, and that they would search for others to make up the residue of the number, whereupon he went out, and by and by (returning

again) brought in a tall young man (as he promised) to whom none of the residue might be compared, for hee was higher then they by the head, and of more bignesse in body, his beard began to burgen, but hee was poorly appparelled, insomuch that you might see all his belly naked. As soone as he was entred in he said, God speed yee souldiers of Mars and my faithfull companions, I pray you make me one of your band, and I will ensure you, that you shall have a man of singular courage and lively audacity: for I had rather receive stripes upon my backe, then money or gold in my hands. And as for death (which every man doth feare) I passe nothing at all, yet thinke you not that I am an abject or a begger, neither judge you my vertue and prowesse by ragged clothes, for I have beene a Captaine of a great company, and subdued all the countrey of Macedonia. I am the renowned theefe Hemes the Thracian, whose name all countreys and nations do so greatly feare: I am the sonne of Theron the noble theefe, nourished with humane bloud, entertained amongst the stoutest; finally I am inheritour and follower of all my fathers vertues, yet I lost in a short time all my company and all my riches, by one assault, which I made upon a Factor of the Prince, which sometime had beene Captaine of two hundred men, for fortune was cleane against me; harken and I will tell you the whole matter. There was a certaine man in the court of the Emperour, which had many offices, and in great favour, who at last by the envy of divers persons, was banished away and compelled to forsake the court: his wife Platina, a woman of rare faith and singular shamefastnes having borne ten children to her husband, despised all worldly Pompe and delicacy, and determined to follow her husband, and to be partaker of his perils and danger, wherefore shee cut off her haire, disguised her selfe like a man, and tooke with her all her treasure, passing through the hands of the souldiers, and the naked swords without any feare, whereby she endured many miseries, and was partaker of much affliction, to save the life of her husband, such was her love which she bare unto him. And when they had escaped many perillous dangers, as well by land as by sea, they went together towards Zacynthe, to continue there according as fortune had appointed. But when they were arived on the sea coast of Actium (where we in our returne from Macedony were roving about) when night came, they returned into a house not far distant from their ship, where they lay all night. Then we entred in and tooke away all their substance, but verely we were in great danger: for the good matron perceiving us incontinently by the noise of the gate, went into the chamber, and called up every man by his name, and likewise the neighbors that dwelled round about, insomuch that by reason of the feare that every one was in, we hardly escaped away, but this most holy woman, faithfull and true to her husband (as the truth must be declared) returned to Caesar, desiring his aid and puissance, and demanding vengeance of the injury done to her husband, who granted all her desire: then went my company to wracke, insomuch that every man was slaine, so great was the authority and word of the Prince. Howbeit, when all my band was lost, and taken by search of the Emperours army, I onely stole

away and delivered my selfe from the violence of the souldiers, for I clothed my selfe in a womans attire, and mounted upon an Asse, that carryed barly sheafes, and (passing through the middle of them all) I escaped away, because every one deemed that I was a woman by reason I lacked a beard. Howbeit I left not off for all this, nor did degenerate from the glory of my father, or mine own vertue, but freshly comming from the bloody skirmish, and disguised like a woman, I invaded townes and castles alone to get some pray. And therewithall he pulled out two thousand crownes, which he had under his coate, saying: Hold here the dowry which I present unto you, hold eke my person, which you shall alwayes find trusty and faithfull, if you willingly receive me: and I will ensure you that in so doing, within short space I wilt make and turne this stony house of yours into gold. Then by and by every one consented to make him their Captaine, and so they gave him better garments, and threw away his old. When they had changed his attire, hee imbraced them one after another, then placed they him in the highest roome of the table, and drunk unto him in token of good lucke.

THE TWENTY-FIFTH CHAPTER

How the death of the Asse, and the Gentlewoman was stayed.

After supper they began to talke, and declare unto him the going away of the Gentlewoman, and how I bare her upon my backe, and what death was ordained for us two. Then he desired to see her, whereupon the Gentlewoman was brought forth fast bound, whom as soone as he beheld, he turned himselfe wringing his nose, and blamed them saying: I am not so much a beast, or so rash a fellow to drive you quite from your purpose, but my conscience will not suffer me to conceale any thing that toucheth your profit, since I am as carefull for you, howbeit if my counsell doe displease you, you may at your liberty proceed in your enterprise. I doubt not but all theeves, and such as have a good judgement, will preferre their owne lucre and gain above all things in the world, and above their vengeance, which purchaseth damage to divers persons. Therefore if you put this virgin in the Asses belly, you shall but execute your indignation against her, without all manner of profit; But I would advise you to carry the virgin to some towne and to sell her: and such a brave girle as she is, may be sold for a great quantity of money. And I my selfe know certaine bawdy Marchants, amongst whom peradventure one will give us summes of gold for her. This is my opinion touching this affaire: but advise you what you intend to do, for you may rule me in this case. In this manner the good theefe pleaded and defended our cause, being a good Patron to the silly virgin, and to me poore Asse. But they staied hereupon a good space, with long deliberation, which made my heart (God wot) and spirit greatly to quaille. Howbeit in the end they consented to his opinion, and by and by the Maiden was unloosed of her bonds, who seeing the young man, and hearing the name of brothels and bawdy Merchants, began to wax joyfull, and smiled with herself. Then began I to deeme evill of the generation of women, when as I saw the Maiden (who was appointed to be married to a young Gentleman, and who so greatly desired the same) was now delighted with the talke of a wicked brothel house, and other things dishonest. In this sort the consent and manners of women depended in the judgement of an Asse.

THE TWENTY-SIXTH CHAPTER

How all the Theeves were brought asleepe by their new companion.

Then the young man spake againe, saying, Masters, why goe wee not about to make our prayers unto Mars, touching this selling of the Maiden, and to seeke for other companions. But as farre as I see, here is no other manner of beast to make sacrifice withall, nor wine sufficient for us to drinke. Let me have (quoth hee) tenne more with me, and wee will goe to the next Castle, to provide for meat and other things necessary. So he and tenne more with him, went their way: In the meane season, the residue made a great fire and an Alter with greene turfes in the honour of Mars. By and by after they came againe, bringing with them bottles of wine, and a great number of beasts, amongst which there was a big Ram Goat, fat, old, and hairy, which they killed and offered unto Mars. Then supper was prepared sumptuously, and the new companion said unto the other, You ought to accompt me not onely your Captaine in robbery and fight, but also in pleasures and jolity, whereupon by and by with pleasant cheere he prepared meat, and trimming up the house he set all things in order, and brought the pottage and dainty dishes to the Table: but above all he plyed them wel with great pots and jugs of wine. Sometimes (seeming to fetch somewhat) hee would goe to the Maiden and give her pieces of meate, which he privily tooke away, and would drinke unto her, which she willingly tooke in good part. Moreover, hee kissed her twice or thrice whereof she was well pleased but I (not well contented thereat) thought in my selfe: O wretched Maid, thou hast forgotten thy marriage, and doest esteeme this stranger and bloudy theefe above thy husband which thy Parents ordained for thee, now perceive I well thou hast no remorse of conscience, but more delight to tarry and play the harlot heere amongst so many swords. What? knowest thou not how the other theeves if they knew thy demeanour would put thee to death as they had once appointed, and so worke my destruction likewise? Well now I perceive thou hast a pleasure in the dammage and hurt of other. While I did angerly devise with my selfe all these things, I perceived by certaine signes and tokens (not ignorant to so wise an Asse) that he was not the notable theefe Hemus, but rather Lepolemus her husband, for after much communication he beganne to speake more franckly, not fearing at all my presence, and said, Be of good cheere my sweete friend Charites, for thou shalt have by and by all these thy enemies captive unto thee. Then hee filled wine to the theeves more and more, and never ceased, till as they were all overcome with abundance of meat and drinke, when as hee himselfe abstained and bridled his owne appetite. And truely I did greatly suspect, least hee had mingled in their cups some deadly poyson, for incontinently they all fell downe asleepe on the ground one after an other, and lay as though they had beene dead.

THE TWENTY-SEVENTH CHAPTER

How the Gentlewoman was carried home by her husband while the thieves were asleepe, and how much Apuleius was made of.

When the thieves were all asleepe by their great and immoderate drinking, the young man Lepolemus took the Maiden and set her upon my backe, and went homeward. When we were come home, all the people of the Citie, especially her Parents, friends, and family, came running forth joyfully, and the children and Maidens of the towne gathered together to see this virgin in great triumph sitting upon an Asse. Then I (willing to shew as much joy as I might, as present occasion served) I set and pricked up my long eares, rattled my nosethrills, and cryed stoutly, nay rather I made the towne to ring againe with my shrilling sound: when wee were come to her fathers house, shee was received in a chamber honourably: as for me, Lepolemus (accompanied with a great number of Citizens) did presently after drive me backe againe with other horses to the cave of the thieves, where wee found them all asleepe lying on the ground as wee left them; then they first brought out all the gold, and silver, and other treasure of the house, and laded us withall, which when they had done, they threw many of the thieves downe into the bottome of deepe ditches, and the residue they slew with their swords: after this wee returned home glad and merry of so great vengeance upon them, and the riches which wee carried was committed to the publike treasurie. This done, the Maid was married to Lepolemus, according to the law, whom by so much travell he had valiantly recovered: then my good Mistresse looked about for me, and asking for me commanded the very same day of her marriage, that my manger should be filled with barley, and that I should have hay and oats abundantly, and she would call me her little Camell. But how greatly did I curse Fotis, in that shee transformed me into an Asse, and not into a dogge, because I saw the dogges had filled their paunches with the reliks and bones of so worthy a supper. The next day this new wedded woman (my Mistresse) did greatly commend me before her Parents and husband, for the kindnesse which I had shewed unto her, and never leaved off untill such time as they promised to reward me with great honours. Then they called together all their friends, and thus it was concluded: one said, that I should be closed in a stable and never worke, but continually to be fedde and fatted with fine and chosen barley and beanes and good littour, howbeit another prevailed, who wishing my liberty, perswaded them that it was better for me to runne in the fields amongst the lascivious horses and mares, whereby I might engender some mules for my Mistresse: then he that had in charge to keepe the horse, was called for, and I was delivered unto him with great care, insomuch that I was right pleasant and joyous, because I hoped that I should carry no more fardels nor burthens, moreover I thought that when I should thus be at liberty, in the spring time of the yeere when the meddows and fields were greene, I should find some roses

in some place, whereby I was fully perswaded that if my Master and Mistresse did render to me so many thanks and honours being an Asse, they would much more reward me being turned into a man: but when he (to whom the charge of me was so straightly committed) had brought me a good way distant from the City, I perceived no delicate meates nor no liberty which I should have, but by and by his covetous wife and most cursed queane made me a mill Asse, and (beating me with a cudgill full of knots) would wring bread for her selfe and her husband out of my skinne. Yet was she not contented to weary me and make me a drudge with carriage and grinding of her owne corne, but I was hired of her neighbours to beare their sackes likewise, howbeit shee would not give me such meate as I should have, nor sufficient to sustaine my life withall, for the barly which I ground for mine owne dinner she would sell to the Inhabitants by. And after that I had laboured all day, she would set before me at night a little filthy branne, nothing cleane but full of stones. Being in this calamity, yet fortune worked me other torments, for on a day I was let loose into the fields to pasture, by the commandement of my master. O how I leaped for joy, how I neighed to see my selfe in such liberty, but especially since I beheld so many Mares, which I thought should be my wives and concubines; and I espied out and chose the fairest before I came nigh them; but this my joyfull hope turned into otter destruction, for incontinently all the stone Horses which were well fedde and made strong by ease of pasture, and thereby much more puissant then a poore Asse, were jealous over me, and (having no regard to the law and order of God Jupiter) ranne fiercely and terribly against me; one lifted up his forefeete and kicked me spitefully, another turned himselfe, and with his hinder heeles spurned me cruelly, the third threatning with a malicious neighing, dressed his eares and shewing his sharpe and white teeth bit me on every side. In like sort have I read in Histories how the King of Thrace would throw his miserable ghests to be torne in peeces and devoured of his wild Horses, so niggish was that Tyrant of his provender, that he nourished them with the bodies of men.

THE TWENTY-EIGHTH CHAPTER

How Apuleius was made a common Asse to fetch home wood, and how he was handled by a boy.

After that I was thus handled by horses, I was brought home againe to the Mill, but behold fortune (insatiable of my torments) had devised a new paine for me. I was appointed to bring home wood every day from a high hill, and who should drive me thither and home again, but a boy that was the veriest hangman in all the world, who was not contented with the great travell that I tooke in climbing up the hill, neither pleased when he saw my hoofe torne and worne away by sharpe flintes, but he beat me cruelly with a great staffe, insomuch that the marrow of my bones did ake for woe, for he would strike me continually on the right hip, and still in one place, whereby he tore my skinne and made of my wide sore a great hole or trench, or rather a window to looke out at, and although it runne downe of blood, yet would he not cease beating me in that place: moreover he laded me with such great burthens of wood that you would thinke they had been rather prepared for Elephants then for me, and when he perceived that my wood hanged more on one side then another, (when he should rather take away the heavy sides, and so ease me, or else lift them up to make them equall with the other) he laid great stones upon the weaker side to remedy the matter, yet could be not be contented with this my great misery and immoderate burthens of wood, but when hee came to any river (as there were many by the way) he to save his feete from water, would leape upon my loynes likewise, which was no small loade upon loade. And if by adversity I had fell downe in any dirty or myrie place, when he should have pulled me out either with ropes, or lifted me up by the taile, he would never helpe me, but lay me on from top to toe with a mighty staffe, till he had left no haire on all my body, no not so much as on mine eares, whereby I was compelled by force of blowes to stand up. The same hangman boy did invent another torment for me: he gathered a great many sharp thornes as sharp as needles and bound them together like a fagot, and tyed them at my tayle to pricke me, then was I afflicted on every side, for if I had indeavoured to runne away, the thornes would have pricked me, if I had stood still, the boy would have beaten mee, and yet the boy beate mee to make me runne, whereby I perceived that the hangman did devise nothing else save only to kill me by some manner of meanes, and he would sweare and threaten to do me worse harme, and because hee might have some occasion to execute his malicious minde, upon a day (after that I had endeavoured too much by my patience) I lifted up my heeles and spurned him welfavouredly. Then he invented this vengeance against me, after that he had well laded me with shrubs and rubble, and trussed it round upon my backe, hee brought me out into the way: then hee stole a burning coale out of a mans house of the next village, and put it into the middle of the rubbell; the rubbell and shrubs being very dry, did fall

on a light fire and burned me on every side. I could see no remedy how I might save my selfe, and in such a case it was not best for me to stand still but fortune was favourable towards me, perhaps to reserve me for more dangers, for I espyed a great hole full of raine water that fell the day before, thither I ranne hastily and plunged my selfe therein, in such sort that I quenched the fire, and was delivered from that present perill, but the vile boy to excuse himselfe declared to all the neighbours and shepheards about, that I willingly tumbled in the fire as I passed through the village. Then he laughed upon me saying: How long shall we nourish and keepe this fiery Asse in vaine?

THE TWENTY-NINTH CHAPTER

How Apuleius was accused of Lechery by the boy.

A few dayes after, the boy invented another mischiefe: For when he had sold all the wood which I bare, to certaine men dwelling in a village by, he lead me homeward unladen: And then he cryed that he was not able to rule me, and that hee would not drive mee any longer to the hill for wood, saying: Doe you not see this slow and dulle Asse, who besides all the mischiefes that he hath wrought already, inventeth daily more and more. For he espyeth any woman passing by the way, whether she be old or married, or if it be a young child, hee will throw his burthen from his backe, and runneth fiercely upon them. And after that he hath thrown them downe, he will stride over them to commit his buggery and beastly pleasure, moreover hee will faine as though hee would kisse them, but he will bite their faces cruelly, which thing may worke us great displeasure, or rather to be imputed unto us as a crime: and even now when he espyed an honest maiden passing by die high way, he by and by threw downe his wood and runne after her: And when he had throwne her down upon the ground, he would have ravished her before the face of all the world, had it not beene that by reason of her crying out, she was succored and pulled from his heeles, and so delivered. And if it had so come to passe that this fearefull maid had beene slaine by him, what danger had we beene in? By these and like lies, he provoked the shepheards earnestly against me, which grieved mee (God wot) full sore that said nothing. Then one of the shepheards said: Why doe we not make sacrifice of this common adulterous Asse? My sonne (quoth he) let us kill him and throw his guts to the dogges, and reserve his flesh for the labourers supper. Then let us cast dust upon his skinne, and carry it home to our master, and say that the Woolves have devoured him. The boy that was my evill accuser made no delay, but prepared himselfe to execute the sentence of the shepheard, rejoycing at my present danger, but O how greatly did I then repent that the stripe which I gave him with my heele had not killed him. Then he drew out his sword and made it sharp upon the whetstone to slay me, but another of the shepheards gan say, Verely it is a great offence to kill so faire an Asse, and so (by accusation of luxurie and lascivious wantonnesse) to lack so necessarie his labour and service, where otherwise if ye would cut off his stones, he might not onely be deprived of his courage but also become gentle, that we should be delivered from all feare and danger. Moreover he would be thereby more fat and better in flesh. For I know my selfe as well many Asses, as also most fierce horses, that by reason of their wantonnesse have beene most mad and terrible, but (when they were gelded and cut) they have become gentle and tame, and tractable to all use. Wherefore I would counsell you to geld him. And if you consent thereto, I will by and by, when I go to the next market fetch mine irons and tooles for the purpose: And I ensure you after that I have gelded and cut off his stones, I

will deliver him unto you as tame as a lambe. When I did perceive that I was delivered from death, and reserved to be gelded, I was greatly sorrie, insomuch that I thought all the hinder part of my body and my stones did ake for woe, but I sought about to kill my selfe by some manner of meanes, to the end if I should die, I would die with unperished members.

THE THIRTIETH CHAPTER

How the boy that lead Apuleius to the field, was slaine in the wood.

While I devised with my selfe in what manner I might end my life, the roperipe boy on the next morrow lead me to the same hill againe, and tied me to a bow of a great Oke, and in the meane season he tooke his hatchet and cut wood to load me withall, but behold there crept out of a cave by, a marvailous great Beare, holding out his mighty head, whom when I saw, I was sodainly stroken in feare, and (throwing all the strength of my body into my hinder heeles) lifted up my strained head and brake the halter, wherewith I was tied. Then there was no need to bid me runne away, for I scoured not only on foot, but tumbled over the stones and rocks with my body till I came into the open fields, to the intent I would escape from the terrible Beare, but especially from the boy that was worse than the Beare. Then a certaine stranger that passed by the way (espying me alone as a stray Asse) tooke me up and roade upon my backe, beating me with a staffe (which he bare in his hand) through a wide and unknowne lane, whereat I was nothing displeased, but willingly went forward to avoid the cruell paine of gelding, which the shepherds had ordained for me, but as for the stripes I was nothing moved, since I was accustomed to be beaten so every day. But evill fortune would not suffer me to continue in so good estate long: For the shepheards looking about for a Cow that they had lost (after they had sought in divers places) fortunèd to come upon us unwares, who when they espied and knew me, they would have taken me by the halter, but he that rode upon my backe resisted them saying, O Lord masters, what intend you to do? Will you rob me? Then said the shepheards, What? thinkest thou we handle thee otherwise then thou deservest, which hast stollen away our Asse? Why dost thou not rather tell us where thou hast hidden the boy whom thou hast slaine? And therewithall they pulled him downe to the ground, beating him with their fists, and spurning him with their feete. Then he answered unto them saying, titathat he saw no manner of boy, but onely found the Asse loose and straying abroad, which he tooke up to the intent to have some reward for the finding of him and to restore him againe to his Master. And I would to God (quoth he) that this Asse (which verely was never seene) could speake as a man to give wisse of mine innocency: Then would you be ashamed of the injury which you have done to me. Thus (reasoning for Himselfe) he nothing prevailed, for they tied the halter about my necke, and (maugre his face) pulled me quite away, and lead me backe againe through the woods of the hill to the place where the boy accustomed to resort. And after they could find him in no place, at length they found his body rent and torne in peeces, and his members dispersed in sundry places, which I well knew was done by the cruell Beare: and verely I would have told it if I might have spoken, but (which I could onely do) I greatly rejoiced at his death, although it came too late. Then they gathered together

the peeces of his body and buried them. By and by they laid the fault to my new Master, that tooke me up by the way, and (bringing him home fast bound to their houses) purposed on the next morrow to accuse him of murther, and to lead him before the Justices to have judgement of death.

THE THIRTY-FIRST CHAPTER

How Apuleius was cruelly beaten by the Mother of the boy that was slaine.

In the meane season, while the Parents of the boy did lament and weepe for the death of their sonne, the shepheard (according to his promise) came with his instruments and tooles to geld me. Then one of them said, Tush we little esteeme the mischiefe he did yesterday, but now we are contented that to morrow his stones shall not onely be cut off, but also his head. So was it brought to passe, that my death was delayed till the next morrow, but what thanks did I give to that good boy, who (being so slaine) was the cause of my pardon for one short day. Howbeit I had no time then to rest my selfe, for the Mother of the boy, weeping and lamenting for his death, attired in mourning vesture, tare her haire and beat her breast, and came presently into the stable, saying, Is it reason that this carelesse beast should do nothing all day but hold his head in the manger, filling and belling his guts with meat without compassion of my great miserie, or remembrance of the pittiful death of his slaine Master: and contemning my age and infirmity, thinketh that I am unable to revenge his mischiefs, moreover he would perswade me, that he were not culpable. Indeed, it is a convenient thing to looke and plead for safety, when as the conscience doeth confesse the offence, as theeves and malefactors accustome to do. But O good Lord, thou cursed beast, if thou couldest utter the contents of thine owne mind, whom (though it were the veriest foole in all the world) mightest thou perswade that this murther was voide or without thy fault, when as it lay in thy power, either to keepe off the theeves with thy heeles, or else to bite and teare them with thy teeth? Couldest not thou (that so often in his life time diddest spurne and kicke him) defend him now at the point of death by the like meane? Yet at least, thou shouldest have taken him upon thy backe, and so brought him from the cruell hands of the theeves: where contrary thou runnest away alone, forsaking thy good Master, thy pastor and conductor. Knowest thou not, that such as denie their wholesome help and aid to them which lie in danger of death, ought to be punished, because they have offended against good manners, and the law naturall? But I promise thee, thou shalt not long rejoyce at my harmes, thou shalt feele the smart of thy homicide and offence, I will see what I can doe. And therewithall she unclosed her apron, and bound all my feete together, to the end I might not help my selfe, then she tooke a great barre, which accustomed to bar the stable doore, and never ceased beating me till she was so weary that the bar fell out of her hands, whereupon she (complaining of the soone faintnesse of her armes) ran to her fire and brought a firebrand and thrust it under my taile, burning me continually, till such time as (having but one remedy) I arayed her face and eies with my durty dunge, whereby (what with the stinke thereof, and what with the filthinesse that fell in her eies) she was welnigh blinded: so I enforced the queane to leave off, otherwise I had died as Meleager did by the

sticke, which his mad mother Althea cast into the fire.

THE EIGHTH BOOKE

THE THIRTY-SECOND CHAPTER

How a young man came and declared the miserable death of Lepolemus and his wife Charites.

About midnight came a young man, which seemed to be one of the family of the good woman Charites, who sometimes endured so much misery and calamity with mee amongst the theeves, who after that hee had taken a stoole, and sate downe before the fireside, in the company of the servants, began to declare many terrible things that had happened unto the house of Charites, saying: O yee house-keepers, shepherds and cowheards, you shall understand that wee have lost our good mistris Charites miserably and by evill adventure: and to the end you may learne and know all the whole matter, I purpose to tell you the circumstances of every point, whereby such as are more learned then I (to whom fortune hath ministred more copious stile) may painte it out in paper in forme of an History. There was a young Gentleman dwelling in the next City, borne of good parentage, valiant in prowesse, and riche in substance, but very much given and adicted to whorehunting, and continuall revelling. Whereby he fell in company with Theeves, and had his hand ready to the effusion of humane blood; his name was Thrasillus. The matter was this according to the report of every man. Hee demanded Charites in marriage, who although he were a man more comely then the residue that wooed her, and also had riches abundantly, yet because he was of evill fame, and a man of wicked manners and conversation, he had the repulse and was put off by Charites, and so she married with Lepolemus. Howbeit this young man secretly loved her, yet moved somewhat at her refusall, hee busily searched some meanes to worke his damnable intent. And (having found occasion and opportunity to accomplish his purpose, which he had long time concealed) brought to passe, that the same day that Charites was delivered by the subtill meane and valiant audacity of her husband, from the puissance of the Theeves, he mingled himselfe among the assembly, faining that he was glad of the new marriage, and comming home againe of the maiden, Whereby (by reason that he came of so noble parents) he was received and entertained into the house as one of their chiefe and principall friends: Howbeit under cloake of a faithfull welwiller, hee dissimuled his mischievous mind and intent: in continuance of time by much familiarity and often conversation and banketting together, he fell more and more in favour, like as we see it fortuneth to Lovers, who first doe little delight themselves in love: till as by continuall acquaintance they kisse and imbrace each other. Thrasillus perceiving that it was a hard matter to breake his minde secretly to Charites, whereby he was wholly barred from the accomplishment of his luxurious appetite, and on the other side perceiving that the love of her and her husband was so strongly lincked together, that the bond betweene them might in no wise be dissevered, moreover, it was a thing impossible to ravish her,

although he had consented thereto, yet was hee still provoked forward by vehement lust, when as hee saw himselfe unable to bring his purpose to passe. Howbeit at length the thing which seemed so hard and difficill, thorough hope of his fortified love, did now appeare easie and facill: but marke I pray you diligently to what end the furious force of his inordinate desire came. On a day Lepolemus went to the chase with Thrasillus, to hunt for Goates, for his wife Charites desired him earnestly to meddle with no other beasts, which were of more fierce and wilde nature. When they were come within the chase to a great thicket fortified about with bryers and thornes, they compassed round with their Dogs and beset every place with nets: by and by warning was given to let loose. The Dogs rushed in with such a cry, that all the Forrest rang againe with the noyse, but behold there leaped out no Goat, nor Deere, nor gentle Hinde, but an horrible and dangerous wild Boare, hard and thicke skinned, bristled terribly with thornes, foming at the mouth, grinding his teeth, and looking direfully with fiery eyes. The Dogs that first set upon him, he tare and rent with his tuskes, and then he ranne quite through the nets, and escaped away. When wee saw the fury of this beast, wee were greatly stricken with feare, and because wee never accustomed to chase such dreadfull Boares, and further because we were unarmed and without weapons, we got and hid our selves under bushes and trees. Then Thrasillus having found opportunity to worke his treason, said to Lepolemus: What stand we here amazed? Why show we our selves like dastards? Why leese we so worthy a prey with our feminine hearts? Let us mount upon our Horses, and pursue him incontinently: take you a hunting staffe, and I will take a chasing speare. By and by they leaped upon their Horses, and followed the beast. But hee returning against them with furious force, pryed with his eyes, on whom hee might first assaile with his tuskes: Lepolemus strooke the beast first on the backe with his hunting staffe. Thrasillus faining to ayde and assist him, came behind, and cut off the hinder legges of Lepolemus Horse, in such sort that hee fell downe to the ground with his master: and sodainely the Boare came upon Lepolemus and furiously tare and rent him with his teeth. Howbeit, Thrasillus was not sufficed to see him thus wounded, but when he desired his friendly help, he thrust Lepolemus through the right thigh with his speare, the more because he thought the wound of the speare would be taken for a wound of the Boars teeth, then he killed the beast likewise, And when he was thus miserably slaine, every one of us came out of our holes, and went towards our slaine master. But although that Thrasillus was joyfull of the death of Lepolemus, whom he did greatly hate, yet he cloked the matter with a sorrowfull countenance, he fained a dolorous face, he often imbraced the body which himselfe slew, he played all the parts of a mourning person, saving there fell no teares from his eyes. Thus hee resembled us in each point, who verily and not without occasion had cause to lament for our master, laying all the blame of this homicide unto the Boare. Incontinently after the sorrowfull newes of the death of Lepolemus, came to the eares of all the family, but

especially to Charites, who after she had heard such pitifull tydings, as a mad and raging woman, ran up and down the streets, crying and howling lamentably. All the Citizens gathered together, and such as they met bare them company running towards the chasse. When they came to the slaine body of Lepolemus, Charites threw her selfe upon him weeping and lamenting grievously for his death, in such sort, that she would have presently ended her life, upon the corps of her slaine husband, whom shee so entirely loved, had it not beene that her parents and friends did comfort her, and pulled her away. The body was taken up, and in funerall pompe brought to the City and buried. In the meane season, Thrasillus fained much sorrow for the death of Lepolemus, but in his heart he was well pleased and joyfull. And to counterfeit the matter, he would come to Charites and say: O what a losse have I had of my friend, my fellow, my companion Lepolemus? O Charites comfort your selfe, pacifie your dolour, refraine your weeping, beat not your breasts: and with such other and like words and divers examples he endeavoured to suppress her great sorrow, but he spake not this for any other intent but to win the heart of the woman, and to nourish his odious love with filthy delight. Howbeit Charites after the buriall of her husband sought the meanes to follow him, and (not sustaining the sorrows wherein she was Wrapped) got her secretly into a chamber and purposed to finish her life there with dolour and tribulation. But Thrasillus was very importunate, and at length brought to passe, that at the intercession of the Parents and friends of Charites, she somewhat refreshed her fallen members with refection of meate and baine. Howbeit, she did it more at the commandement of her Parents, then for any thing else: for she could in no wise be merry, nor receive any comfort, but tormented her selfe day and night before the Image of her husband which she made like unto Bacchus, and rendred unto him divine honours and services. In the meane season Thrasillus not able to refraine any longer, before Charites had asswaged her dolor, before her troubled mind had pacified her fury, even in the middle of all her griefes, while she tare her haire and rent her garments, demanded her in marriage, and so without shame, he detected the secrets and unspeakeable deceits of his heart. But Charites detested and abhorred his demand, and as she had beene stroken with some clap of thunder, with some storme, or with the lightning of Jupiter, she presently fell downe to the ground all amazed. Howbeit when her spirits were revived and that she returned to her selfe, perceiving that Thrasillus was so importunate, she demanded respite to deliberate and to take advise on the matter. In the meane season, the shape of Lepolemus that was slaine so miserably, appeared to Charites saying, O my sweet wife (which no other person can say but I) I pray thee for the love which is betweene us two, if there be any memorie of me in thy heart, or remembrance of my pittifull death, marry with any other person, so that thou marry not with the traitour Thrasillus, have no conference with him, eate not with him, lie not with him, avoid the bloudie hand of mine enemye, couple not thy selfe with a paricide, for those wounds (the bloud

whereof thy teares did wash away) were not the wounds of the teeth of the Boare, but the speare of Thrasillus, that deprived me from thee. Thus spake Lepolemus, unto his loving wife, and declared the residue of the damnable fact. Then Charites, awaking from sleepe, began to renew her dolour, to teare her garments, and to beate her armes with her comely hands, howbeit she revealed the vision which she saw to no manner of person, but dissimuling that she knew no part of the mischiefe, devised with her selfe how she might be revenged on the traitor, and finish her owne life to end and knit up all sorrow. Incontinently came Thrasillus, the detestable demander of sodaine pleasure, and wearied the closed eares of Charites with talke of marriage, but she gently refused his communication, and coloring the matter, with passing craft in the midst of his earnest desires gan say, Thrasillus you shall understand that yet the face of your brother and my husband, is alwayes before mine eies, I smell yet the Cinamon sent of his pretious body, I yet feele Lepolemus alive in my heart: wherefore you shall do well if you grant to me miserable woman, necessarie time to bewaile his death, that after the residue of a few months, the whole yeare may be expired, which thing toucheth as well my shame as your wholesome profit, lest peradventure by your speed and quicke marriage we should justly raise and provoke the spirit of my husband to worke our destruction. Howbeit, Thrasillus was not contented with this promise, but more and more came upon her: Insomuch, that she was enforced to speake to him in this manner: My friend Thrasillus, if thou be so contented untill the whole yeare be compleate and finished, behold here is my bodie, take thy pleasure, but in such sort and so secret that no servant of the house may perceive it. Then Thrasillus trusting to the false promises of the woman, and preferring his inordinate pleasure above all things in the world, was joyfull in his heart and looked for night, when as he might have his purpose. But come thou about midnight (quoth Charites) disguised without companie, and doe but hisse at my chamber doore, and my nurse shall attend and let thee in. This counsell pleased Thrasillus marveilously, who (suspecting no harme) did alwaies looke for night, and the houre assigned by Charites. The time was scarce come, when as (according to her commandement) he disguised himselfe, and went straight to the chamber, where he found the nurse attending for him, who (by the appointment of her Mistresse) fed him with flattering talke, and gave him mingled and doled drinke in a cup, excusing the absence of her Mistresse Charites, by reason that she attended on her Father being sick, untill such time, that with sweet talke and operation of the wine, he fell in a sound sleepe: Now when he lay prostrate on the ground readie to all adventure, Charites (being called for) came in, and with manly courage and bold force stood over the sleeping murderer, saying: Behold the faithfull companion of my husband, behold this valiant hunter; behold me deere spouse, this is the hand which shed my bloud, this is the heart which hath devised so many subtile meanes to worke my destruction, these be the eies whom I have ill pleased, behold now they foreshew their owne destinie:

leepe carelessse, dreame that thou art in the hands of the mercifull, for I will not hurt thee with thy sword or any other weapon: God forbid that I should slay thee as thou slewest my husband, but thy eies shall faile thee, and thou shalt see no more, then that whereof thou dreamest: Thou shalt thinke the death of thine enemie more sweet then thy life: Thou shalt see no light, thou shalt lacke the aide of a leader, thou shalt not have me as thou hopest, thou shalt have no delight of my marriage, thou shalt not die, and yet living thou shalt have no joy, but wander betweene light and darknesse as an unsure Image: thou shalt seeke for the hand that pricked out thine eies, yet shalt thou not know of whom thou shouldest complaine: I will make sacrifice with the bloud of thine eies upon the grave of my husband. But what gainest thou through my delay? Perhaps thou dreamest that thou embracest me in thy armes: leave off the darknesse of sleepe and awake thou to receive a penall deprivation of thy sight, lift up thy face, regard thy vengeance and evill fortune, reckon thy miserie; so pleaseth thine eies to a chast woman, that thou shall have blindnesse to thy companion, and an everlasting remorse of thy miserable conscience. When she had spoken these words, she tooke a great needle from her head and pricked out both his eies: which done, she by and by caught the naked sword which her husband Lepolemus accustomed to weare, and ranne throughout all the Citie like a mad woman towards the Sepulchre of her husband. Then all we of the house, with all the Citizens, ranne incontinently after her to take the sword out of her hand, but she clasping about the tombe of Lepolemus, kept us off with her naked weapon, and when she perceived that every one of us wept and lamented, she spake in this sort: I pray you my friends weepe not, nor lament for me, for I have revenged the death of my husband, I have punished deservedly the wicked breaker of our marriage; now is it time to seeke out my sweet Lepolemus, and presently with this sword to finish my life. And therewithall after she had made relation of the whole matter, declared the vision which she saw and told by what meane she deceived Thrasillus, thrusting her sword under her right brest, and wallowing in her owne bloud, at length with manly courage yeelded up the Ghost. Then immediately the friends of miserable Charites did bury her body within the same Sepulchre. Thrasillus hearing all the matter, and knowing not by what meanes he might end his life, for he thought his sword was not sufficient to revenge so great a crime, at length went to the same Sepulchre, and cryed with a lowd voice, saying: o yee dead spirites whom I have so highly and greatly offended, vouchsafe to receive me, behold I make Sacrifice unto you with my whole body: which said, hee closed the Sepulchre, purposing to famish himselfe, and to finish his life there in sorrow. These things the young man with pitifull sighes and teares, declared unto the Cowheards and Shepheards, which caused them all to weepe: but they fearing to become subject unto new masters, prepared themselves to depart away.

THE THIRTY-THIRD CHAPTER

How Apuleius was lead away by the Horsekeeper: and what danger he was in.

By and by the Horsekeeper, to whom the charge of me was committed, brought forth all his substance, and laded me and other Horses withall, and so departed thence: we bare women, children, pullets, sparrowes, kiddes, whelpes, and other things which were not able to keepe pace with us, and that which I bare upon my backe, although it was a mighty burthen, yet seemed it very light because I was driven away from him that most terribly had appointed to kill me. When we had passed over a great mountaine full of trees, and were come againe into the open fields, behold we approached nigh to a faire and rich Castell, where it was told unto us that we were not able to passe in our journey that night, by reason of the great number of terrible Wolves which were in the Country about, so fierce and cruell that they put every man in feare, in such sort that they would invade and set upon such which passed by like theeves, and devoure both them and their beasts. Moreover, we were advertised that there lay in the way where we should passe, many dead bodies eaten and torne with wolves. Wherefore we were willed to stay there all night, and on the next morning, to goe close and round together, whereby we might passe and escape all dangers. But (notwithstanding this good counsell) our caitife drivers were so covetous to goe forward, and so fearefull of pursuite, that they never stayed till the morning: But being welnigh midnight, they made us trudge in our way apace. Then I fearing the great danger which might happen, ran amongst the middle of the other Horses, to the end I might defend and save my poore buttocks from the Wolves, whereat every man much marvelled to see, that I scowred away swifter then the other Horses. But such was my agility, not to get me any prayse, but rather for feare: at that time I remembered with my selfe, that the valiant Horse Pegasus did fly in the ayre more to avoyd the danger of dreadful Chimera, then for any thing else. The shepheards which drave us before them were well armed like warriours: one had a speare, another had a sheepehooke, some had darts, some clubbes, some gathered up great stones, some held up their sharp Javelings, and some feared away the Woolves with light firebrands. Finally wee lacked nothing to make up an Army, but onely Drummes and Trumpets. But when we had passed these dangers, not without small feare, wee fortun'd to fall into worse, for the Woolves came not upon us, either because of the great multitude of our company, or else because [of] our firebrands, or peradventure they were gone to some other place, for wee could see none, but the Inhabitants of the next villages (supposing that wee were Theeves by reason of the great multitude) for the defence of their owne substance, and for the feare that they were in, set great and mighty masties upon us, which they had kept and nourished for the safety of their houses, who compassing us round about leaped on every side, tearing us with their

teeth, in such sort that they pulled many of us to the ground: verily it was a pittifull sight to see so many Dogs, some following such as flyed, some invading such as stood still, some tearing those which lay prostrate, but generally there were none which escaped cleare: Behold upon this another danger ensued, the Inhabitants of the Towne stood in their garrets and windowes, throwing great stones upon our heads, that wee could not tell whether it were best for us to avoyd the gaping mouthes of the Dogges at hand or the perill of the stones afarre, amongst whome there was one that hurled a great flint upon a woman, which sate upon my backe, who cryed out pitiously, desiring her husband to helpe her. Then he (comming to succour and ayd his wife) beganne to speake in this sort: Alas masters, what mean you to trouble us poore labouring men so cruelly? What meane you to revenge your selves upon us, that doe you no harme? What thinke you to gaine by us? You dwell not in Caves or Dennes: you are no people barbarous, that you should delight in effusion of humane blood. At these words the tempest of stones did cease, and the storme of the Dogges vanished away. Then one (standing on the toppe of a great Cypresse tree) spake unto us saying: Thinke you not masters that we doe this to the intent to rifle or take away any of your goods, but for the safeguard of our selves and family: now a Gods name you may depart away. So we went forward, some wounded with stones, some bitten with Dogs, but generally there was none which escaped free.

THE THIRTY-FOURTH CHAPTER

How the shepherds determined to abide in a certaine wood to cure their wounds.

When we had gone a good part of our way, we came to a certaine wood invironed with great trees and compassed about with pleasant meddowes, whereas the Shepherds appointed to continue a certaine space to cure their wounds and sores; then they sate downe on the ground to refresh their wearie minds, and afterwards they sought for medicines, to heale their bodies: some washed away their blood with the water of the running River: some stopped their wounds with Spunges and cloutes, in this manner every one provided for his owne safety. In the meane season wee perceived an old man, who seemed to be a Shepherd, by reason of the Goates and Sheep that fed round about him. Then one of our company demanded whether he had any milke, butter, or cheese to sell. To whom he made answere saying: Doe you looke for any meate or drinke, or any other refection here? Know you not in what place you be?

And therewithall he tooke his sheepe and drave them away as fast as he might possible. This answere made our shepherds greatly to feare, that they thought of nothing else, but to enquire what Country they were in: Howbeit they saw no manner of person of whom they might demand. At length as they were thus in doubt, they perceived another old man with a staffe in his hand very weary with travell, who approaching nigh to our company, began to weepe and complaine saying: Alas masters I pray you succour me miserable caitife, and restore my nephew to me againe, that by following a sparrow that flew before him, is fallen into a ditch hereby, and verily I thinke he is in danger of death. As for me, I am not able to helpe him out by reason of mine old age, but you that are so valiant and lusty may easily helpe me herein, and deliver me my boy, my heire and guide of my life. These words made us all to pity him. And then the youngest and stoutest of our company, who alone escaped best the late skirmish of Dogges and stones, rose up and demanded in what ditch the boy was fallen: Mary (quod he) yonder, and pointed with his finger, and brought him to a great thicket of bushes and thornes where they both entred in. In the meane season, after we cured our wounds, we tooke up our packs, purposing to depart away. And because we would not goe away without the young man our fellow: The shepherds whistled and called for him, but when he gave no answer, they sent one out of their company to seeke him out, who after a while returned againe with a pale face and sorrowfull newes, saying that he saw a terrible Dragon eating and devouring their companion: and as for the old man, hee could see him in no place. When they heard this, (remembring likewise the words of the first old man that shaked his head, and drave away his sheep) they ran away beating us before them, to fly from this desert and pestilent Country.

THE THIRTY-FIFTH CHAPTER

How a woman killed her selfe and her child, because her husband haunted harlots.

After that we had passed a great part of our journey, we came to a village where we lay all night, but harken, and I will tell you what mischief happened there: you shall understand there was a servant to whom his Master had committed the whole government of his house, and was Master of the lodging where we lay: this servant had married a Maiden of the same house, howbeit he was greatly in love with a harlot of the towne, and accustomed to resort unto her, wherewith his wife was so highly displeased and became so jealous, that she gathered together all her husbands substance, with his tales and books of account, and threw them into a light fire: she was not contented with this, but she tooke a cord and bound her child which she had by her husband, about her middle and cast her selfe headlong into a deepe pit. The Master taking in evill part the death of these twaine, tooke his servant which was the cause of this murther by his luxurie, and first after that he had put off all his apparell, he annointed his body with honey, and then bound him sure to a fig-tree, where in a rotten stocke a great number of Pismares had builded their neasts, the Pismares after they had felt the sweetnesse of the honey came upon his body, and by little and little (in continuance of time) devoured all his flesh, in such sort, that there remained on the tree but his bare bones: this was declared unto us by the inhabitants of the village there, who greatly sorrowed for the death of this servant: then we avoiding likewise from this dreadfull lodging incontinently departed away.

THE THIRTY-SIXTH CHAPTER

How Apuleius was cheapned by divers persons, and how they looked in his mouth to know his age.

After this we came to a faire Citie very populous, where our shepherds determined to continue, by reason that it seemed a place where they might live unknowne, far from such as should pursue them, and because it was a countrey very plentifull of corne and other victuals, where when we had remained the space of three dayes, and that I poore Asse and the other horses were fed and kept in the stable to the intent we might seeme more saleable, we were brought out at length to the market, and by and by a crier sounded with his horne to notifie that we were to be sold: all my companion horses were bought up by Gentlemen, but as for me I stood still forsaken of all men. And when many buiers came by and looked in my mouth to know mine age, I was so weary with opening my jawes that at length (unable to endure any longer) when one came with a stinking paire of hands and grated my gummies with his filthy fingers, I bit them cleane off, which thing caused the standers by to forsake me as being a fierce and cruell beast: the crier when he had gotten a hoarse voice with crying, and saw that no man would buy me, began to mocke me saying, To what end stand we here with this wilde Asse, this feeble beast, this slow jade with worne hooves, good for nothing but to make sives of his skin? Why do we not give him to some body for he earneth not his hay? In this manner he made all the standers by to laugh exceedingly, but my evill fortune which was ever so cruell against me, whom I by travell of so many countreys could in no wise escape, did more and more envie me, with invention of new meanes to afflict my poore body in giving me a new Master as spitefull as the rest. There was an old man somewhat bald, with long and gray haire, one of the number of those that go from door to door, throughout all the villages, bearing the Image of the goddesse Syria, and playing with Cimbals to get the almes of good and charitable folks, this old man came hastily towards the cryer, and demanded where I was bred: Marry (quoth he) in Cappadocia: Then he enquired what age I was of, the cryer answered as a Mathematician, which disposed to me my Planets, that I was five yeares old, and willed the old man to looke in my mouth: For I would not willingly (quoth he) incur the penalty of the law Cornelia, in selling a free Citizen for a servile slave, buy a Gods name this faire beast to ride home on, and about in the countrey: But this curious buier did never stint to question of my qualities, and at length he demanded whether I were gentle or no: Gentle (quoth the crier) as gentle as a Lambe, tractable to all use, he will never bite, he will never kicke, but you would rather thinke that under the shape of an Asse there were some well advised man, which verely you may easily conject, for if you would thrust your nose in his taile you shall perceive how patient he is: Thus the cryer mocked the old man, but he perceiving his taunts and jests, waxed

very angry saying, Away doting cryer, I pray the omnipotent and omniparent goddesse Syria, Saint Sabod, Bellona, with her mother Idea, and Venus, with Adonis, to strike out both thine eies, that with taunting mocks hast scoffed me in this sort: Dost thou thinke that I will put a goddesse upon the backe of any fierce beast, whereby her divine Image should be throwne downe on the ground, and so I poore miser should be compelled (tearing my haire) to looke for some Physition to helpe her? When I heard him speake thus, I thought with my selfe sodainly to leap upon him like a mad Asse, to the intent he should not buy me, but incontinently there came another Marchant that prevented my thought, and offered 17 Pence for me, then my Master was glad and received the money, and delivered me to my new Master who was called Phelibus, and he caried his new servant home, and before he came to his house, he called out his daughters saying, Behold my daughters, what a gentle servant I have bought for you: then they were marvailous glad, and comming out pratling and shouting for joy, thought verely that he had brought home a fit and conveniable servant for their purpose, but when they perceived that it was an Asse, they began to provoke him, saying that he had not bought a servant for his Maidens, but rather an Asse for himselfe. Howbeit (quoth they) keepe him not wholly for your owne riding, but let us likewise have him at commandement. Therewithall they led me into the stable, and tied me to the manger: there was a certaine yong man with a mighty body, wel skilled in playing on instruments before the gods to get money, who (as soone as he had espied me) entertained me verie well, for he filled my racke and maunger full of meat, and spake merrily saying, O master Asse, you are very welcome, now you shall take my office in hand, you are come to supply my roome, and to ease me of my miserable labour: but I pray God thou maist long live and please my Master well, to the end thou maist continually deliver me from so great paine. When I heard these words I did prognosticate my miserie to come.

The day following I saw there a great number of persons apparelled in divers colours, having painted faces, mitres on their heads, vestiments coloured like saffron, Surplesses of silke, and on their feet yellow shooes, who attired the goddesse in a robe of Purple, and put her upon my backe. Then they went forth with their armes naked to their shoulders, bearing with them great swords and mightie axes, and dancing like mad persons. After that we had passed many small villages, we fortun'd to come to one Britunis house, where at our first entrie they began to hurle themselves hither and thither, as though they were mad. They made a thousand gestures with their feete and their hands, they would bite themselves, finally, every one tooke his weapon and wounded his armes in divers places.

Amongst whom there was one more mad then the rest, that let many deepe sighes from the bottome of his heart, as though he had beene ravished in spirite, or replenished with divine power. And after that, he somewhat returning to himselfe, invented and forged a great lye, saying, that he had

displeased the divine majesty of the goddesse, by doing of some thing which was not convenable to the order of their holy religion, wherefore he would doe vengeance of himselfe: and therewithall he tooke a whip, and scourged his owne body, that the bloud issued out abundantly, which thing caused me greatly to feare, to see such wounds and effusion of bloud, least the same goddesse desiring so much the bloud of men, should likewise desire the bloud of an Asse. After they were wearie with hurling and beating themselves, they sate downe, and behold, the inhabitants came in, and offered gold, silver, vessels of wine, milke, cheese, flower, wheate and other things: amongst whom there was one, that brought barly to the Asse that carried the goddesse, but the greedie whoresons thrust all into their sacke, which they brought for the purpose and put it upon my backe, to the end I might serve for two purposes, that is to say, for the barne by reason of my corne, and for the Temple by reason of the goddesse. In this sort, they went from place to place, robbing all the Countrey over. At length they came to a certaine Castle where under colour of divination, they brought to passe that they obtained a fat sheepe of a poore husbandman for the goddesse supper and to make sacrifice withall. After that the banket was prepared, they washed their bodies, and brought in a tall young man of the village, to sup with them, who had scarce tasted a few pottage, when hee began to discover their beastly customes and inordinate desire of luxury. For they compassed him round about, sitting at the table, and abused the young man, contrary to all nature and reason. When I beheld this horrible fact, I could not but attempt to utter my mind and say, O masters, but I could pronounce no more but the first letter O, which I roared out so valiantly, that the young men of the towne seeking for a straie Asse, that they had lost the same night, and hearing my voice, whereby they judged that I had beene theirs, entred into the house unwares, and found these persons committing their vile abomination, which when they saw, they declared to all the inhabitants by, their unnatural villany, mocking and laughing at this the pure and cleane chastity of their religion. In the meane season, Phelibus and his company, (by reason of the bruit which was dispersed throughout all the region there of their beastly wickednesse) put all their trumpery upon my backe, and departed away about midnight. When we had passed a great part of our journey, before the rising of the Sun, we came into a wild desart, where they conspired together to slay me. For after they had taken the goddesse from my backe and set her gingerly upon the ground, they likewise tooke off my harnesse, and bound me surely to an Oake, beating me with their whip, in such sort that all my body was mortified. Amongst whom there was one that threatened to cut off my legs with his hatchet, because by my noyse I diffamed his chastity, but the other regarding more their owne profit than my utility, thought best to spare my life, because I might carry home the goddesse. So they laded me againe, driving me before them with their naked swords, till they came to a noble City: where the principall Patrone bearing high reverence unto the goddesse, Came in great devotion before us with

Tympany, Cymbals, and other instruments, and received her, and all our company with much sacrifice and veneration. But there I remember, I thought my selfe in most danger, for there was one that brought to the Master of the house, a side of a fat Bucke for a present, which being hanged behind the kitchin doore, not far from the ground, was cleane eaten up by a gray hound, that came in. The Cooke when he saw the Venison devoured, lamented and wept pitifully. And because supper time approached nigh, when as he should be reprov'd of too much negligence, he tooke a halter to hang himselfe: but his wife perceiving whereabout he went, ran incontinently to him, and taking the halter in both her hands, stopped him of his purpose, saying, O husband, are you out of your wits? pray husband follow my counsel, cary this strange Asse out into some secret place and kill him, which done, cut off one of his sides, and sawce it well like the side of the Bucke, and set it before your Master. Then the Cooke hearing the counsell of his wife, was well pleased to slay me to save himselfe: and so he went to the whetstone, to sharpe his tooles accordingly.

THE NINTH BOOKE

THE THIRTY-SEVENTH CHAPTER

How Apuleius saved himself from the Cooke, breaking his halter, and of other things that happened.

In this manner the traiterous Cooke prepared himselfe to slay me: and when he was ready with his knives to doe his feat, I devised with my selfe how I might escape the present perill, and I did not long delay: for incontinently I brake the halter wherewith I was tied, and flinging my heeles hither and thither to save my selfe, at length I ran hastily into a Parlour, where the Master of the house was feasting with the Priests of the goddesse Syria, and disquieted all the company, throwing downe their meats and drinks from the table. The Master of the house dismayed at my great disorder, commanded one of his servants to take me up, and locke me in some strong place, to the end I might disturb them no more. But I little regarded my imprisonment, considering that I was happily delivered from the hands of the traiterous Cooke. Howbeit fortune, or the fatall disposition of the divine providence, which neither can be avoided by wise counsell, neither yet by any wholesome remedie, invented a new torment, for by and by a young ladde came running into the Parlour all trembling, and declared to the Master of the house, that there was a madde Dog running about in the streetes, which had done much harme, for he had bitten many grey hounds and horses in the Inne by: And he spared neither man nor beast. For there was one Mitilius a Mulettour, Epheseus, a Cooke, Hyppanius a chamberlaine, and Appolonius a Physition, who (thinking to chase away the madde Dogge) were cruelly wounded by him, insomuch that many Horses and other beasts infected with the venyme of his poysonous teeth became madde likewise. Which thing caused them all at the table greatly to feare, and thinking that I had beene bitten in like sort, came out with speares, Clubs, and Pitchforks purposing to slay me, and I had undoubtedly beene slaine, had I not by and by crept into the Chamber, where my Master intended to lodge all night. Then they closed and locked fast the doores about me, and kept the chamber round, till such time as they thought that the pestilent rage of madnesse had killed me. When I was thus shutte in the chamber alone, I laid me downe upon the bed to sleepe, considering it was long time past, since I lay and tooke my rest as a man doth. When morning was come, and that I was well reposed, I rose up lustily. In the meane season, they which were appointed to watch about the chamber all night, reasoned with themselves in this sort, Verely (quoth one) I think that this rude Asse be dead. So think I (quoth another) for the outrageous poyson of madness hath killed him, but being thus in divers opinions of a poore Ass, they looked through a crevis, and espied me standing still, sober and quiet in the middle of the chamber; then they opened the doores, and came towards me, to prove whether I were gentle or no. Amongst whom there was one, which in my opinion, was sent from Heaven to save my life, that willed the other to set a

bason of faire water before me, and thereby they would know whether I were mad or no, for if I did drinke without feare as I accustomed to do, it was a signe that I was whole, and in mine Assie wits, where contrary if I did flie and abhorre the tast of the water, it was evident prooffe of my madness, which thing he said that he had read in ancient and credible books, whereupon they tooke a bason of cleere water, and presented it before me: but I as soone as I perceived the wholesome water of my life, ran incontinently, thrusting my head into the bason, drank as though I had beene greatly athirst; then they stroked me with their hands, and bowed mine eares, and tooke me by the halter, to prove my patience, but I taking each thing in good part, disproved their mad presumption, by my meeke and gentle behaviour: when I was thus delivered from this double danger, the next day I was laded againe with the goddesse Siria, and other trumpery, and was brought into the way with Trumpets and Cymbals to beg in the villages which we passed by according to our custome. And after that we had gone through a few towns and Castles, we fortun'd to come to a certaine village, which was builded (as the inhabitants there affirme) upon the foundation of a famous ancient Citie. And after that we had turned into the next Inne, we heard of a prettie jest committed in the towne there, which I would that you should know likewise.

THE THIRTY-EIGHTH CHAPTER

Of the deceit of a Woman which made her husband Cuckold.

There was a man dwelling in the towne very poore, that had nothing but that which he got by the labour and travell of his hands: his wife was a faire young woman, but very lascivious, and given to the appetite and desire of the flesh. It fortuned on a day, that while this poore man was gone betimes in the morning to the field about his businesse, according as he accustomed to doe, his wives lover secretly came into his house to have his pleasure with her. And so it chanced that during the time that shee and he were basking together, her husband suspecting no such matter, returned home praising the chaste continency of his wife, in that hee found his doores fast closed, wherefore as his custome was, he whistled to declare his comming. Then his crafty wife ready with shifts, caught her lover and covered him under a great tub standing in a corner, and therewithall she opened the doore, blaming her husband in this sort: Comcest thou home every day with empty hands, and bringest nothing to maintaine our house? thou hast no regard for our profit, neither providest for any meate or drinke, whereas I poore wretch doe nothing day and night but occupie my selfe with spinning, and yet my travell will scarce find the Candels which we spend. O how much more happy is my neighbour Daphne, that eateth and drinketh at her pleasure and passeth the time with her amorous lovers according to her desire. What is the matter (quoth her husband) though Our Master hath made holiday at the fields, yet thinke not but I have made provision for our supper; doest thou not see this tub that keepeth a place here in our house in vaine, and doth us no service? Behold I have sold it to a good fellow (that is here present) for five pence, wherefore I pray thee lend me thy hand, that I may deliver him the tub. His wife (having invented a present shift) laughed on her husband, saying: What marchant I pray you have you brought home hither, to fetch away my tub for five pence, for which I poore woman that sit all day alone in my house have beene proffered so often seaven: her husband being well apayed of her words demanded what he was that had bought the tub: Looke (quoth she) he is gone under, to see where it be sound or no: then her lover which was under the tub, began to stirre and rustle himselfe, and because his words might agree to the words of the woman, he said: Dame will you have me tell the truth, this tub is rotten and crackt as me seemeth on every side. And then turning to her husband sayd: I pray you honest man light a Candle, that I may make cleane the tub within, to see if it be for my purpose or no, for I doe not mind to cast away my money wilfully: he by and by (being made a very Oxe) lighted a candle, saying, I pray you good brother put not your selfe to so much paine, let me make the tub cleane and ready for you. Whereupon he put off his coate, and crept under the tub to rub away the filth from the sides. In the meane season this minion lover cast his wife on the bottome of the tub and had his

pleasure with her over his head, and as he was in the midst of his pastime, hee turned his head on this side and that side, finding fault with this and with that, till as they had both ended their businesse, when as he delivered seaven pence for the tub, and caused the good man himselfe to carry it on his backe againe to his Inne.

THE THIRTY-NINTH CHAPTER

How the Priests of the goddesse Siria were taken and put in prison, and how Apuleius was sold to a Baker.

After that we had tarried there a few dayes at the cost and charges of the whole Village, and had gotten much mony by our divination and prognostication of things to come: The priests of the goddesse Siria invented a new meanes to picke mens purses, for they had certaine lotts, whereon were written:

Coniuncti terram proscindunt boves ut in futurum loeta germinent sata

That is to say: The Oxen tied and yoked together, doe till the ground to the intent it may bring forth his increase: and by these kind of lottes they deceive many of the simple sort, for if one had demanded whether he should have a good wife or no, they would say that his lot did testifie the same, that he should be tyed and yoked to a good woman and have increase of children. If one demanded whether he should buy lands and possession, they said that he should have much ground that should yeeld his increase. If one demanded whether he should have a good and prosperous voyage, they said he should have good successe, and it should be for the increase of his profit. If one demanded whether hee should vanquish his enemies, and prevaile in pursuite of theeves, they said that this enemy should be tyed and yoked to him: and his pursuits after theeves should be prosperous. Thus by the telling of fortunes, they gathered a great quantity of money, but when they were weary with giving of answers, they drave me away before them next night, through a lane which was more dangerous and stony then the way which we went the night before, for on the one side were quagmires and foggy marshes, on the other side were falling trenches and ditches, whereby my legges failed me, in such sort that I could scarce come to the plaine field pathes. And behold by and by a great company of inhabitants of the towne armed with weapons and on horsebacke overtooke us, and incontinently arresting Philebus and his Priests, tied them by the necks and beate them cruelly, calling them theeves and robbers, and after they had manacled their hands: Shew us (quoth they) the cup of gold, which (under the colour of your solemne religion) ye have taken away, and now ye thinke to escape in the night without punishment for your fact. By and by one came towards me, and thrusting his hand into the bosome of the goddesse Siria, brought out the cup which they had stole. Howbeit for all they appeared evident and plaine they would not be confounded nor abashed, but jesting and laughing out the matter, gan say: Is it reason masters that you should thus rigorously intreat us, and threaten for a small trifling cup, which the mother of the Goddesse determined to give to her sister for a present? Howbeit for all their lyes and cavellations, they were carryed backe unto the towne, and put in prison by the Inhabitants, who taking the cup of gold, and the goddesse which I bare, did put and consecrate them amongst the

treasure of the temple. The next day I was carryed to the market to be sold, and my price was set at seaven pence more then Philebus gave for me. There fortunated to passe by a Baker of the next village, who after that he had bought a great deale of corne, bought me likewise to carry it home, and when he had well laded me therewith, he drave me through a thorny and dangerous way to his bake house; there I saw a great company of horses that went in the mill day and night grinding of corne, but lest I should be discouraged at the first, my master entertained me well, for the first day I did nothing but fare daintily, howbeit such mine ease and felicity did not long endure, for the next day following I was tyed to the mill betimes in the morning with my face covered, to the end in turning amid winding so often one way, I should not become giddy, but keepe a certaine course, but although when I was a man I had seen many such horsemills and knew well enough how they should be turned, yet feining my selfe ignorant of such kind of toile, I stood still and would not goe, whereby I thought I should be taken from the mill as an Asse unapt, and put to some other light thing, or else to be driven into the fields to pasture, but my subtilty did me small good, for by and by when the mill stood still, the servants came about me, crying and beating me forward, in such sort that I could not stay to advise my selfe, whereby all the company laughed to see so suddaine a change. When a good part of the day was past, that I was not able to endure any longer, they tooke off my harnesse, and tied me to the manger, but although my bones were weary, and that I needed to refresh my selfe with rest and provender, yet I was so curious that I did greatly delight to behold the bakers art, insomuch that I could not eate nor drinke while I looked on.

O good Lord what a sort of poore slaves were there; some had their skinne blacke and blew, some had their backs striped with lashes, some were covered with rugged sackes, some had their members onely hidden: some wore such ragged clouts, that you might perceive all their naked bodies, some were marked and burned in the heads with hot yrons, some had their haire halfe clipped, some had lockes of their legges, some very ugly and evill favoured, that they could scarce see, their eyes and face were so blacke and dimme with smoake, like those that fight in the sands, and know not where they strike by reason of dust: And some had their faces all mealy. But how should I speake of the horses my companions, how they being old and weake, thrust their heads into the manger: they had their neckes all wounded and worne away: they rated their nosethrilles with a continuall cough, their sides were bare with their harnesse and great travell, their ribs were broken with beating, their hooves were battered broad with incessant labour, and their skinne rugged by reason of their lancknesse. When I saw this dreadfull sight, I began to feare, least I should come to the like state: and considering with my selfe the good fortune which I was sometime in when I was a man, I greatly lamented, holding downe my head, and would eate no meate, but I saw no comfort or consolation of my evill fortune, saving that my mind was somewhat recreated to heare and understand what every man said, for they

neither feared nor doubted my presence. At that time I remembred how Homer the divine author of ancient Poetry, described him to be a wise man, which had travelled divers countries and nations, wherefore I gave great thanks to my Asse for me, in that by this meanes I had seene the experience of many things, and was become more wise (notwithstanding the great misery and labour which I daily sustained): but I will tell you a pretty jest, which commeth now to my remembrance, to the intent your eares may be delighted in hearing the same.

THE FORTIETH CHAPTER

How Apuleius was handled by the Bakers wife, which was a harlot.

The Baker which bought me was an honest and sober man; but his wife was the most pestilent woman in all the world, insomuch that he endured many miseries and afflictions with her, so that I my selfe did secretly pittie his estate, and bewaile his evill fortune: for she had not one fault alone, but all the mischiefes that could be devised: shee was crabbed, cruell, lascivious, drunken, obstinate, niggish, covetous, riotous in filthy expenses, and an enemy to faith and chastity, a despise of all the Gods, whom other did honour, one that affirmed that she had a God by her selfe, wherby she deceived all men, but especially her poore husband, one that abandoned her body with continuall whoredome. This mischievous queane hated me in such sort, that shee commanded every day before she was up, that I should be put into the mill to grind: and the first thing which she would doe in the morning, was to see me cruelly beaten, and that I should grind when the other beasts did feed and take rest. When I saw that I was so cruelly handled, she gave me occasion to learne her conversation and life, for I saw oftentimes a yong man which would privily goe into her chamber whose face I did greatly desire to see, but I could not by reason mine eyes were covered every day. And verily if I had beene free and at liberty, I would have discovered all her abomination. She had an old woman, a bawd, a messenger of mischief that daily haunted to her house, and made good cheere with her to the utter undoing and impoverishment of her husband, but I that was greatly offended with the negligence of Fotis, who made me an Asse, in stead of a Bird, did yet comfort my selfe by this onely meane, in that to the miserable deformity of my shape, I had long eares, whereby I might heare all things that was done: On a day I heard the old bawd say to the Bakers wife:

Dame you have chosen (without my counsell) a young man to your lover, who as me seemeth, is dull, fearefull, without any grace, and dastard-like coucheth at the frowning looke of your odious husband, whereby you have no delight nor pleasure with him: how farre better is the young man Philesiterus who is comely, beautifull, in the flower of his youth, liberall, courteous, valiant and stout against the diligent pries and watches of your husband, whereby to embrace the worthiest dames of this country, and worthy to weare a crowne of gold, for one part that he played to one that was jealous over his wife. Hearken how it was and then judge the diversity of these two Lovers: Know you not one Barbarus a Senator of our towne, whom the vulgar people call likewise Scorpion for his severity of manners? This Barbarus had a gentlewoman to his wife, whom he caused daily to be enclosed within his house, with diligent custody. Then the Bakers wife said, I know her very well, for we two dwelleth together in one house: Then you know (quoth the old woman) the whole tale of Philesiterus? No verily (said she) but I greatly

desire to know it: therefore I pray you mother tell me the whole story. By and by the old woman which knew well to babble, began to tell as followeth.

THE FORTY-FIRST CHAPTER

How Barbarus being jealous over his wife, commanded that shee should be kept close in his house, and what happened.

You shall understand that on a day this Barbarus preparing himselfe to ride abroad, and willing to keepe the chastity of his wife (whom he so well loved) alone to himselfe, called his man Myrmex (whose faith he had tryed and proved in many things) and secretly committed to him the custody of his wife, willing him that he should threaten, that if any man did but touch her with his finger as he passed by, he would not onely put him in prison, and bind him hand and foote, but also cause him to be put to death, or else to be famished for lacke of sustenance, which words he confirmed by an oath of all the Gods in heaven, and so departed away: When Barbarus was gone, Myrmex being greatly astonied of his masters threatnings, would not suffer his mistresse to goe abroad, but as she sate all day a Spinning, he was so carefull that he sate by her; when night came he went with her to the baines, holding her by the garment, so faithfull he was to fulfill the commandement of his master: Howbeit the beauty of this matron could not be hidden from the burning eyes of Philesiterus, who considering her great chastity and how she was diligently kept by Myrmex, thought it impossible to have his purpose, yet (indeavouring by all kind of meanes to enterprise the matter, and remembring the fragility of man, that might be intised and corrupted with money, since as by gold the adamant gates may be opened) on a day, when he found Myrmex alone, he discovered his love, desiring him to shew his favour, (otherwise he should certainly dye) with assurance that he need not to feare when as he might privily be let in and out in the night, without knowledge of any person. When he thought, with these and other gentle words to allure and prick forward the obstinate mind of Myrmex he shewed him glittering gold in his hand, saying that he would give his mistresse twenty crowns and him ten, but Myrmex hearing these words, was greatly troubled, abhorring in his mind to commit such a mischief: wherefore he stopped his eares, and turning his head departed away: howbeit the glittering view of these crownes could never be out of his mind, but being at home he seemed to see the money before his eyes, which was so worthy a prey, wherefore poore Myrmex being in divers opinions could not tell what to doe, for on the one side he considered the promise which he made to his master, and the punishment that should ensue if he did contrary. On the other side he thought of the gaine, and the passing pleasure of the crownes of gold; in the end the desire of the money did more prevaile then the feare of death, for the beauty of the flowrishing crownes did so sticke in his mind, that where the menaces of his master compelled him to tarry at home, the pestilent avarice of gold egged him out a doores, wherefore putting all shame aside, without further delay, he declared all the whole matter to his Mistresse, who according to the nature of a woman, when she heard him

speake of so great a summe she bound chastity in a string, and gave authority to Myrmex to rule her in that case. Myrmex seeing the intent of his Mistresse, was very glad, and for great desire of the gold, he ran hastily to Philesiterus, declaring that his Mistresse was consented to his mind, wherefore he demanded the gold which he promised. Then incontinently Philesiterus delivered him tenne Crownes, and when night came, Myrmex brought him disguised into his mistresses Chamber. About Midnight when he and she were naked together, making sacrifice unto the Goddess Venus, behold her husband (contrary to their expectation) came and knocked at the doore, calling with a loud voice to his Servant Myrmex: whose long tarrying increased the suspition of his Master, in such sort that he threatned to beat Myrmex cruelly: but he being troubled with feare, and driven to his latter shifts, excused the matter saying: that he could not find the key: by reason it was so darke. In the meane season Philesiterus hearing the noise at the doore, slipt on his coat and privily ran out of the Chamber. When Myrmex had opened the doore to his Master that threatned terribly, and had let him in, he went into the Chamber to his wife: In the mean while Myrmex let out Philesiterus, and barred the doores fast, and went againe to bed. The next morning when Barbarus awaked, he perceived two unknown slippers lying under his bed, which Philesiterus had forgotten when he went away. Then he conceived a great suspition and jealousie in mind, howbeit he would not discover it to his wife, neither to any other person, but putting secretly the slippers into his bosome, commanded his other Servants to bind Myrmex incontinently, and to bring him bound to the Justice after him, thinking verily that by the meane of the slippers he might boulte out the matter. It fortunued that while Barbarus went towards the Justice in a fury and rage, and Myrmex fast bound, followed him weeping, not because he was accused before his master, but by reason he knew his owne conscience guilty: behold by adventure Philesiterus (going about earnest businesse) fortunued to meet with them by the way, who fearing the matter which he committed the night before, and doubting lest it should be knowne, did suddainly invent a meane to excuse Myrmex, for he ran upon him and beate him about the head with his fists, saying: Ah mischievous varlet that thou art, and perjured knave. It were a good deed if the Goddess and thy master here, would put thee to death, for thou art worthy to be imprisoned and to weare out these yrons, that stalest my slippers away when thou werest at my baines yester night. Barbarus hearing this returned incontinently home, and called his servant Myrmex, commanding him to deliver the slippers againe to the right owner.

The old woman had scant finished her tale when the Bakers wife gan say: Verily she is blessed and most blessed, that hath the fruition of so worthy a lover, but as for me poore miser, I am fallen into the hands of a coward, who is not onely afraid of my husband but also of every clap of the mill, and dares not doe nothing, before the blind face of yonder scabbed Asse. Then the old woman answered, I promise you certainly if you will, you shall have this

young man at your pleasure, and therewithall when night came, she departed out of her chamber. In the meane season, the Bakers wife made ready a supper with abundance of wine and exquisite fare: so that there lacked nothing, but the comming of the young man, for her husband supped at one of her neighbours houses. When time came that my harnesse should be taken off and that I should rest my selfe, I was not so joyfull of my liberty, as when the vaile was taken from mine eyes, I should see all the abhomination of this mischievous queane. When night was come and the Sunne gone downe, behold the old bawd and the young man, who seemed to be but a child, by reason he had no beard, came to the doore. Then the Bakers wife kissed him a thousand times and received him courteously, placed him downe at the table: but he had scarce eaten the first morsell, when the good man (contrary to his wives expectation) returned home, for she thought he would not have come so soone: but Lord how she cursed him, praying God that he might breake his necke at the first entry in. In the meane season, she caught her lover and thrust him into the bin where she bolted her flower, and dissembling the matter, finely came to her husband demanding why he came home so soone. I could not abide (quoth he) to see so great a mischiefe and wicked fact, which my neighbours wife committed, but I must run away: O harlot as she is, how hath she dishonoured her husband, I sweare by the goddesse Ceres, that if I had [not] seene it with mine eyes, I would never I have beleevved it. His wife desirous to know the matter, desired him to tell what she had done: then hee accorded to the request of his wife, and ignorant of the estate of his own house, declared the mischance of another. You shall understand (quoth he) that the wife of the Fuller my companion, who seemed to me a wise and chaste woman, regarding her own honesty and profit of her house, was found this night with her knave. For while we went to wash our hands, hee and she were together: who being troubled with our presence ran into a corner, and she thrust him into a mow made with twigs, appoynted to lay on clothes to make them white with the smoake of fume and brymstone. Then she sate down with us at the table to colour the matter: in the meant season the young man covered in the mow, could not forbear sneeing, by reason of the smoake of the brymstone. The good man thinking it had beene his wife that sneesed, cried, Christ helpe. But when he sneesed more, he suspected the matter, and willing to know who it was, rose from the table, and went to the mow, where hee found a young man welnigh dead with smoke. When hee understood the whole matter, he was so inflamed with anger that he called for a sword to kill him, and undoubtedly he had killed him, had I not restrained his violent hands from his purpose, assuring him, that his enemy would dye with the force of his brimstone, without the harme which he should doe. Howbeit my words would not appease his fury, but as necessity required he tooke the young man well nigh choked, and carried him out at the doores. In the meane season, I counsailed his wife to absent her selfe at some of her Neighbours houses, till the choller of her husband was pacified, lest he should be moved against her,

as he was against the young man. And so being weary of their supper, I forthwith returned home. When the Baker had told his tale, his impudent wife began to curse and abhorre the wife of the Fuller, and generally all other wives, which abandon their bodies with any other then with their owne Husbands, breaking the faith and bond of marriage, whereby she said, they were worthy to be burned alive. But knowing her owne guilty conscience and proper whoredome, lest her lover should be hurt lying in the bin, she willed her husband to goe to bed, but he having eaten nothing, said that he would sup before he went to rest: whereby shee was compelled to maugre her eies, to set such things on the Table as she had prepared for her lover.

But I, considering the great mischiefe of this wicked queane, devised with my selfe how I might reveale the matter to my Master, and by kicking away the cover of the binne (where like a Snaile the young-man was couched) to make her whoredome apparent and knowne. At length I was ayded by the providence of God, for there was an old man to whom the custody of us was committed, that drave me poore Asse, and the other Horses the same time to the water to drinke; then had I good occasion ministred, to revenge the injury of my master, for as I passed by, I perceived the fingers of the young-man upon the side of the binne, and lifting up my heeles, I spurned off the flesh with the force of my hoofes, whereby he was compelled to cry out, and to throw downe the binne on the ground, and so the whoredome of the Bakers wife was knowne and revealed. The Baker seeing this was not a little moved at the dishonesty of his wife, but hee tooke the young-man trembling for feare by the hand, and with cold and courteous words spake in this sort: Feare not my Sonne, nor thinke that I am so barbarous or cruell a person, that I would stifle thee up with the smoke of Sulphur as our neighbour accustometh, nor I will not punish thee according to the rigour of the law of Julia, which commandeth the Adulterers should be put to death: No no, I will not execute my cruelty against so faire and comely a young man as you be, but we will divide our pleasure betweene us, by lying all three in one bed, to the end there may be no debate nor dissention betweene us, but that either of us may be contented, for I have alwayes lived with my wife in such tranquillity, that according to the saying of the wisemen, whatsoever I say, she holdeth for law, and indeed equity will not suffer, but that the husband should beare more authority then the wife: with these and like words he led the young-man to his Chamber, and closed his wife in another Chamber. On the next morrow, he called two of the most sturdiest Servants of his house, who held up the young man, while he scourged his buttockes welfavouredly with rods like a child. When he had well beaten him, he said: Art not thou ashamed, thou that art so tender and delicate a child, to desire the violation of honest marriages, and to defame thy selfe with wicked living, whereby thou hast gotten the name of an Adulterer? After he had spoken these and like words, he whipped him againe, and chased him out of his house. The young-man who was the comeliest of all the adulterers, ran away, and did nothing else that night save onely bewaile

his striped and painted buttockes. Soone after the Baker sent one to his wife, who divorced her away in his name, but she beside her owne naturall mischiefe, (offended at this great contumely, though she had worthily deserved the same) had recourse to wicked arts and trumpery, never ceasing untill she had found out an Enchantresse, who (as it was thought) could doe what she would with her Sorcery and conjuration. The Bakers wife began to intreate her, promising that she would largely recompence her, if shee could bring one of these things to passe, eyther to make that her husband may be reconciled to her againe, or else if hee would not agree thereto, to send an ill spirit into him, to dispossesse the spirit of her husband. Then the witch with her abhominable science, began to conjure and to make her Ceremonies, to turne the heart of the Baker to his wife, but all was in vaine, wherefore considering on the one side that she could not bring her purpose to passe, and on the other side the losse of her gaine, she ran hastily to the Baker, threatening to send an evill spirit to kill him, by meane of her conjurations. But peradventure some scrupulous reader may demand me a question, how I, being an Asse, and tyed alwayes in the mill house, could know the secrets of these women: Verily I answer, notwithstanding my shape of an Asse, I had the sence and knowledge of a man, and curiously endeavoured to know out such injuries as were done to my master. About noone there came a woman into the Milhouse, very sorrowfull, raggedly attired, with bare feete, meigre, ill-favoured, and her hayre scattering upon her face: This woman tooke the Baker by the hand, and faining that she had some secret matter to tell him, went into a chamber, where they remained a good space, till all the corne was ground, when as the servants were compelled to call their master to give them more corne, but when they had called very often, and no person gave answer, they began to mistrust, insomuch that they brake open the doore: when they were come in, they could not find the woman, but onely their master hanging dead upon a rafter of the chamber, whereupon they cryed and lamented greatly, and according to the custome, when they had washed themselves, they tooke the body and buried it. The next day morrow, the daughter of the Baker, which was married but a little before to one of the next Village, came crying and beating her breast, not because she heard of the death of her father by any man, but because his lamentable spirit, with a halter about his necke appeared to her in the night, declaring the whole circumstance of his death, and how by enchantment he was descended into hell, which caused her to thinke that her father was dead. After that she had lamented a good space, and was somewhat comforted by the servants of the house, and when nine dayes were expired, as inheretrix to her father, she sold away all the substance of the house, whereby the goods chanced into divers mens hands.

THE FORTY-SECOND CHAPTER

How Apuleius after the Baker was hanged, was sold to a Gardener, and what dreadfull things happened.

There was a poore Gardener amongst the rest, which bought me for the summe of fifty pence, which seemed to him a great price, but he thought to gayne it againe by the continuall travell of my body. The matter requireth to tell likewise, how I was handled in his service. This Gardener accustomed to drive me, every morning laded with hearbes to the next Village, and when he had sold his hearbes, hee would mount upon my backe and returne to the Garden, and while he digged the ground and watered the hearbes, and went about other businesse, I did nothing but repose my selfe with great ease, but when Winter approached with sharpe haile, raine and frosts, and I standing under a hedge side, was welnigh killed up with cold, and my master was so poore that he had no lodging for himselfe, much lesse had he any littor or place to cover me withall, for he himselfe alwayes lay under a little roofe shadowed with boughes. In the morning when I arose, I found my hooves shriveled together with cold, and unable to passe upon the sharpe ice, and frosty mire, neither could I fill my belly with meate, as I accustomed to doe, for my master and I supped together, and had both one fare: howbeit it was very slender since as wee had nothing else saving old and unsavoury sallets which were suffered to grow for seed, like long broomes, and that had lost all their sweet sappe and juice.

It fortun'd on a day that an honest man of the next village was benighted and constrained by reason of the rain to lodge (very lagged and weary).in our Garden, where although he was but meanely received, yet it served well enough considering time and necessity. This honest man to recompence our entertainment, promised to give my master some corne, oyle, and two bottels of wine: wherefore my master not delaying the matter, laded me with sackes and bottels, and rode to the Towne which was seaven miles off.

When we came to the honest mans house, he entertained and feasted my master exceedingly. And it fortun'd while they eate and dranke together as signe of great amity there chanced a strange and dreadfull case: for there was a Hen which ran kackling about the yard, as though she would have layed an Egge. The good man of the house perceiving her, said: O good and profitable pullet that feedest us every day with thy fruit, thou seemest as though thou wouldest give us some pittance for our dinner: Ho boy put the Pannier in the corner that the Hen may lay. Then the boy did as his master commanded, but the Hen forsaking the Pannier, came toward her master and laid at his feet not an Egge, which every man knoweth, but a Chickin with feathers, clawes, and eyes, which incontinently ran peeping after his damme. By and by happened a more strange thing, which would cause any man to abhorre: under the Table where they sate, the ground opened, and there appeared a great well and

fountain of bloud, insomuch that the drops thereof sparckled about the Table. At the same time while they wondred at this dreadfull sight one of the Servants came running out of the Seller, and told that all the wine was boyled out of the vessels, as though there had beene some great fire under. By and by a Weasel was scene that drew into the house a dead Serpent, and out of the mouth of a Shepherds dog leaped a live frog, and immediately after one brought word that a Ram had strangled the same dog at one bit. All these things that happened, astonied the good man of the house, and the residue that were present, insomuch that they could not tell what to doe, or with what sacrifice to appease the anger of the gods. While every man was thus stricken in feare, behold, one brought word to the good man of the house, that his three sonnes who had been brought up in good literature, and endued with good manners were dead, for they three had great acquaintance and ancient amity with a poore man which was their neighbour, and dwelled hard by them: and next unto him dwelled another young man very rich both in lands and goods, but bending from the race of his progenies dissentions, and ruling himselfe in the towne according to his owne will. This young royster did mortally hate this poore man, insomuch that he would kill his sheepe, steale his oxen, and spoyle his corne and other fruits before the time of ripenesse, yet was he not contented with this, but he would encroch upon the poore mans ground, and clayme all the heritage as his owne. The poore man which was very simple and fearefull, seeing all his goods taken away by the avarice of the rich man, called together and assembled many of his friends to shew them all his land, to the end he might have but so much ground of his fathers heritage, as might bury him. Amongst whom, he found these three brethren, as friends to helpe and ayd him in his adversity and tribulation.

Howbeit, the presence of these honest Citizens, could in no wise perswade him to leave his extort power, no nor yet to cause any temperance of his tongue, but the more they went about with gentle words to tell him his faults, the more would he fret and likewise fume, swearing all the oathes under God, that he little regarded the presence of the whole City, whereupon incontinently he commanded his servants to take the poore man by the eares, and carry him out of his ground, which greatly offended all the standers by. Then one of the brethren spake unto him somewhat boldly, saying: It is but a folly to have such affiance in your riches, whereby you should use your tyranny against the poore, when as the law is common for all men, and a redresse may be had to suppress your insolency. These words chafed him more then the burning oile, or flaming brimstone, or scourge of whippes, saying: that they should be hanged and their law too, before he would be subject unto any person: and therewithall he called out his bandogges and great masties, which accustomed to eate the carrion and carkases of dead beasts in the fields, and to set upon such as passed by the way: then he commanded they should be put upon all the assistance to teare them in peeces: who as soone as they heard the hisse of their master, ran fiercely upon them invading them on every side, insomuch

that the more they fled to escape away, the more cruell and terrible were the dogges. It fortuned amongst all this fearefull company, that in running, the youngest of the three brethren stombled at a stone, and fell down to the ground: Then the dogs came upon him and tare him in peeces with their teeth, whereby he was compelled to cry for succour: His other two brethren hearing his lamentable voice ran towards him to helpe him, casting their cloakes about their left armes, tooke up stones to chase away the dogs, but all was in vaine, for they might see their brother dismembred in every part of his body: Who lying at the very point of death, desired his brethren to revenge his death against that cruell tyrant: And therewithall he gave up the ghost. The other two brethren perceiving so great a murther, and neglecting their owne lives, like desperate persons dressed themselves against the tyrant, and threw a great number of stones at him, but the bloody theefe exercised in such and like mischiefes, tooke a speare and thrust it cleane through the body: howbeit he fell not downe to the ground. For the speare that came out at his backe ran into the earth, and sustained him up. By and by came one of these tyrants servants the most sturdiest of the rest to helpe his master, who at the first comming tooke up a stone and threw at the third brother, but by reason the stone ran along his arme it did not hurt him, which chanced otherwise then all mens expectation was: by and by the young man feigning that his arme was greatly wounded, spake these words unto the cruell bloud sucker: Now maist thou, thou wretch, triumph upon the destruction of all our family, now hast thou fed thy insatiable cruelty with the blood of three brethren, now maist thou rejoyce at the fall of us Citizens, yet thinke not but that how farre thou dost remove and extend the bounds of thy land, thou shalt have some neighbor, but how greatly am I sorry in that I have lost mine arme wherewithall I minded to cut off thy head. When he had spoken these words, the furious theefe drew out his dagger, and running upon the young man thought verily to have slaine him, but it chanced otherwise: For the young man resisted him stoutly, and in buckling together by violence wrested the dagger out of his hand: which done, he killed the rich theefe with his owne weapon, and to the intent the young man would escape the hands of the servants which came running to assist their master, with the same dagger he cut his owne throat. These things were signified by the strange and dreadful wondres which fortuned in the house of the good man, who after he had heard these sorrowfull tydings could in no wise weepe, so farre was he stricken with dolour, but presently taking his knife wherewith he cut his cheese and other meate before, he cut his owne throat likewise, in such sort that he fell upon the bord and imbraced the table with the streames of his blond, in most miserable manner. Hereby was my master the Gardener deprived of his hope, and paying for his dinner the watry teares of his eyes, mounted upon my backe and so we went homeward the same way as wee came.

THE FORTY-THIRD CHAPTER

How Apuleius was found by his shadow.

As wee passed by the way wee met with a tall souldier (for so his habite and countenance declared) who with proud and arrogant words spake to my master in this sort:

Quorsum vacuum ducis Asinum?

My master somewhat astonied at the strange sights which he saw before, and ignorant of the Latine tongue, roade on and spake never a word: The souldier unable to refraine his insolence, and offended at his silence, strake him on the shoulders as he sate on my backe; then my master gently made answer that he understood not what he said, whereat the souldier angerly demanded againe, whither he roade with his Asse? Marry (quoth he) to the next City: But I (quoth the souldier) have need of his helpe, to carry the trusses of our Captaine from yonder Castle, and therewithall he tooke me by the halter and would violently have taken me away: but my master wiping away the blood of the blow which he received of the souldier, desired him gently and civilly to take some pittie upon him, and to let him depart with his owne, swearing and affirming that his slow Asse, welnigh dead with sicknesse, could scarce carry a few handfuls of hearbs to the next towne, much lesse he was able to beare any greater trusses: but when he saw the souldier would in no wise be intreated, but ready with his staffe to cleave my masters head, my master fell down at his feete, under colour to move him to some pittie, but when he saw his time, he tooke the souldier by the legs and cast him upon the ground: Then he buffeted him, thumped him, bit him, and tooke a stone and beat his face and his sides, that he could not turne and defend himselfe, but onely threaten that if ever he rose, he would choppe him in pieces. The Gardener when he heard him say so, drew out his javelin which hee had by his side, and when he had throwne it away, he knockt and beate him more cruelly then he did before, insomuch that the souldier could not tell by what meanes to save himselfe, but by feining that he was dead, Then my master tooke the javelin and mounted upon my backe, riding in all hast to the next village, having no regard to goe to his Garden, and when he came thither, he turned into one of his friends house and declared all the whole matter, desiring him to save his life and to hide himselfe and his Asse in some secret place, untill such time as all danger were past. Then his friends not forgetting the ancient amity betweene them, entertained him willingly and drew me up a paire of staires into a chamber, my master crept into a chest, and lay there with the cover closed fast: The souldier (as I afterwards learned) rose up as one awaked from a drunken sleepe, but he could scarce goe by reason of his wounds: howbeit at length by little and little through ayd of his staffe he came to the towne, but hee would not declare the matter to any person nor complaine to any justice, lest he should be accused of cowardise or

dastardnesse, yet in the end he told some of his companions of all the matter that happened: then they tooke him and caused him to be closed in some secret place, thinking that beside the injury which he had received, he should be accused of the breach of his faith, by reason of the losse of his speare, and when they had learned the signes of my master, they went to search him out: at last there was an unfaithfull neighbour that told them where he was, then incontinently the souldiers went to the Justice declaring that they had lost by the way a silver goblet of their Captaines, and that a Gardener had found it, who refusing to deliver the goblet, was hidden in one of his friends houses: by and by the Magistrates understanding the losse of the Captaine, came to the doores where we were, commanded our host to deliver my master upon paine of death: howbeit these threatnings could not enforce him to confesse that he was within his doores, but by reason of his faithfull promise and for the safeguard of his friend, he said, that hee saw not the Gardener a great while, neither knew where he was: the souldiers said contrary, whereby to know the verity of the matter, the Magistrates commanded their Seargants and ministers to search every corner of the house, but when they could find neither Gardener nor Asse, there was a great contention betweene the souldiers and our Host, for they sayd we were within the house: and he said no, but I that was very curious to know the matter, when I heard so great a noyse, put my head out of the window to learne what the stirre and tumult did signifie. It fortun'd that one of the souldiers perceived my shadow, whereupon he began to cry, saying: that hee had certainly seene me; then they were all glad and came up into the chamber, and pulled me downe like a prisoner. When they had found mee, they doubted nothing of the Gardener, but seeking about more narrowly, at length they found him couched in a chest. And so they brought out the poore gardener to the Justices, who was committed immediately to prison, but they could never forbear laughing from the time they found me by my shadow, wherefore is risen a common Proverbe: 'The shadow of the Asse.'

THE TENTH BOOKE

THE FORTY-FOURTH CHAPTER

How the souldier drave Apuleius away, and how he came to a Captaines house, and what happened there.

The next day how my master the Gardener sped, I knew not, but the gentle souldier, who was well beaten for his cowardise, lead me to his lodging without the contradiction of any man: Where hee laded me well, and garnished my body (as seemed to me) like an Asse of armes. For on the one side I bare an helmet that shined exceedingly: On the other side a Target that glistered more a thousand folde. And on the top of my burthen he put a long speare, which things he placed thus gallantly, not because he was so expert in warre (for the Gardener proved the contrary) but to the end he might feare those which passed by, when they saw such a similitude of warre. When we had gone a good part of our journey, over the plaine and easie fields, we fortun'd to come to a little towne, where we lodged at a certaine Captaines house. And there the souldier tooke me to one of the servants, while he himselfe went towards his captaine; who had the charge of a thousand men. And when we had remained there a few dayes, I understood of a wicked and mischievous fact committed there, which I have put in writing to the end you may know the same. The master of the house had a sonne instructed in good literature, and endued with vertuous manners, such a one as you would desire to have the like. Long time before his mother dyed, and when his father married a new wife, and had another child of the age of xii. yeares. The stepdame was more excellent in beauty then honesty: for she loved this young man her sonne in law, either because she was unchast by nature, or because she was enforced by fate of stepmother, to commit so great a mischiefe. Gentle reader, thou shalt not read of a fable, but rather a tragedy: This woman when her love began first to kindle in her heart, could easily resist her desire and inordinate appetite by reason of shame and feare, lest her intent should be knowne: But after it compassed and burned every part of her brest, she was compelled to yeeld unto the raging flame of Cupid, and under colour of the disease and infirmity of her body, to conceale the wound of her restlesse mind. Every man knoweth well the signes and tokens of love, and the malady convenient to the same: Her countenance was pale, her eyes sorrowfull, her knees weake, and there was no comfort in her, but continuall weeping and sobbing, insomuch that you would have thought that she had some spice of an ague, saving that she wept unmeasurably: the Phisitians knew not her disease, when they felt the beating of her veines, the intemperance of her heart, the sobbing sighes, and her often tossing of every side: No, no, the cunning Phisitian knew it not, but a scholler of Venus Court might easily conjecture the whole. After that she had beene long time tormented in her affliction, and was no more able to conceale her ardent desire, shee caused her sonne to be called for, (which word son she would faine put away if it were not for

shame:) Then he nothing disobedient to the commandement of his mother, with a sad and modest countenance, came into the chamber of his stepdame, the mother of his brother, but she speaking never a word was in great doubt what she might doe, and could not tell what to say first, by reason of shame. The young man suspecting no ill, with humble courtesie demanded the cause of her present disease. Then she having found an occasion to utter her intent, with weeping eyes and covered face, began boldly to speake unto him in this manner: Thou, thou, art the originall cause of all my dolour: Thou art my comfort and onely health, for those thy comely eyes are so enfastned within my brest, that unlesse they succour me, I shall certainly die: Have pittie therefore upon me, be not the occasion of my destruction, neither let my conscience reclaime to offend thy father, when as thou shalt save the life of thy mother. Moreover since thou dost resemble thy fathers shape in every point, it giveth me cause the more to fancy thee: Now is ministred unto thee time and place: Now hast thou occasion to worke thy will, seeing that we are alone. And it is a common saying:

Never knowne, never done.

This young man troubled in mind at so suddaine an ill, although hee abhorred to commit so beastly a crime, yet hee would not cast her off with a present deniall, but warily pacified her mind with delay of promise. Wherefore he promised to doe all according to her desire: And in the meane season, he willed his mother to be of good cheere, and comfort her selfe till as he might find some convenient time to come unto her, when his father was ridden forth: Wherewithall hee got him away from the pestilent sight of his stepdame. And knowing that this matter touching the ruine of all the whole house needed the counsell of wise and grave persons, he went incontinently to a sage old man and declared the whole circumstance of the matter. The old man after long deliberation, thought there was no better way to avoyd the storme of cruell fortune to come, then to run away. In the meane season this wicked woman impatient of her love, and the long delay of her sonne, egged her husband to ride abroad into farre countreyes. And then she asked the young-man the accomplishment of his promise, but he to rid himselfe entirely from her hands, would find alwayes excuses, till in the end she understood by the messengers that came in and out, that he nothing regarded her. Then she by how much she loved him before, by so much and more she hated him now. And by and by she called one of her servants, ready to all mischiefes: To whom she declared all her secrets. And there it was concluded betweene them two, that the surest way was to kill the young man: Whereupon this varlet went incontinently to buy poyson, which he mingled with wine, to the intent he would give it to the young man to drinke, and thereby presently to kill him. But while they were in deliberation how they might offer it unto him, behold here happened a strange adventure. For the young sonne of the woman that came from schoole at noone (being very thirsty) tooke the pot wherein the poyson was mingled, and ignorant of the venim, dranke a good draught

thereof, which was prepared to kill his brother: whereby he presently fell downe to the ground dead. His schoolemaster seeing his suddaine change, called his mother, and all the servants of the house with a lowd voyce. Incontinently every man declared his opinion, touching the death of the child: but the cruell woman the onely example of stepmothers malice, was nothing moved by the bitter death of her sonne, or by her owne conscience of paracide, or by the misfortune of her house, or by the dolour of her husband, but rather devised the destruction of all her family. For by and by shee sent a messenger after her husband to tell him the great misfortune which happened after his departure. And when he came home, the wicked woman declared that his sonne had empoysoned his brother, because he would not consent to his will, and told him divers other leasings, adding in the end that hee threatned to kill her likewise, because she discovered the fact: Then the unhappy father was stricken with double dolour of the death of his two children, for on the one side he saw his younger sonne slaine before his eyes, on the other side, he seemed to see the elder condemned to dye for his offence: Againe, where he beheld his wife lament in such sort, it gave him further occasion to hate his sonne more deadly; but the funerals of his younger sonne were scarce finished, when the old man the father with weeping eyes even at the returne from the grave, went to the Justice and accused his sonne of the slaughter of his brother, and how he threatned to slay his wife, whereby the rather at his weeping and lamentation, he moved all the Magistrates and people to pittie, insomuch that without any delay, or further inquisition they cryed all that hee should be stoned to death, but the Justices fearing a farther inconvenience to arise by the particular vengeance, and to the end there might fortune no sedition amongst the people, prayed the decurions and other Officers of the City, that they might proceed by examination of witnesses, and with order of justice according to the ancient custome before the judging of any hasty sentence or judgment, without the hearing of the contrary part, like as the barbarous and cruell tyrants accustome to use: otherwise they should give an ill example to their successours. This opinion pleased every man, wherefore the Senatours and counsellors were called, who being placed in order according to their dignity, caused the accuser and defender to be brought forth, and by the example of the Athenian law, and judgement materiall, their Advocates were commanded to plead their causes briefly without preambles or motions of the people to pittie, which were too long a processe. And if you demand how I understood all this matter, you shall understand that I heard many declare the same, but to recite what words the accuser used in his invective, what answer the defender made, the orations and pleadings of each party, verily I am not able to doe: for I was fast bound at the manger. But as I learned and knew by others, I will God willing declare unto you. So it was ordered, that after the pleadings of both sides was ended, they thought best to try and boulte out the verity by witnesses, all presumptions and likelihood set apart, and to call in the servant, who onely was reported to know all the

matter: by and by the servant came in, who nothing abashed, at the feare of so great a judgment, or at the presence of the Judges, or at his owne guilty conscience, which hee so finely fained, but with a bold countenance presented himselfe before the justices and confirmed the accusation against the young man, saying: O yee judges, on a day when this young man loathed and hated his stepmother, hee called mee, desiring mee to poyson his brother, whereby hee might revenge himselfe, and if I would doe it and keepe the matter secret, hee promised to give me a good reward for my paines: but when the young man perceived that I would not accord to his will, he threatned to slay mee, whereupon hee went himselfe and bought poyson, and after tempered it with wine, and then gave it me to give the child, which when I refused he offered it to his brother with his own hands. When the varlet with a trembling countenance had ended these words which seemed a likelihood of truth, the judgement was ended: neither was there found any judge or counsellor, so mercifull to the young man accused, as would not judge him culpable, but that he should be put and sowne in a skin, with a dogge, a Cocke, a Snake, and an Ape, according to the law against parricides: wherefore they wanted nothing but (as the ancient custome was) to put white stones and black into a pot, and to take them out againe, to see whether the young-man accused should be acquitted by judgment or condemned, which was a thing irrevocable.

In the mean season he was delivered to the hands of the executioner. But there arose a sage and ancient Physitian, a man of a good conscience and credit throughout all the City, that stopped the mouth of the pot wherein the stones were cast, saying: I am right glad ye reverend judges, that I am a man of name and estimation amongst you, whereby I am accompted such a one as will not suffer any person to be put to death by false and untrue accusations, considering there hath bin no homicide or murther committed by this yong man in this case, neither you (being sworn to judge uprightly) to be misinformed and abused by invented lyes and tales. For I cannot but declare and open my conscience, least I should be found to beare small honour and faith to the Gods, wherefore I pray you give eare, and I will shew you the whole truth of the matter. You shall understand that this servant which hath merited to be hanged, came one of these dayes to speake with me, promising to give me a hundred crownes, if I would give him present poyson, which would cause a man to dye suddenly, saying, that he would have it for one that was sicke of an incurable disease, to the end he might be delivered from all torment, but I smelling his crafty and subtill fetch, and fearing least he would worke some mischief withall, gave him a drinke; but to the intent I might cleare my selfe from all danger that might happen, I would not presently take the money which he offered. But least any of the crownes should lacke weight or be found counterfeit, I willed him to scale the purse wherein they were put, with his manuell signe, whereby the next day we might goe together to the Goldsmith to try them, which he did; wherefore understanding that he was brought present before you this day, I hastily commanded one of my servants

to fetch the purse which he had sealed, and here I bring it unto you to see whether he will deny his owne signe or no: and you may easily conject that his words are untrue, which he alleadged against the young man, touching the buying of the poyson, considering hee bought the poyson himselfe. When the Physitian had spoken these words you might perceive how the trayterous knave changed his colour, how hee sweat for feare, how he trembled in every part of his body: and how he set one leg upon another, scratching Ibis head and grinding his teeth, whereby there was no person but would judge him culpable. In the end, when he was somewhat returned to his former subtilty, he began to deny all that was said, and stoutly affirmed, that the Physitian did lye. But the Physitian perceiving that he was rayled at and his words denied, did never cease to confirme his sayings, and to disprove the varlet, till such time as the Officers by the commandment of the Judges, bound his hands and brought out the seale, wherewith he had sealed the purse which augmented suspition which was conceived of him first. Howbeit, neither the feare of the wheele or any other torment according to the use of the Grecians, which were ready prepared, no, nor yet the fire could enforce him to confesse the matter, so obstinate and grounded was he in his mischievous mind. But the Physitian perceiving that the menaces of these torments did nothing prevaile, gan say: I cannot suffer or abide that this young man who is innocent, should against all law and conscience, be punished and condemned to die, and the other which is culpable, should escape so easily, and after mocke and flowte at your judgement: for I will give you an evident prooffe and argument of this present crime. You shall understand, that when this caytiffe demanded of me a present and strong poyson, considering that it was not my part to give occasion of any others death, but rather to cure and save sicke persons by meane of medicines: and on the other side, fearing least if I should deny his request, I might minister a further cause of his mischiefe, either that he would buy poyson of some other, or else returne and worke his wicked intent, with a sword or some dangerous weapon, I gave him no poyson, but a doling drinke of Mandragora, which is of such force, that it will cause any man to sleepe as though he were dead. Neither is it any marvaile if this most desperate man, who is certainly assured to be put to death, ordained by an ancient custome, can suffer and abide these facill and easie torments, but if it be so that the child hath received the drinke as I tempered it with mine owne hands, he is yet alive and doth but sleepe, and after his sleepe he shall returne to life againe, but if he be dead indeed, then may you further enquire of the causes of his death. The opinion of this ancient Physitian was found good, and every man had a desire to goe to the Sepulchre where the child was layd; there was none of the Justices, none of any reputation of the towne, nor any of the common people, but went to see this strange sight. Amongst them all the father of the child remooved with his owne hands the stone of the Sepulchre, and found his Sonne rising up after his dead and soporiferous sleepe, whom when he beheld, he imbraced him in his armes, and presented him before the people, with great joy and consolation,

and as he was wrapped and bound in his grave, so he brought him before the Judges, whereupon the wickednesse of the Servant, and, the treason of the stepdame was plainely discovered, and the verity of the matter revealed, whereby the woman was perpetually exiled, the Servant hanged on a Gallowes, and the Physitian had the Crownes, which was prepared to buy the poyson. Behold how the fortune of the old man was changed, who thinking to be deprived of all his race and posterity, was in one moment made the Father of two Children. But as for me, I was ruled and handled by fortune, according to her pleasure.

THE FORTY-FIFTH CHAPTER

How Apuleius was sold to two brethren, whereof one was a Baker, and the other a Cooke, and how finely and daintily he fared.

THE Souldier that payed never a peny for me, by the commandement of his Captaine was sent unto Rome, to cary Letters to the great Prince, and Generall of the Campe. Before he went, he sold me for eleven pence to two of his Companions, being Servants to a man of worship, whereof one was a Baker that baked sweet bread and delicates, the other a Cooke, which dressed fine and excellent meats for his Master. These two lived in common, and would drive me from place to place, to carry such things as was necessary, insomuch that I was received by these two, as a third Brother, and Companion, and I thought I was never better placed, then with them: for when night came that Supper was done, and their businesse ended, they would bring many good morsels into their Chamber for themselves. One would bring Pigs, Chickens, fish, and other good meates, the other fine bread, pasties, tarts, custards and other delicate Junkets dipped in hony. And when they had shut their chamber doore, and went to the bains: (O Lord) how I would fill my guts with these goodly dishes: neither was I so much a foole, or so very an Asse, to leave the dainty meats, and to grind my teeth upon hard hay. In this sort I continued a great space, for I played the honest Asse, taking but a little of one dish, and a little of another, wherby no man distrusted me. In the end, I was more hardier and began to devoure the whole messes of the sweet delicates, which caused the Baker and the Cooke to suspect, howbeit they nothing mistrusted me, but searched about to apprehend the theefe. At length they began to accuse one another of theft, and to set the dishes and morsels of meat in order, one by another, because they would learne what was taken away, whereby one of them was compelled to say thus to his fellow: Is it reason to breake promise and faith in this sort, by stealing away the best meat, and to sell it to augment thy good, and yet neverthesse to have thy part in the residue that is left: if our partnership doe mislike thee, we will be partners and brothers in other things, but in this we will breake of: for I perceive that the great losse which I sustain, will at length be a cause of great discord betweene us. Then answered the other, Verily I praise thy great constancy and subtilnesse, in that (when thou hast secretly taken away the meat) [thou] dost begin to complaine first, whereas I by long space of time have suffered thee, because I would not seeme to accuse my brother of theft, but I am right glad in that wee are fallen into communication of the matter, least by our silence, like contention might arise betweene us, as fortun'd betweene Eteocles and his Brother. When they had reasoned together in this sort, they swore both earnestly, that neither of them stale or tooke away any jote of the meate, wherefore they concluded to search out the Theefe by all kind of meanes. For they could not imagin or thinke, the Asse who stood alone there, would eate any such meates, neither

could they thinke that Mice or Flies, were so ravenous, as to devour whole dishes of meat, like the Birds Harpies which carried away the meates of Phineus the King of Archadia. In the Meane season while I was fed with dainty morsels, I gathered together my flesh, my skin waxed soft, my haire began to shine, and was gallant on every part, but such faire and comely shape of my body, was cause of my dishonour, for the Baker and Cooke marvelled to see me so slick and fine, considering I did eate no hay at all. Wherefore on a time at their accustomed houre, they went to the baines, and locked their chamber doore. It fortun'd that ere they departed away, they espyed me through a hole, how I fell roundly to my victuals: then they marvelled greatly, and little esteemed the losse of their meate, laughed exceedingly, calling the servants of the house, to shew them the greedy gorge and appetite of the Asse. Their laughing was so immoderate that the master of the house heard them, and demanded the cause of their laughter, and when hee understood all the matter, hee looked through the hole likewise, wherewith he took such a delectation that hee commanded the doore to be opened, that hee might see mee at his pleasure. Then I perceiving every man laugh, was nothing abashed, but rather more bold, whereby I never rested eating, till such time as the master of the house commanded me to be brought into his parler as a novelty, and there caused all kinds of meates which were never touched to be set on the table, which (although I had eaten sufficiently before, yet to win the further favour of the master of the house) I did greedily devoure and made a cleane riddance of all the delicate meates. And to prove my nature wholly, they gave met such meates as every Asse doth abhorre: for they put before mee beefe and vinegar, birds and pepper, fish and verjuice: in the meane season they that beheld met at the table did nothing but laugh. Then one of the servants of the house sayd to his master, I pray you sir give him some drinke to his supper: Marry (quoth hee) I thinke thou saist true, for it may be, that to his meate hee would drinke likewise a cup of wine. Hoe boy, wash yonder pot, and fill it with wine, which done, carry it to the Asse, and say that I have drunke to him. Then all the standers by looked on, to see what would come to passe: but I (as soone as I beheld the cup) staid not long, but gathering my lips together, supped up all the wine at one draught. The master being right joyfull hereat caused the Baker and Cooke which had bought me, to come before him, to whom he delivered foure times as much for me, as they paid, which done he committed me to one of his rich Libertines, and charged him to looke well to me, and that I should lacke nothing, who obeyed his masters commandement in every point: and to the end he would creepe further into his favour, he taught me a thousand qualities. First he instructed me to sit at the table upon my taile, and how I should leape and dance, holding up my former feete: moreover hee taught me how I should answer when any body spake unto me, with nodding my head, which was a strange and marvailous thing, and if I did lacke drinke, I should looke still upon the pot. All which things I did willingly bring to passe, and obeyed his doctrine: howbeit, I could have

done all these things without his teaching, but I feared greatly lest in shewing my selfe cunning without a master, I should pretend some great and strange wonder, and thereby be throwne out to wild beasts. But my fame was spread about in every place, and the qualities which I could doe, insomuch that my master was renowned throughout all the Country by reason of mee. For every man would say: Behold the Gentleman that hath an Asse, that will eate and drinke with him, that will dance, and understand what is said to him, will shew his fantasie by signes. But first I will tell you (which I should have done before) who my master was, and of what country. His name was Thiasus, hee was borne at Corinth, which is a principall towne of Achaia, and he had passed many offices of honor, till hee had taken upon him the degree Quinquenuall, according as his birth and dignity required, who to shew his worthinesse, and to purchase the benevolence of every person, appointed publike joyes and triumphs, to endure the space of three dayes, and to bring his endeavour to passe, he came into Thessaly to buy excellent Beasts, and valiant fighters for the purpose.

THE FORTY-SIXTH CHAPTER

How a certaine Matron fell in love with Apuleius, how hee had his pleasure with her, and what other things happened.

When he had bought such things as was necessary, he would not returne home into his Countrey in Chariots, or waggon, neither would he ride upon Thessalian Horses, or Jenets of France, or Spanish Mules, which be most excellent as can be found, but caused me to be garnished and trimmed with trappers and barbs of Gold, with brave harnesse, with purple coverings, with a bridle of silver, with pictured cloths, and with shrilling bells, and in this manner he rode upon me lovingly, speaking and intreating me with gentle words, but above all things he did greatly rejoyce in that I was his Servant to beare him upon my backe, and his Companion to feed with him at the Table: After long time when we had travelled as well by Sea as Land, and fortunated to arrive at Corinth, the people of the Towne came about us on every side, not so much to doe honour to Thiasus, as to see me: For my fame was so greatly spread there, that I gained my master much money, and when the people was desirous to see me play pranks, they caused the Gates to be shut, and such as entered in should pay money, by meanes whereof I was a profitable companion to them every day: There fortunated to be amongst the Assembly a noble and rich Matron that conceived much delight to behold me, and could find no remedy to her passions and disordinate appetite, but continually desired to have her pleasure with me, as Pasiphae had with a Bull. In the end she promised a great reward to my keeper for the custody of me one night, who for gaine of a little money accorded to her desire, and when I had supped in a Parler with my Master, we departed away and went into our Chamber, where we found the faire Matron, who had tarried a great space for our comming: I am not able to recite unto you how all things were prepared: there were foure Eunuches that lay on a bed of downe on the ground with Boulsters accordingly for us to lye on, the Coverlet was of cloth of Gold, and the pillowes soft and tender, whereon the delicate Matron had accustomed to lay her head. Then the Eunuches not minding to delay any longer the pleasure of their Mistresse closed the doores of the Chamber and departed away: within the Chamber were Lamps that gave a cleare light all the place over: Then she put off all her Garments to her naked skinne, and taking the Lampe that stood next to her, began to annoint all her body with balme, and mine likewise, but especially my nose, which done, she kissed me, not as they accustome to doe at the stews, or in brothel houses, or in the Curtain Schools for gaine of money, but purely, sincerely, and with great affection, casting out these and like loving words: Thou art he whom I love, thou art he whom I onely desire, without thee I cannot live, and other like preamble of talke as women can use well enough, when as they mind to shew or declare their burning passions and great affection of love: Then she tooke me by the halter and cast me downe

upon the bed, which was nothing strange unto me, considering that she was so beautifull a Matron and I so wel bolded out with wine, and perfumed with balme, whereby I was readily prepared for the purpose: But nothing grieved me so much as to think, how I should with my huge and great legs imbrace so faire a Matron, or how I should touch her fine, dainty, and silken skinne, with my hard hoofes, or how it was possible to kisse her soft, pretty and ruddy lips, with my monstrous mouth and stony teeth, or how she, who was young and tender, could be able to receive me.

And I verily thought, if I should hurt the woman by any kind of meane, I should be throwne to the wild Beasts: But in the meane season she kissed me, and looked in my mouth with burning eyes, saying: I hold thee my canny, I hold thee my noose, my sparrow, and therewithall she eftsoones imbraced my body round about, and had her pleasure with me, whereby I thought the mother of Miniatures did not ceaseless quench her inordinate desire with a Bull. When night was passed, with much joy and small sleepe, the Matron went before day to my keeper to bargain with him another night, which he willingly granted, partly for gaine of money, and partly to finde new pastime for my master. Who after he was informed of all the history of my luxury, was right glad, and rewarded my keeper well for his paine, minding to shew before the face of all the people, what I could doe: but because they would not suffer the Matron to abide such shame, by reason of her dignity, and because they could finde no other that would endeavour so great a reproach, at length they obtained for money a poore woman, which was condemned to be eaten of wilde beasts, with whom I should openly have to doe: But first I will tell you what tale I heard concerning this woman. This woman had a husband, whose father minding to ride forth, commanded his wife which he left at home great with child, that if she were delivered of a daughter, it should incontinently be killed. When the time of her delivery came, it fortunated that she had a daughter, whom she would not suffer to be slaine, by reason of the naturall affection which she have unto her child, but secretly committed her to one of her neighbours to nurse. And when her husband returned home, shee declared unto him that shee was delivered of a daughter, whom (as hee commanded), shee had caused to be put to death. But when this child came to age, and ready to be married, the mother knew not by what meanes shee should endow her daughter, but that her husband should understand and perceive it. Wherefore shee discovered the matter to her sonne, who was the husband of this woman, condemned to be eaten of wild beasts: For shee greatly feared least hee should unawares fancie or fall in love with his owne sister. The young man understanding the whole matter (to please and gratify his mother) went immediately to the young maiden, keeping the matter secret in his heart, for feare of inconvenience, and (lamenting to see his sister forsaken both of mother and father) incontinently after endowed her with part of his owne goods, and would have married her to one of his especial and trusty friends: But although hee brought this to passe very secretly and sagely, yet in the end

cruell fortune sowed great sedition in his house. For his wife who was now condemned to beasts, waxed jealous of her husband and began to suspect the young woman as a harlot and common queane, insomuch that shee invented all manner of meanes to dispatch her out of the way. And in the end shee invented this kind of mischief: She privily stole away her husbands ring, and went into the country, whereas she commanded one of her trusty servants to take the ring and carry it to the mayden. To whom he should declare that her brother did pray her to come into the country to him, and that she should come alone without any person. And to the end shee should not delay but come with all speed he should deliver her the ring, which should be a sufficient testimony of the message. This mayden as soone as she had received the ring of her brother, being very willing and desirous to obey his commandement: (For she knew no otherwise but that he had sent for her) went in all hast as the messenger willed her to doe. But when she was come to the snare and engine which was prepared for her, the mischievous woman, like one that were mad, and possessed with some ill spirit, when the poore maiden called for helpe with a loud voyce to her brother, the wicked harlot (weening that she had invented and feined the matter) tooke a burning firebrand and thrust it into her secret place, whereby she died miserably. The husband of this maiden but especially her brother, advertised of her death, came to the place where she was slain, and after great lamentation and weeping, they caused her to be buried honourably. This yong man her brother taking in ill part the miserable death of his sister, as it was convenient he should, conceived so great dolour within his mind and was stricken with so pestilent fury of bitter anguish, that he fell into the burning passions of a dangerous ague, whereby he seemed in such necessity, that he needed to have some speedy remedy to save his life. The woman that slew the Maiden having lost the name of wife together with her faith, went to a traiterous Physician, who had killed a great many persons in his dayes and promised him fifty peeces of Gold, if he would give her a present poyson to kill her husband out of hand, but in presence of her Husband, she feined that it was necessary for him to receive a certaine kind of drink, which the Maisters and Doctours of Physicke doe call a sacred Potion, to the intent he might purge Choller and scoure the interiour parts of his body. But the Physitian in stead of that drinke prepared a mortall and deadly poyson, and when he had tempered it accordingly, he tooke the pot in the presence of the family, and other neighbours and friends of the sick yong man, and offered it to his patient. But the bold and hardy woman, to the end she might accomplish her wicked intent, and also gaine the money which she had promised the Physitian, staid the pot with her hand, saying: I pray you master Physitian, minister not this drinke unto my deare Husband, untill such time as you have drunke some part thereof your selfe: For what know I, whether you have mingled any poyson in the drinke or no, wherein I would have you not to be offended: For I know that you are a man of wisdom and learning, but this I do to the intent the conscience and love that I beare to the health and

safeguard of my husband, may be apparent. The Physitian being greatly troubled at the wickednesse of this mischievous woman, as voyd of all counsell and leysure to consider of the matter, and least he might give any cause of suspition to the standers by, or shew any scruple of his guilty conscience, by reason of long delay, tooke the pot in his hand, and presently drunke a good draught thereof, which done, the young man having no mistrust, drunke up the residue. The Physitian would have gone immediately home to receive a counterpoyson, to expeth and drive out the first poyson: But the wicked woman persevering in her mischiefe, would not suffer him to depart a foot, untill such time as the poyson began to worke in him, and then by much prayer and intercession she licensed him to goe home: By the way the poyson invaded the intrailles and bowels of the whole body of the Physitian, in such sort that with great paine he came to his owne house, where he had scarce time to speake to his wife, and to will her to receive the promised salitary of the death of two persons, but he yeelded up the ghost: And the other young man lived not long after, but likewise dyed, amongst the feined and deceitfull teares of his cursed wife. A few dayes after, when the young man was buried and the funerall ended, the Physitians wife demanded of her the fifty peeces of gold which she promised her husband for the drinke, whereat the ill disposed woman, with resemblance of honesty, answered her with gentle words, and promised to give her the fifty peeces of gold, if she would fetch her a little of that same drinke, to proceed and make an end of all her enterprise. The Physitians wife partly to winne the further favour of this rich woman, and partly to gaine the money, ranne incontinently home, and brought her a whole roote of poyson, which when she saw, having now occasion to execute her further malice, and to finish the damnable plot, began to stretch out her bloody hands to murther. She had a daughter by her husband (that was poysoned) who according to order of law, was appointed heire of all the lands and goods of her father: but this woman knowing that the mothers succoured their children, and received all their goods after their death, purposed to shew her selfe a like parent to her child, as she was a wife to her husband, whereupon she prepared a dinner with her owne hands, and empoysoned both the wife of the Physitian and her owne daughter: The child being young and tender dyed incontinently by force of the drinke, but the Physitians wife being stout and strong of complexion, feeling the poison to trill down into her body, doubted the matter, and thereupon knowing of certainty that she had received her bane, ran forthwith to the judges house, that what with her cryes, and exclamations, she raised up the people of the towne, and promising them to shew divers wicked and mischievous acts, caused that the doores and gates were opened. When she came in she declared from the beginning to the end the abomination of this woman: but shee had scarce ended her tale, when opening her falling lips, and grinding her teeth together, she fell downe dead before the face of the Judge, who incontinently to try the truth of the matter, caused the cursed woman, and her servants to be

pulled out of the house, and enforced by paine of torment to confesse the verity, which being knowne, this mischievous woman farre lesse then she deserved, but because there could be no more cruell a death invented for the quality of her offence, was condemned to be eaten with wild beasts. Behold with this woman was I appointed to have to doe before the face of the people, but I being wrapped in great anguish, and envying the day of the triumph, when we two should so abandon our selves together, devised rather to sley my selfe, then to pollute my body with this mischievous harlot, and so for ever to remaine defamed: but it was impossible for me so to doe, considering that I lacked hands, and was not able to hold a knife in my hoofes: howbeit standing in a pretty cabin, I rejoyced in my selfe to see that spring time was come, and that all things flourished, and that I was in good hope to find some Roses, to render me my humane shape. When the day of triumph came, I was led with great pompe and benevolence to the appointed place, where when I was brought, I first saw the preamble of that triumph, dedicated with dancers and merry taunting jests, and in the meane season was placed before the gate of the Theater, whereas on the one side I saw the greene and fresh grasse growing before the entry thereof, whereon I greatly desired to feed: on the other side I conceived a great delectation to see when the Theater gates were opened, how all things was finely prepared and set forth: For there I might see young children and maidens in the flowre of their youth of excellent beauty, and attired gorgeously, dancing and mooved in comely order, according to the order of Grecia, for sometime they would dance in length, sometime round together, sometime divide themselves into foure parts, and sometime loose hands on every side: but when the trumpet gave warning that every man should retire to his place, then began the triumph to appeare. First there was a hill of wood, not much unlike that which the Poet Homer called Idea, for it was garnished about with all sort of greene verdures and lively trees, from the top whereof ran downe a cleare and fresh fountaine, nourishing the waters below, about which wood were many young and tender Goates, plucking and feeding daintily on the budding trees, then came a young man a shepheard representing Paris, richly arrayed with vestments of Barbary, having a mitre of gold upon his head, and seeming as though he kept the goates. After him ensued another young man all naked, saving that his left shoulder was covered with a rich cloake, and his head shining with glistering haire, and hanging downe, through which you might perceive two little wings, whereby you might conjecture that he was Mercury, with his rod called Caduceus, he bare in his right hand an Apple of gold, and with a seemely gate went towards him that represented Paris, and after hee had delivered him the Apple, he made a signe, signifying that Jupiter had commanded him so to doe: when he had done his message he departed away. And by and by, there approached a faire and comely mayden, not much unlike to Juno, for she had a Diademe of gold upon her head, and in her hand she bare a regall scepter: then followed another resembling Pallas, for she had on her head a shining sallet, whereon

was bound a garland of Olive branches, having in one hand a target or shield: and in the other a speare as though she would fight: then came another which passed the other in beauty, and presented the Goddess Venus, with the color of Ambrosia, when she was a maiden, and to the end she would shew her perfect beauty, shee appeared all naked, saving that her fine and dainty skin was covered with a thin smocke, which the wind blew hither and thither to testifie the youth and flowre of the age of the dame. Her colour was of two sorts, for her body was white as descended from heaven, and her smocke was blewish, as arrived from the sea: After every one of the Virgins which seemed goddesses, followed certaine waiting servants, Castor and Pollus went behind Juno, having on their heads helmets covered with starres. This Virgin Juno sounded a Flute, which shee bare in her hand, and mooved her selfe towards the shepheard Paris, shewing by honest signes and tokens, and promising that hee should be Lord of all Asia, if hee would judge her the fairest of the three, and to give her the apple of gold: the other maiden which seemed by her armour to be Pallas, was accompanied with two young men armed, and brandishing their naked swords in their hands, whereof one named Terror, and the other Feare; behind them approached one sounding his trumpet to provoke and stirre men to battell; this maiden began to dance and shake her head, throwing her fierce and terrible eyes upon Paris and promising that if it pleased him to give her the victory of beauty, shee would make him the most strong and victorious man alive. Then came Venus and presented her selfe in the middle of the Theater, with much favour of all the people, for shee was accompanied with a great many of youth, whereby you would have judged them all to be Cupidoes, either to have flowne from heaven or else from the river of the sea, for they had wings, arrowes, and the residue of their habit according in each point, and they bare in their hands torches lighted, as though it had beene a day of marriage. Then came in a great multitude of faire maidens: on the one side were the most comely Graces: on the other side, the most beautifull Houres carrying garlands and loose flowers, and making great honor to the goddesse of pleasure; the flutes and Pipes yeilded out the sweet sound of Lydians, whereby they pleased the minds of the standers by exceedingly, but the more pleasing Venus mooved forward more and more, and shaking her head answered by her motion and gesture, to the sound of the instruments. For sometimes she would winke gently, sometimes threaten and looke asphishly, and sometimes dance onely with her eyes: As soone as she was come before the Judge, she made a signe and token to give him the most fairest spouse of all the world, if he would prefer her above the residue of the goddesses. Then the young Phrygian shepheard Paris with a willing mind delivered the golden Apple to Venus, which was the victory of beauty.

Why doe ye marvell, ye Orators, ye Lawyers, and Advocates, if many of our judges now a daies sell their judgements for money, when as in the beginning of the world one onely Grace corrupted the sentence betweene God and men, and that one rusticall Judge and shepheard appointed by the counsell

of great Jupiter, sold his judgement for a little pleasure, which was the cause afterward of the ruine of all his progeny? By like manner of meane, was sentence given between the noble Greekes: For the noble and valiant personage Palamedes was convicted and attainted of treason, by false perswasion and accusation, and Uliesses being but of base condition, was preferred in Martiall prowesse above great Ajax. What judgement was there likewise amongst the Athenian lawyers, sage and expert in all sciences? Was not Socrates who was preferred by Apollo, above all the wise men in the world, by envy and malice of wicked persons impoysoned with the herbe Cicuta, as one that corrupted the youth of the countrey, whom alwaies be kept under by correction? For we see now a dayes many excellent Philosophers greatly desire to follow his sect, and by perpetual study to value and revolve his workes, but to the end I may not be reprovved of indignation by any one that might say: What, shall we suffer an Asse to play the Philosopher? I will returne to my further purpose.

After the judgement of Paris was ended, Juno and Pallas departed away angrily, shewing by their gesture, that they would revenge themselves on Paris, but Venus that was right pleased and glad in her heart, danced about the Theater with much joy. This done from the top of the hill through a privy spout, ran a floud of the colour of Saffron, which fell upon the Goates, and changed their white haire into yellow, with a sweet odour to all them of the Theater. By and by after by certaine engines, the ground opened, and swallowed up the hill of wood: and then behold there came a man of armes through the multitude, demanding by the consent of the people, the woman who was condemned to the beasts, and appointed for me to have to doe withall: our bed was finely and bravely prepared, and covered with silke and other things necessary. But I, beside the shame to commit this horrible fact, and to pollute my body with this wicked harlot did greatly feare the danger of death: for I thought in my selfe, that when she and I were together, the savage beast appointed to devoure the woman, was not so instructed and taught, or would so temper his greedinesse, as that hee would teare her in peeces lying under mee, and spare mee with a regard of mine innocency. Wherefore I was more carefull for the safeguard of my life, then for the shame that I should abide, but in the meane season while my master made ready the bed, all the residue did greatly delight to see the hunting and pleasantnesse of the triumph, I began to thinke and devise for my selfe. When I perceived that no man had regard to mee, that was so tame and gentle an Asse, I stole out of the gate that was next me, and then I ran away with all force, and came to Cenchris, which is the most famous towne of all the Carthaginians, bordering upon the Seas called Ageum, and Saronicum, where is a great and mighty Haven, frequented with many a sundry Nation. There because I would avoyd the multitude of the people, I went to a secret place of the Sea coast, where I laid me down upon the sand, to ease and refresh my selfe, for the day was past and the Sunne gone downe, and lying in this sort on the ground, did fall in a sound sleepe.

THE ELEVENTH BOOKE

THE FORTY-SEVENTH CHAPTER

How Apuleius by Roses and prayer returned to his humane shape.

When midnight came that I had slept my first sleepe, I awaked with suddaine feare, and saw the Moone shining bright, as when shee is at the full, and seeming as though she leaped out of the Sea. Then thought I with my selfe, that was the most secret time, when the goddesse Ceres had most puissance and force, considering that all humane things be governed by her providence: and not onely all beasts private and tame, but also all wild and savage beasts be under her protection. And considering that all bodies in the heavens, the earth and the seas, be by her increasing motions increased, and by her diminishing motions diminished: as weary of all my cruell fortune and calamity, I found good hope and soveraigne remedy, though it were very late, to be delivered from all my misery, by invocation and prayer, to the excellent beauty of the Goddess, whom I saw shining before mine eyes, wherefore shaking off mine Assie and drowsie sleepe, I arose with a joyfull face, and mooved by a great affection to purifie my selfe, I plunged my selfe seven times into the water of the Sea, which number of seven is convenient and agreeable to holy and divine things, as the worthy and sage Philosopher Pythagoras hath declared. Then with a weeping countenance, I made this Orison to the puissant Goddess, saying: O blessed Queene of heaven, whether thou be the Dame Ceres which art the originall and motherly nource of all fruitfull things in earth, who after the finding of thy daughter Proserpina, through the great joy which thou diddest presently conceive, madest barraine and unfruitfull ground to be plowed and sowne, and now thou inhabitest in the land of Eleusie; or whether thou be the celestiall Venus, who in the beginning of the world diddest couple together all kind of things with an ingendered love, by an eternall propagation of humane kind, art now worshipped within the Temples of the Ile Paphos, thou which art the sister of the God Phoebus, who nourishest so many people by the generation of beasts, and art now adored at the sacred places of Ephesus, thou which art horrible Proserpina, by reason of the deadly howlings which thou yeeldest, that hast power to stoppe and put away the invasion of the hags and Ghoasts which appeare unto men, and to keepe them downe in the closures of the earth: thou which art worshipped in divers manners, and doest illuminate all the borders of the earth by thy feminine shape, thou which nourishest all the fruits of the world by thy vigor and force; with whatsoever name or fashion it is lawfull to call upon thee, I pray thee, to end my great travaile and misery, and deliver mee from the wretched fortune, which had so long time pursued me. Grant peace and rest if it please thee to my adversities, for I have endured too much labour and perill. Remoove from me my shape of mine Asse, and render to me my pristine estate, and if I have offended in any point of divine Majesty, let me rather dye then live, for I am full weary of my life. When I had ended this

orison, and discovered my plaints to the Goddesses, I fortun'd to fall asleepe, and by and by appeared unto me a divine and venerable face, worshipp'd even of the Gods themselves. Then by little and little I seem'd to see the whole figure of her body, mounting out of the sea and standing before mee, wherefore I purpose to describe her divine semblance, if the poverty of my humane speech will suffer me, or her divine power give me eloquence thereto. First shee had a great abundance of haire, dispersed and scattered about her neck, on the crowne of her head shee bare many garlands enterlaced with floures, in the middle of her forehead was a compasse in fashion of a glasse, or resembling the light of the Moone, in one of her hands shee bare serpents, in the other, blades of corne, her vestiment was of fine silke yeelding divers colours, sometime yellow, sometime rosie, sometime flamy, and sometime (which troubled my spirit sore) darke and obscure, covered with a blacke robe in manner of a shield, and pleated in most subtill fashion at the skirts of her garments, the welts appeared comely, whereas here and there the starres glimps'd, and in the middle of them was plac'd the Moone, which shone like a flame of fire, round about the robe was a coronet or garland made with flowers and fruits. In her right hand shee had a timbrell of brasse, which gave a pleasant sound, in her left hand shee bare a cup of gold, out of the mouth whereof the serpent Aspis lifted up his head, with a swelling throat, her odoriferous feete were covered with shoes interlaced and wrought with victorious palme. Thus the divine shape breathing out the pleasant spice of fertill Arabia, disdain'd not with her divine voyce to utter these words unto me: Behold Lucius I am come, thy weeping and prayers hath moov'd mee to succour thee. I am she that is the naturall mother of all things, mistresse and governess of all the Elements, the initiall progeny of worlds, chiefe of powers divine, Queene of heaven! the principall of the Gods celestiall, the light of the goddesses: at my will the planets of the ayre, the wholesome winds of the Seas, and the silences of hell be dispos'd; my name, my divinity is adored throughout all the world in divers manners, in variable customes and in many names, for the Phrygians call me the mother of the Gods: the Athenians, Minerva: the Cyprians, Venus: the Candians, Diana: the Sicilians Proserpina: the Eleusians, Ceres: some Juno, other Bellona, other Hecate: and principally the Aethiopians which dwell in the Orient, and the Aegyptians which are excellent in all kind of ancient doctrine, and by their proper ceremonies accustom'd to worship mee, doe call mee Queene Isis. Behold I am come to take pittie of thy fortune and tribulation, behold I am present to favour and ayd thee, leave off thy weeping and lamentation, put away all thy sorrow, for behold the healthfull day which is ordain'd by my providence, therefore be ready to attend to my commandement. This day which shall come after this night, is dedicated to my service, by an eternall religion, my Priests and Ministers doe accustom'd after the tempests of the Sea, be ceased, to offer in my name a new ship as a first fruit of my Navigation. I command thee not to prophane or despise the sacrifice in any wise, for the great Priest shall carry

this day following in procession by my exhortation, a Garland of Roses, next the timbrell of his right hand: follow thou my procession amongst the people, and when thou comest to the Priest make as though thou wouldest kisse his hand, but snatch at the Roses, whereby I will put away the skin and shape of an Asse, which kind of beast I have long time abhorred and despised, but above all things beware thou doubt not nor feare any of those things, as hard and difficill to bee brought to passe, for in the same houre that I am come to thee, I have commanded the Priest by a vision what he shall doe, and all the people by my commandement shall be compelled to give thee place and say nothing! Moreover, thinke not that amongst so faire and joyfull Ceremonies, and in so good a company that any person shall abhorre thy ill-favoured and deformed figure, or that any man shall be so hardy, as to blame and reprove thy suddaine restoration to humane shape, wherby they should gather or conceive any sinister opinion: and know thou this of certaine, that the residue of thy life untill the houre of death shall be bound and subject to me! And think it not an injury to be alwayes serviceable towards me, since as by my meane and benefit thou shalt become a man: thou shalt live blessed in this world, thou shalt live glorious by my guide and protection, and when thou descendest to Hell, where thou shalt see me shine in that subterene place, shining (as thou seest me now) in the darkness of Acheron, and rainging in the deepe profundity of Stix, thou shalt worship me, as one that hath bin favourable to thee, and if I perceive that thou art obedient to my commandement, addict to my religion, and merite my divine grace, know thou, that I will prolong thy dales above the time that the fates have appointed, and the celestial Planets ordeined.

When the divine Image had spoken these words, she vanished away! By and by when I awaked, I arose, haveing the members of my bodie mixed with feare, joy and sweate, and marvailed at the cleare presence of the puissant goddesse, and being sprinkled with the water of the sea, I recounted orderly her admonitions and divine commandements. Soone after, the darknes chased away, and the cleare and golden sunne arose, when as behold I saw the streets replenished with people going in a religious sort and in great triumph. All things seemed that day to be joyfull, as well all manner of beasts and houses, as also the very day it selfe seemed to rejoyce. For after the hore-frost, ensued the hot and temperat sun, whereby the little birds weening that the spring time had bin come, did chirp and sing in their steven melodiously: the mother of stars, the parent of times, and mistres of all the world: The fruitfull trees rejoyced at their fertility: The barren and sterill were contented at their shadow, rendering sweete and pleasant shrills! The seas were quiet from winds and tempests: the heaven had chased away the clouds, and appeared faire and cleare with his proper light. Behold then more and more appeared the pomps and processions, attired in regall manner and singing joyfully: One was girded about the middle like a man of armes: Another bare and spare, and had a cloake and high-shoes like a hunter! another was attired in a robe of

silke, and socks of gold, having his haire laid out, and dressed in forme of a woman! There was another ware legges-harnesse, and bare a target, a sallet, and a speare like a martial souldier: after him marched one attired in purple with vergers before him like a magistrate! after him followed one with a maurell, a staffe, a paire of pantofles, and with a gray beard, signifying a philosopher: after him went one with line, betokening a fowler, another with hookes declaring a fisher: I saw there a meeke and tame beare, which in matron habite was carried on a stoole: An Ape with a bonet on his head, and covered with lawne, resembling a shepherd, and bearing a cup of gold in his hand: an Asse which had wings glewed to his backe, and went after an old man, whereby you would judge the one to be Pegasus, and the other Bellephoron. Amongst the pleasures and popular delectations, which wandered hither and thither, you might see the pompe of the goddesse triumphantly march forward: The woman attired in white vestiments, and rejoicing, in that they bare garlands and flowers upon their heads, bedspread the waies with hearbes, which they bare in their aprons, where this regall and devout procession should passe: Other caried glasses on their backs, to testifie obeisance to the goddess which came after. Other bare combs of Ivory, and declared by their gesture and motions of their armes, that they were ordained and readie to dresse the goddesse: Others dropped in the wayes as they went Balme and other pretious ointments: Then came a great number, as well of men as women, with Candels, torches, and other lights, doing honour to the celestiall goddesse: After that sounded the musical harmony of instruments: then came a faire companie of youth, apparelled in white vestiments, singing both meter and verse, with a comely grade which some studious Poet had made in honour of the Muses: In the meane season, arrived the blowers of trumpets, which were dedicated unto Serapes, and to the temple before them were officers and beadles, preparing roome for the goddess to passe. Then came the great company of men and women, which had taken divine orders, whose garments glistered all the streets over. The women had their haire annointed and their heads covered with linnen: but the men had their crownes shaven, which were the terrene stars of the goddesse, holding in their hand instruments of brasse, silver and gold, which rendered a pleasant sound.

The principall Priests which were apparelled with white surplesses hanging downe to the ground, bare the relikes of the puissant goddesse. One carried in his hand a light, not unlike to those which we used in our houses, saving that in the middle thereof appeared a bole which rendred a more bright flame. The second attired like the other bare in his hand an Altar, which the goddesse her selfe named the succor of nations. The third held a tree of palme with leaves of gold, and the verge of Mercurie. The fourth shewed out a token of equitie by his left hand, which was deformed in every place, signifying thereby more equitie then by the right hand. The same Priest carried a round vessell of gold, in forme of a cap. The fifth bare a van, wrought with springs of gold, and

another carried a vessell for wine: By and by after the goddesse followed a foot as men do, and specially Mercurie, the messenger of the goddesse infernall and supernall, with his face sometime blacke, sometime faire, lifting up the head of the dogges Annubis, and bearing in his left hand, his verge, and in his right hand, the branches of a palme tree, after whom followed a cow with an upright gate, representing the figure of the great goddesse, and he that guided her, marched on with much gravity. Another carried after the secrets of their religion, closed in a coffer. There was one that bare on his stomacke a figure of his god, not formed like any beast, bird, savage thing or humane shape, but made by a new invention, whereby was signified that such a religion should not be discovered or revealed to any person. There was a vessel wrought with a round bottome, haveing on the one side, pictures figured like unto the manner of the Egyptians, and on the other side was an eare, whereupon stood the Serpent Aspis, holding out his scaly necke. Finally, came he which was appointed to my good fortun according to the promise of the goddesse. For the great Priest which bare the restoration of my human shape, by the commandement of the goddes, Approached more and more, bearing in his left hand the timbrill, and in the other a garland of Roses to give me, to the end I might be delivered from cruel fortune, which was alwaies mine enemy, after the sufferance of so much calamitie and paine, and after the endurance of so manie perilles: Then I not returning hastilie, by reason of sodaine joye, lest I should disturbe the quiet procession with mine importunitie, but going softly through the prease of the people, which gave me place on every side, went after the Priest. The priest being admonished the night before, as I might well perceive stood still and holding out his hand, thrust out the garland of roses into my mouth, I (trembling) devoured with a great affection: And as soone as I had eaten them, I was not deceived of the promise made unto me. For my deforme and Assie face abated, and first the rugged haire of my body fell off, my thick skin waxed soft and tender, the hooves of my feet changed into toes, my hands returned againe, my neck grew short, my head and mouth began round, my long eares were made little, my great and stonie teeth waxed lesse like the teeth of men, and my tayle which combred me most, appeared no where: then the people began to marvaile, and the religious honoured the goddesse, for so evident a miracle, they wondered at the visions which they saw in the night, and the facilitie of my reformation, whereby they rendered testimonie of so great a benefit which I received of the goddesse. When I saw my selfe in such estate, I stood still a good space and said nothing, for I could not tell what to say, nor what word I shoulde first speake, nor what thanks I should render to the goddesse, but the great Priest understanding all my fortune and miserie, by divine advertisement, commanded that one should give me garments to cover me: Howbeit as soone as I was transformed from an asse to my humane shape, I hid the privitie of my body with my hands as shame and necessity compelled mee. Then one of the company put off his upper robe and put it on my backe: which done, the

Priest looked upon me, with a sweete and benigne voice, gan say in this sort: O my friend Lucius, after the endurance of so many labours, and the escape of so many tempests of fortune, thou art at length come to the port and haven of rest and mercy: neither did thy noble linage, thy dignity, thy doctrine, or any thing prevaile, but that thou hast endured so many servil pleasures, by a little folly of thy youthfullnes, whereby thou hast had a sinister reward for thy unprosperous curiositie, but howsoever the blindnes of fortune tormented thee in divers dangers: so it is, that now unwares to her, thou art come to this present felicitie: let fortune go, and fume with fury in another place, let her finde some other matter to execute her cruelty, for fortune hath no puissance against them which serve and honour our goddesses. For what availed the theeves: the beasts savage: thy great servitude: the ill and dangerous waits: the long passages: the feare of death every day? Know thou, that now thou art safe, and under the protection of her, who by her cleare light doth lighten the other gods: wherefore rejoyce and take a convenable countenance to thy white habit, follow the pomp of this devout and honorable procession, to the end that such which be not devout to the Goddesses, may see and acknowledge their error. Behold Lucius, thou art delivered from so great miseries, by the providence of the goddess Isis, rejoyce therefore and triumph of the victory of fortune; to the end thou maist live more safe and sure, make thy selfe one of this holy order, dedicate thy minde to the Obsequy of our Religion, and take upon thee a voluntary yoke of ministrie: And when thou beginnest to serve and honour the goddess, then thou shalt feele the fruit of thy liberty: After that the great Priest had prophesied in this manner, with often breathings, he made a conclusion of his words: Then I went amongst the company of the rest and followed the procession: everie one of the people knew me, and pointing at me with their fingers, said in this sort: Behold him who is this day transformed into a man by the puissance of the soveraigne goddess, verily he is blessed and most blessed that hath merited so great grace from heaven, as by the innocencie of his former life, and as it were by a new regeneration is reserved to the obsequie of the goddess. In the meane season by little and little we approached nigh unto the sea coast, even to that place where I lay the night before being an Asse. There after the images and reliques were orderly disposed, the great Priest compassed about with divers pictures according to the fashion of the Aegyptians, did dedicate and consecrate with certaine prayers a fair ship made very cunningly, and purified the same with a torch, an egge, and sulphur; the saile was of white linnen cloath, whereon was written certaine letters, which testified the navigation to be prosperous, the mast was of a great length, made of a Pine tree, round and very excellent with a shining top, the cabin was covered over with coverings of gold, and all the shippe was made of Citron tree very faire; then all the people as well religious as prophane tooke a great number of Vannes, replenished with odours and pleasant smells and threw them into the sea mingled with milke, untill the ship was filled up with large gifts and

prosperous devotions, when as with a pleasant wind it launched out into the deep. But when they had lost the sight of the ship, every man caried againe that he brought, and went toward the temple in like pompe and order as they came to the sea side. When we were come to the temple, the great priest and those which were deputed to carrie the divine figures, but especially those which had long time bin worshippers of the religion, went into the secret chamber of the goddesse, where they put and placed the images according to their ordor. This done, one of the company which was a scribe or interpreter of letters, who in forme of a preacher stood up in a chaire before the place of the holy college, and began to reade out of a booke, and to interpret to the great prince, the senate, and to all the noble order of chivalry, and generally to all the Romane people, and to all such as be under the jurisdiction of Rome, these words following (Laois Aphesus) which signified the end of their divin service and that it was lawfull for every man to depart, whereat all the people gave a great showt, and replenished with much joy, bare all kind of hearbs and garlands of flowers home to their houses, kissing and imbracing the steps where the goddesse passed: howbeit I could not doe as the rest, for my mind would not suffer me to depart one foot away, so attentiv was I to behold the beauty of the goddesse, with remembrance of the great miserie I had endured.

THE FORTY-EIGHTH CHAPTER

How the parents and friends of Apuleius heard news that he was alive and in health.

In the mean season newes was carried into my countrey (as swift as the flight of birds, or as the blast of windes) of the grace and benefit which I received of the goddesse, and of my fortune worthy to be had in memory. Then my parents friends and servants of our house understanding that I was not dead, as they were falsely informed, came towards me with great diligence to see me, as a man raised from death to life: and I which never thought to see them againe, was as joyfull as they, accepting and taking in good part their honest gifts and oblations that they gave, to the intent I might buy such things as was necessarie for my body: for after I had made relation unto them of all my pristine miserie, and present joyes, I went before the face of the goddesse and hired me a house within the cloister of the temple to the end I might continually be ready to the service of the goddesse, and ordinarily frequent the company of the priests, whereby I would wholly become devout to the goddesse, and an inseparable worshipper of her divine name: It fortuned that the goddesse appeared to me oftentimes in the night perswading and commanding me to take the order of her religion, but I, though I was indued with a desirous good will, yet the feare of the same withheld me considering her obeysance was hard and difficile, the chastitie of the Priests intolerable, and the life fraile and subject to manie inconveniences. Being thus in doubt, I refrained my selfe from all those things as seemed impossible.

On a night the great priest appeared unto me, presenting his lap full of treasure, and when I demanded what it signified, he answered, that it was sent me from the countrey of Thessaly, and that a servant of mine named Candidus was arived likewise: when I was awake, I mused in my selfe what this vision should pretend, considering I had never any servant called by that name: but what soever it did signifie, this I verely thought, that it was a foreshew of gaine and prosperous chance: while I was thus astonied I went to the temple, and taried there till the opening of the gates, then I went in and began to pray before the face of the goddesse, the Priest prepared and set the divine things of every Altar, and pulled out the fountaine and holy vessell with solempne supplication. Then they began to sing the mattens of the morning, testifying thereby the houre of the prime. By and by behold arived my servant which I had left in the country, when Fotis by error made me an Asse, bringing with him my horse, recovered by her through certaine signes and tokens which I had upon my backe. Then I perceived the interpretation of my dreame, by reason that beside the promise of gaine, my white horse was restored to me, which was signified by the argument of my servant Candidus.

This done I retired to the service of the goddesse in hope of greater benefits, considering I had received a signe and token, whereby my courage increased every day more and more to take upon me the orders and

sacraments of the temple: insomuch that I oftentimes communed with the Priest, desiring him greatly to give me the degree of the religion, but he which was a man of gravitie, and well renowned in the order of priesthood, deferred my affection from day to day, with comfort and better hope, as parents commonly bridle the desires of their children, when they attempt or indeavour any unprofitable thing, saying, that the day when any one should be admitted into their order is appointed by the goddesse, the Priest which should minister the sacrifice is chosen by her providence, and the necessary charges of the ceremonies is allotted by her commandement, all which things he willed me to attend with marvailous patience, and that I should beware either of too much hastinesse, or too great slacknesse, considering that there was like danger, if being called I should delay: or not called I should be hasty: moreover he said that there was none of his company either of so desperate a mind, or so rash and hardy, as to enterprise any thing without the commandement of the goddesse, whereby he should commit a deadly offence, considering that it was in her power to damne and save all persons, and if any were at the point of death, and in the way to damnation, so that he were capable to receive the secrets of the goddesse, it was in her power by divine providence to reduce him to the path of health, as by a certaine kind of regeneration: Finally he said that I must attend the celestiall precept, although it was evident and plaine, that the goddesse had already vouchsafed to call and appoint me to her ministry, and to will me refraine from prophane and unlawfull meates, as those Priests which were already received, to the end I might come more apt and cleane to the knowledge of the secrets of religion. Then was I obedient unto these words, and attentive with meek quietnesse, and probable taciturnity, I daily served at the temple: in the end the wholesome gentlenesse of the goddesse did nothing deceive me, for in the night she appeared to me in a vision, shewing that the day was come which I had wished for so long, she told me what provision and charges I should be at, and how that she had appointed her principallest Priest Mythra to be minister with me in my sacrifices.

When I heard these divine commandements, I greatly rejoyced: and arose before day to speake with the great Priest, whom I fortun'd to espie comming out of his chamber: Then I saluted him, and thought with my selfe to aske and demand his counsell with a bold courage, but as soone as he perceived me, he began first to say: O Lucius now know I well that thou art most happy and blessed, whom the divine goddesse doth so greatly accept with mercy, why dost thou delay? Behold the day which thou desiredst when as thou shalt receive at my hands the order of religion, and know the most pure secrets of the gods, whereupon the old man tooke me by the hand, and lead me to the gate of the great temple, where at the first entrie he made a solempne celebration, and after morning sacrifice ended, brought out of the secret place of the temple books, partly written with unknown characters, and partly painted with figures of beasts declaring briefly every sentence, with tops and

tailes, turning in fashion of a wheele, which were strange and impossible to be read of the prophane people: There he interpreted to me such things as were necessary to the use and preparation of mine order. This done, I gave charge to certaine of my companions to buy liberally, whatsoever was needfull and convenient, then he brought me to the next bains accompanied with all the religious sort, and demanding pardon of the goddesse, washed me and purified my body, according to custome. After this, when noone approached, he brought me backe againe to the temple, presented me before the face of the goddesse, giving a charge of certaine secret things unlawfull to be uttered, and commanding me, and generally all the rest, to fast by the space of ten continuall daies, without eating of any beast, or drinking any wine, which thing I observed with a marvellous continencie. Then behold the day approached, when as the sacrifice should be done, and when night came there arrived on every coast, a great multitude of Priests, who according to their order offered me many presents and gifts: then was all the Laity and prophane people commanded to depart, and when they had put on my back a linnen robe, they brought me to the most secret and sacred place of all the temple. You would peradventure demand (you studious reader) what was said and done there, verely I would tell you if it were lawfull for me to tell, you should know if it were convenient for you to heare, but both thy eares, and my tongue shall incur the like paine of rash curiositie: Howbeit, I will content thy mind for this present time, which peradventure is somewhat religious and given to some devotion, listen therefore and beleieve it to be true: Thou shalt understand that I approached neere unto Hell, even to the gates of Proserpina, and after that, I was ravished throughout all the Element, I returned to my proper place: About midnight I saw the Sun shine, I saw likewise the gods celestiall and gods infernall, before whom I presented my selfe, and worshipped them: Behold now have I told thee, which although thou hast heard, yet it is necessarie thou conceale it; this have I declared without offence, for the understanding of the prophane.

When morning came, and that the solemnities were finished, I came forth sanctified with xii. Stoles and in a religious habit, whereof I am not forbidden to speake, considering that many persons saw me at that time: there I was commanded to stand upon a seate of wood, which stood in the middle of the temple, before the figure and remembrance of the goddesse; my vestiment was of fine linnen, covered and embroidered with flowers. I had a pretious Cope upon my shoulders hanging downe to the ground, whereon were beasts wrought of divers colours as Indian dragons, and Hiperborian Griphons, whom in forme of birds, the other world doth ingender; the Priests commonly call such a habit, a celestiall Stole: in my right hand I carried a light torch, and a garland of flowers upon my head, with Palme leaves sprouting out on every side: I was adorned like unto the Sun, and made in fashion of an Image, in such sort that all the people compassed about to behold me: then they began to solemnize the feast of the nativitie, and the new procession with sumptuous

bankets and delicate meates: the third day was likewise celebrated with like ceremonies with a religious dinner, and with all the consummation of the order: when I had continued there a good space, I conceived a marvailous great pleasure and consolation in beholding ordinarily the Image of the goddesse, who at length admonished me to depart homeward, not without rendring of thanks, which although it were not sufficient, yet they were according to my power. Howbeit I could unneth be perswaded to depart, before I had fallen prostrate before the face of the goddesse, and wiped her steps with my face, whereby I began so greatly to weepe and sigh that my words were interrupted, and as devouring my prayer, I began to say in this sort: O holy and blessed dame, the perpetuall comfort of humane kind, who by thy bounty and grace nourishest all the world, and hearest a great affection to the adversities of the miserable, as a loving mother thou takest no rest, neither art thou idle at any time in giving thy benefits, and succoring all men, as well on land as sea; thou art she that putttest away all stormes and dangers from mans life by thy right hand, whereby likewise thou restrainest the fatall dispositions, appeasest the great tempests of fortune and keepest backe the course of the stars: the gods supernall doe honour thee: the gods infernall have thee in reverence: thou environest all the world, thou givest light to the Sunne, thou governest the world, thou treadest downe the power of hell: By thy meane the times returne, the Planets rejoyce, the Elements serve: at thy commandment the winds do blow, the clouds increase, the seeds prosper, and the fruits prevaile, the birds of the aire, the beasts of the hill, the serpents of the den, and the fishes of the sea, do tremble at thy majesty, but my spirit is not able to give thee sufficient praise, my patrimonie is unable to satisfie thy sacrifice, my voice hath no power to utter that which I thinke, no if I had a thousand mouths and so many tongues: Howbeit as a good religious person, and according to my estate, I will alwaies keepe thee in remembrance and close thee within my breast. When I had ended mine orison, I went to embrace the great Priest Mythra my spirituall father, and to demand his pardon, considering I was unable to recompence the good which he had done to me: after great greeting and thanks I departed from him to visit my parents and friends; and within a while after by the exhortation of the goddesse. I made up my packet, and tooke shipping toward the Citie of Rome, where with a prosperous winde I arrived about the xii. day of December. And the greatest desire that I had there, was daily to make my praiers to the soveraigne goddesse Isis, who by reason of the place where her temple was builded, was called Campensis, and continually adored of the people of Rome. Her minister and worshipper was I, howbeit I was a stranger to her Church, and unknowne to her religion there.

When the yeare was ended, and the goddesse warned me againe to receive this new order and consecration, I marvailed greatly what it should signifie, and what should happen, considering that I was a sacred. person already, but it fortun'd that while I partly reasoned with my selfe, and partly examining the

thing with the Priests and Bishops, there came a new and marvailous thought in my mind, that is to say, I was onely religious to the goddesse Isis, but not sacred to the religion of great Osiris the soveraigne father of all the goddesses, between whom, although there was a religious unitie and concord, yet there was a great difference of order and ceremony. And because it was necessary that I should likewise be a minister unto Osiris, there was no long delay: for in the night after, appeared unto me one of that order, covered with linnen robes, holding in his hands speares wrapped in Ivie, and other things not convenient to declare, which then he left in my chamber, and sitting in my seate, recited to me such things as were necessary for the sumptuous banket of mine entrie. And to the end I might know him againe, he shewed me how the ankle of his left foote was somewhat maimed, which caused him a little to halt.

After that I manifestly knew the will of the God Osiris, when mattins was ended, I went from one to another, to find him out which had the halting marke on his foote, according as I learned by my vision; at length I found it true: for I perceived one of the company of the Priests who had not onely the token of his foote, but the stature and habite of his body, resembling in every point as he appeared in the night: he was called Asinius Marcellus, a name not much disagreeing from my transformation. By and by I went to him, which knew well enough all the matter, as being monished by like precept in the night: for the night before as he dressed the flowers and garlands about the head of the god Osiris, he understood by the mouth of the image which told the predestinations of all men, how he had sent a poore man of Madura, to whom he should minister his sacraments, to the end hee should receive a reward by divine providence, and the other glory, for his vertuous studies. When I saw my selfe this deputed unto religion, my desire was stopped by reason of povertie, for I had spent a great part of my goods in travell and peregrination, but most of all in the Citie of Rome, whereby my low estate withdrew me a great while.

In the end being oft times stirred forward, not without great trouble of mind, I was constrained to sell my robe for a little money: howbeit sufficient for all my affaires. Then the Priest spake unto me saying, How is it that for a little pleasure thou art not afraid to sell thy vestiments, and entring into so great ceremonies, fearest to fall into povertie? Prepare thy selfe, and abstaine from all animall meats, as beasts and fish. In the meane season I frequented the sacrifices of Serapis, which were done in the night, which thing gave me great comfort to my peregrination, and ministred unto me more plentiful living, considering I gained some money in haunting the court, by reason of my Latin tongue.

Immediately after I was eftsoones called and admonished by the god Osiris, to receive a third order of religion. Then I was greatly astonied, because I could not tell what this new vision signified, or what the intent of the celestiall god was, doubting least the former Priests had given me ill counsell, and fearing that they had not faithfully instructed me: being in this

manner as it were incensed the god Osiris appeared to me the night following, and giving me admonition said, There is no occasion why thou shouldest be afraid with so often order of religion, as though there were somewhat omitted, but that thou shouldest rather rejoyce, since as it hath pleased the gods to call thee three times, when as there was never yet any person that atchieved to the order but once: wherefore thou maist thinke thy selfe happy for so great benefits. And know thou that the religion which thou must now receive, is right necessary, if thou meane to persever in the worshipping of the goddessse, and to make solemnity on the festivall day with the blessed habite, which thing shalt be a glory and renowne to thee.

After this sort, the divine majesty perswaded me in my sleepe, whereupon by and by I went towards the Priest, and declared all that which I had seene, then I fasted ten dayes according to the custome, and of mine owne proper will I abstained longer then I was commanded: and verely I did nothing repent of the paine which I had taken, and of the charges which I was at, considering that the divine providence had given me such an order, that I gained much money in pleading of causes: Finally after a few dayes, the great god Osiris appeared to me in the night, not disguised in any other forme, but in his owne essence, commanding me that I should be an Advocate in the court, and not feare the slander and envie of ill persons, which beare me stomacke and grudge by reason of my doctrine, which I had gotten by much labour: moreover, he would not that I should be any longer of the number of his Priests, but he allotted me to be one of the Decurions and Senatours: and after he appointed me a place within the ancient pallace, which was erected in the time of Silla, where I executed my office in great joy with a shaven Crowne.

METAMORPHOSES: ANONYMOUS BOHN TRANSLATION, 1853



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BIOGRAPHICAL INTRODUCTION.

THE author of the celebrated romance of "THE GOLDEN ASS" lived in the early part of the second century, under the Antonines. By most modern biographers he is called *Lucius* Apuleius, or Appuleius, but the authority on which they assign him that prænomen is very questionable. He was a native of Madaura, an inland African town, and he styles himself, in allusion to its position on the borders of two kingdoms, "a half-and-half Numidian and Getulian adding that, in that respect, he resembled the elder Cyrus, who was "a Semi-Median and Semi-Persian." Madaura, after having formed part of the kingdom of Syphax, was bestowed by the Romans on their ally Masinissa, and being eventually resumed and peopled by veterans, it obtained the rank and immunities of a "colony," and rose to considerable splendour. The father of Apuleius filled the office of duumvir, the highest magisterial dignity in his native place, and bequeathed at his death the sum of nearly two millions of sesterces to his two sons, one of whom, the subject of our present inquiries, succeeded to his office. These facts we learn from the direct testimony of the son in his *Apologia* or Defence; but most of the biographers of Apuleius add other particulars, drawn from the assumption that, under the character of Lucius, the imaginary hero of the story of "the Golden Ass," the author has related sundry details of his own personal history. Upon this supposition, we are told that our author's prænomen was Lucius, that his father's name was Theseus, his mother's Salvia, and that she was of a Thessalian family, and descended from the illustrious Plutarch; furthermore, that Apuleius was ignorant of the Latin language until he visited Rome, where he acquired it without the aid of a master; and that by the time he arrived at the capital of the empire, he had so completely dissipated his patrimony, as to be under the necessity of selling his clothes, in order to defray the cost of his initiation into the mysteries of Osiris. This latter statement is at variance with the account which he gives of his fortune in the *Apologia*, where he says, merely, that it had been, "modice imminutum," somewhat impaired; the other particulars may or may not be true. There is, no doubt, such a resemblance between Apuleius and Lucius, both as regards mental characteristics and outward incidents, that we can hardly suppose it to be fortuitous. It is highly probable that the author drew his hero from his own likeness; but on the other hand, it is absurd to look for literal fidelity in such a portrait. It is not likely, for instance, that Apuleius would have deemed it consistent with decorum to speak of himself, his father and his mother, by their real names, in so frolicsome a work of fiction as "The Golden Ass," since we find, that when addressing the sons of a friend in some complimentary verses of a peculiar character, such as the habits of his day allowed, he thought it his duty to invent pseudonyms for the objects of his flattery.

Apuleius received the first rudiments of education at Carthage, renowned at

that time as a school of literature, and there he adopted the Platonic system of philosophy, in which he perfected himself by his subsequent studies at Athens. There, too, he laid the foundations of that copious stock of various and profound learning, through which he became the most distinguished literary character of his age. Still thirsting for knowledge, and impelled, like his own Lucius, by an insatiable curiosity to explore all that was hidden from the vulgar gaze, he travelled through Greece, Asia, and Italy, and became a member of many religious fraternities, and a proficient in their mysteries. After his return to Africa, he was about to renew his travels, and on his way to Alexandria was taken ill at Oëa, a maritime town, which some geographers have identified with the modern Tripoli. A young man, named Pontianus, whom he had known as a fellow-student at Athens, invited the invalid to become the guest of his mother, a wealthy widow, named Pudentilla. In making this hospitable proposal, Pontianus had more in view than the comfort of his friend, and the restoration of his health. Pudentilla was herself also an invalid, being affected with a chronic complaint, which had lasted thirteen years — the duration of her widowhood — and for which her medical advisers all agreed in prescribing marriage as a remedy. The son, seeing his mother prepared to try the effect of that nostrum, was desirous that her new husband should be one of his own choosing. Accordingly, he begged Apuleius would do him the favour to become his stepfather, putting the affair to him, says the latter, in the light of an onerous service, such as one might ask a friend and a philosopher to undertake. The widow was neither young nor handsome, but she was virtuous, fond, and very rich. Apuleius, if not poor, was, at least, reduced in circumstances, in consequence of his long-continued course of study, his protracted residence in foreign countries, and various acts of generosity towards his friends and instructors; moreover, he was a philosopher; so in fine he married the widow.

But this act involved some unpleasant consequences. Before it was accomplished, Pontianus had married the daughter of one Rufinus, who, long eager to secure to his son-in-law as large a share as possible in the fortune of Pudentilla, did all he could to prevent her marriage with Apuleius; and in this he was seconded by Pontianus, over whom he had acquired such an influence, as to make him look with aversion on the success of his own project. But notwithstanding all opposition, Pudentilla persisted in her resolution; and soon after her marriage, Pontianus died. His uncle, Æmilianus, then united with Rufinus in endeavours to ruin Apuleius. They gave out that he had poisoned Pontianus, that he was a magician, and had gained the affections of Pudentilla by witchcraft. They even prosecuted him upon the latter charge, and the cause was tried at Sabrata, before Claudius Maximus, the proconsul of Africa. It was on that occasion he delivered the Defence, a translation of which will be found in this volume. It is a clever and amusing performance, having nothing of the tragic earnestness of a man who is pleading for his life; on the contrary, Apuleius appears, from first to last, to have felt quite secure as to the issue,

and to have flung himself with great glee into a contest which afforded him such capital opportunities for displaying his wit, his learning, and his powers of rhetoric. His adversaries had a bad game to play; they played it into his hands, and he made good use of their blunders. The main charge was ridiculous enough, and Apuleius had for it a ready and sufficient answer: "You are surprised," he said, "that a woman should have married again after thirteen years of widowhood; but the real wonder is, that she should have remained unmarried so long. You pretend that magic alone could have forced a widow of her years to marry a young man; but that is just the sort of case in which magic would be quite superfluous." As if to give the more force to this argument, the prosecutors were indiscreet enough to lay great stress on the graces and accomplishments of the accused, and to press upon the notice of the court that Apuleius was altogether such a man as was most likely, in the natural course of things, to find favour in a woman's eyes; for he was handsome, and not negligent of his person; he used a mirror; he combed his hair; he actually cleaned his teeth! and this handsome man, who cultivated cleanliness as well as philosophy, had a ready wit and a fluent tongue!

After the discomfiture of his wife's relations, it seems probable that nothing very remarkable occurred to disturb the even tenour of a life of literary labour to which Apuleius devoted himself. All that is known of this latter part of his career, is, that he was a most voluminous writer; that he frequently declaimed in public with great applause; he was a priest of Æsculapius, the patron god of Carthage; he had the charge of exhibiting gladiatorial shows and wild beast hunts in the province, and statues were erected in his honour by the senate of Carthage and of other states. It was probably in his latter days that he composed his most celebrated work, "The Metamorphoses, or the Golden Ass for neither does he allude to it in those passages in which he boasts of the extent and variety of his literary productions; nor was any mention made of it upon the occasion of his trial for magic, as would certainly have been done had his prosecutors been aware of the existence of such a book. This celebrated romance purports to be the autobiography of a certain Lucius of Madaura, whose curiosity with respect to magic has been rewarded by his transformation into the form of a jackass, in which he undergoes many curious and ludicrous adventures, until he is at last restored to human shape by the interposition of the goddess Isis, to whose service he devotes himself. Had this amusing story appeared before the trial at Sabrata, it might have been used with formidable effect against its author, whose contemporaries, anticipating the opinions of a subsequent age, might have identified Lucius with Apuleius, and believed the latter to be a great magician.

Lactantius informs us that the early pagan controversialists used to rank Apuleius with Apollonius of Tyana, as a thaumaturgus, and to cite various miracles performed by him as equal, or superior to those of Christ. A generation later, St. Augustine permitted himself to doubt whether the account

given by Lucius, or Apuleius, of his change into an ass was not a true relation; “Aut *indicavit*,” says he, “aut finxit.”

The Golden Ass, in which many writers, especially Bishop Warburton, have been at pains to discover a profound theological purpose, appears to have been written with a view to little else than the amusement of a profane public. It is enriched with numerous episodes, of which the best known, and by far the most beautiful, is the story of Cupid and Psyche. Another forms the second story of the seventh day of the Decameron. An adventure which befell Lucius, probably suggested to Cervantes the dreadful combat which took place at an inn between Don Quixote and the Wine-skins; and there is a striking resemblance between the occurrences seen by Lucius at the habitation-of robbers, and some of the early incidents in Gil Bias. Apuleius, who is now comparatively neglected, was familiarly known to all readers of the classics during the three centuries preceding our own; but it is only through the medium of a translation that Englishmen, at least, are likely to make much acquaintance with him for the future. His Latin is very troublesome to read, and it is not worth reading for its own sake. He is a most amusing writer, with an execrable style, and therefore he is one of the few who ought to gain rather than lose by translation. “No one,” says Professor Ramsay, “can peruse a few pages of Apuleius without being at once impressed with his conspicuous excellencies and his glaring defects. We find everywhere an exuberant play of fancy, liveliness, humour, wit, learning, acuteness, and not unfrequently real eloquence. On the other hand, no style can be more vicious. It is in the highest degree unnatural, both in its general tone and in the phraseology employed. The former is disfigured by the constant recurrence of ingenious but forced and learned conceits and studied prettinesses, while the latter is remarkable for the multitude of obsolete words ostentatiously paraded in almost every sentence. The greater number of these are to be found in the extant compositions of the oldest dramatic writers, and in quotations preserved by the grammarians; and those for which no authority can be produced, were, in all probability, drawn from the same source, and not arbitrarily coined to answer the purpose of the moment, as some critics have imagined. The least faulty perhaps, of all, is the *Apologia*. Here he spoke from deep feeling; and although we may in many places detect the inveterate affectation of the rhetorician, yet there is often a bold, manly, straightforward heartiness and truth, which we seek in vain in those compositions where his feelings were less couched.”

Of all the voluminous writings of Apuleius there are only six extant of unquestioned authenticity. Two we have already named; the third is a dissertation on the God of Socrates, a work which has been roughly attacked by St. Augustine; the fourth a treatise on the Doctrines of Plato; the fifth the book entitled *Florida*, which is commonly supposed to be an anthology from the orations of Apuleius, collected either by himself or one of his admirers, but more probably a collection of passages intended as proemia to sundry

declamations, or to be introduced, as occasion might serve, into the body of an extemporaneous harangue. The sixth and last is the *De Mundo Liber*, a translation of an anonymous Greek treatise, erroneously ascribed to Aristotle, which we have not thought worth inserting. The treatise on Plato is not included here, as it has already been given in the sixth volume of Mr. Bohn's edition of the entire works of Plato.

The Golden Ass has been several times presented to the English public, but, it is believed, never yet so completely or faithfully. The God of Socrates has once previously been translated, (by Thomas Taylor), but the Florida, and the Apologia or Defence, are now given in English for the first time. The able metrical version of Cupid and Psyche, first published in 1801 anonymously, but attributed to the pen of Hudson Gurney, Esq., and the well-known poem of Psyche by Mrs. Tighe, are adjoined, because of their appropriateness and merit. The latter was highly popular at the time of its first publication, went through several large editions, and was elaborately reviewed and praised in the Quarterly Review of May, 1811.

PREFACE.

IN the following Milesian narrative, I will string together various stories, and regale your listening ears with some merry whispers, if only you will not disdain to look upon this Egyptian papyrus, written with the subtle point of a Nilotic reed; and I will proceed to astonish you with the adventures of men changed into different shapes, and, after various vicissitudes, restored to their original forms. Who I am, I will tell you in a few words:

Hymettus of Attica, the Isthmus of Ephyre, and Tænarus of Sparta, famous lands, immortalized in books still more famous, are my old nurseries. There, in the early studies of my youth, I learned the Attic tongue. Soon after, a stranger in the Latian city, I applied myself to the study of the native language of the Romans; which I acquired with painful labour, without the help of a master.

Behold, then, I preface with asking pardon, should I in any way offend by my unskilful use of a strange and foreign tongue. Indeed this very change of language well befits the description of the transformatory art of magic, of which we purpose here to treat. We will begin, then, a Grecian story: Reader, attend, you will be delighted.

BOOK THE FIRST.

LUCIUS, JOURNEYING FROM CORINTH TO THESSALY, OVERTAKES AND
CONYERSES WITH TWO TRAVELLERS — FIRST EPISODE: TALE OF
ARISTOMENES, THE COMMERCIAL TRAVELLER — LUCIUS ARRIVES AT
HYPATA — BECOMES THE GUEST OF MILO — MEETS AN OLD ACQUAINTANCE
IN THE FISH MARKET — A ZEALOUS MAGISTRATE.

I HAD occasion to visit Thessaly on business; for it was there that our origin on the maternal side was derived, in the first place, from the celebrated Plutarch, and afterwards from his grandson, Sextus, the philosopher, a thing which reflects so much honour upon us. I had travelled over lofty mountains, slippery valleys, dewy turf, and thick-clodded plains, being mounted on a milk-white horse of that country; and as he was now much fatigued, I jumped upon my feet, in order that I too might shake off the numbness of my limbs by walking; then carefully wiped the sweat from my horse with a handful of leaves stroked his ears, threw the reins over his head, and walked him along at a gentle pace, until the usual functions of nature had relieved his weariness.

And now, while bending down his head, and cropping the grass sideways, he was taking his ambulatory breakfast, I made a third with two persons who were travelling together, and who happened to be on the road a little before me. While I listened to hear what was the subject of their conversation, one of them, bursting into a loud laugh, said to the other, “Do leave off telling such absurd, such monstrous lies.”

Hearing this, I, who am generally athirst after novelty, struck in, and said, “May I beg you will make me acquainted with your story; not, indeed, that I would be impertinently inquisitive, but I long to know everything, or at least as much as I can; besides, some pleasant amusing tales will smooth the ruggedness of this hill we are just ascending.”

“Decidedly,” said the first speaker, “this lying story is about as true as if a person should think fit to assert, that by magical mutterings rapid rivers can be made to run backwards, the ocean be congealed, the winds robbed of breath, the sun stopped in his course, the moon made to drop her foam, the stars plucked from their spheres, the day annihilated, and the night indefinitely prolonged.”

On this, assuming a somewhat confident air, “Do not you,” said I, “who began the story, repent of having so done, nor think it a trouble to tell the remainder.” And then, turning to the other: “But as for you,” said I, “you reject with dull ears and stubborn disposition, a statement of things which, perhaps, are true. Little are you aware, by Hercules! by what perversity of opinion those things are thought to be lies, which appear either novel to the hearing, or strange to the sight, or at least exalted beyond the range of thought; whereas, if you examine them a little more attentively, you will find them not only manifest to the senses, but even easy of accomplishment. Why,

it was only last evening, that, while I was endeavouring to eat faster than my fellow-guests, and to swallow too large a mouthful of cheesecake, I was all but choked through the spongy nature of the glutinous morsel sticking in my throat, and stopping up my breath at the bottom of my windpipe. And yet, it was but very lately that at Athens, in front of the Poecile Portico, I beheld with these two eyes a juggler swallow a horseman's two-edged broad-sword, sharp in the extreme, blade foremost, and afterwards, for a trifling inducement, bury deep in his entrails a hunter's spear, with that part of it downward which threatens destruction. And, wondrous to tell! behind the iron head of the spear, at the part where the handle of the immersed weapon passed up the throat, towards the hinder part of the head, a beautiful boy mounted up, and wriggled and twisted himself about as if he had been without sinew or bone in his body, to the admiration of all of us who were present. You would have said it was the noble serpent, clinging with its slippery coils to the knotted staff, with half-clipped branches, which the God of Medicine carries. But you, who began the story, be good enough to repeat it again, I pray you. I will believe you if he will not, and will ask you to dinner at the first inn we come to. This I propose as your remuneration."

"I thankfully decline your offer," he replied, "but will begin my story over again. And, in the first place, I will swear to you by that sun, the all-seeing god, that what I relate I know by experience to be true. Nor will you any longer doubt that such is the fact, when once you come to the next city of Thessaly, for there the story is in every body's mouth, as it relates to matters that publicly took place there. But, that you may first know who I am, and of what country, and by what pursuits I live, listen to my narrative."

FIRST EPISODE. TALE OF ARISTOMENES, THE COMMERCIAL TRAVELLED

“I AM a native of Aegina, and I travel to and fro through Thessaly, Aetolia, and Bœotia, for the purpose of purchasing honey of Hypata, as also cheese, and other articles of trafficked in cookery. Having understood that at Hypata, which is the principal city of all Thessaly, new cheese of exquisite flavour was to be sold at a very reasonable price, I made the best of my way to that place, with the intention of buying up the whole of it. But, as generally is the case, starting unluckily with the left foot foremost,! all my hopes of gain were utterly disappointed. For a person named Lupus, a merchant in a large way of business, had bought the whole of it the day before.

“Weary with my rapid journey, undertaken to so little purpose, I proceeded, early in the evening, to the public baths, when, to my surprise, I espied an old companion of mine, named Socrates. He was sitting on the ground, half covered with a sorry, tattered cloak, and looked almost another person, he was so miserably wan and thin; just like those outcasts of Fortune, who beg alms in the streets. Consequently, although he had been my Mend and particular acquaintance, I yet accosted him with feelings of hesitation.

“‘How now, Mend Socrates,’ said I, ‘what is the meaning of this? Why this appearance? What crime have you been guilty of? Why, you have been lamented at home, and for some time given up for dead. Guardians have been assigned to your children, by decree of the provincial magistrate. Your wife, having fulfilled what was due to the dead, all disfigured by grief and long-continued sorrow, and having almost cried herself blind with excessive weeping, is being worried by her parents to repair the misfortune of the family by the joys of a new marriage. But here you come before our eyes like some spectral apparition, to our extreme confusion.’

“O Aristomenes! said he, ‘it is clear that you are ignorant of the slippery turns, the unstable freaks, and the ever-changing vicissitudes of Fortune.’

“As he said this, he hid his face, which was crimsoned with shame, in his cobbled covering of tatters, so that he left the rest of his body naked, from the navel downward, as far as the groin. At last, unable to endure the sight of such a miserable spectacle of woe, I took hold of him, and endeavoured to raise him from the ground. But, with his head covered up as it was, he exclaimed, ‘Let me alone, let me alone; let Fortune still enjoy the trophy she has erected.’

“However, I prevailed upon him to accompany me: and at the same time pulling off one of my own two garments, I speedily — clothed, or covered him, shall I say? immediately after which, I took him to a bath, and, myself, applied to him the requisite anointing and scrubbing processes, and laboriously rubbed off the coat of filth with which he was defiled. Having paid every attention to him, though tired myself, I supported his enfeebled steps, and with great difficulty brought him to my inn; where I made him rest on a

couch, gave him plenty of food, cheered him with wine, and entertained him with the news of the day. And now our conversation took quite a merry turn, we cracked jokes, and grew noisy in our prattle; when, heaving a bitter sigh from the bottom of his breast, and violently striking his forehead with his right hand:

“‘Miserable man that I am!’ said he; ‘to have fallen into these misfortunes while intent on gratifying myself with a famous gladiatorial spectacle. For, as you are very well aware, I went to Macedonia on an affair of business; and after being detained there for the space of ten months, I was on my return homewards, having gained a very pretty sum of money. I had nearly reached Larissa, which I had included in my route for the purpose of seeing the spectacle I mentioned, when I was attacked by some desperate robbers, in a lonely and rugged valley, and only effected my escape, after being plundered by them of all I possessed. Being thus reduced to extreme distress, I betook myself to a certain woman named Meroë, who kept a tavern, and who, though old, was remarkably engaging; and to her I related the circumstances of my lengthened absence, of my earnest desire to reach home, and of my being plundered of my property on that day. After I, unfortunate wretch, had related such particulars as I remembered, she treated me with the greatest kindness, supplied me with a good supper, all for nothing, and afterwards, instigated by lust, admitted me to her bed. But from the very moment that I, unhappy man, first lay with her, my mind contracted a lasting malady; and I even made her a present of those garments which the robbers, in their humanity, had left me to cover my nakedness. I likewise presented her with the little earnings I made by working as a cloakmaker while I was yet in good condition of body; until at length this worthy partner, and ill fortune together, reduced me to that state in which you just now saw me.’

“‘By Pollux, then, said I, you deserve to suffer extreme misfortunes, if there is anything still more extreme than that which is most extreme, for having preferred the pleasures of dalliance and a wrinkled harlot, to your home and children.’

“‘Hush! hush!’ said he, raising his forefinger to his mouth, and looking round with a terror-stricken countenance to see if he might speak with safety; ‘Forbear to revile a woman skilled in celestial matters, lest you do yourself an injury through an intemperate tongue,’

“‘Say you so?’ said I. ‘What kind of woman is this tavern-keeper, so powerful and queenly?’

“‘She is a sorceress,’ he replied, ‘and endowed with powers divine; she is able to draw down the heavens, to uplift the earth, to harden the running water, to dissolve mountains, to raise the shades of the dead, to dethrone the Gods, to extinguish the stars, and to illumine the depths of Tartarus itself,’

“‘Come, come,’ said I, ‘do draw asunder this tragic curtain, and fold up the theatric drop-scene, and let’s hear your story in ordinary parlance,’

“‘Should you like,’ said he, ‘to hear of one or two, ay, or agreat many of

her performances? Why, as for making not only her fellow-countrymen love her to distraction, but the Indians even, or the inhabitants of both the Æthiopias, and even the Antichthones themselves; these are only the leaves, as it were, of her art, and mere trifles. Listen, then, and hear what she has performed in the presence of many witnesses. By a single word only, she changed a lover of hers into a beaver, because he had by force debauched another woman; since that beast, when in fear of being taken, escapes from its pursuers by the abscission of its genitals; and she desired that the same might likewise befall him, as a punishment for having been connected with another woman. She likewise changed an innkeeper, who was her neighbour, and of whom she was envious on that account, into a frog; and now the old fellow, swimming about in a cask of his own wine, or buried in the dregs, croaks hoarsely to his old customers, quite in the way of business. She likewise transformed another person, an advocate of the Forum, into a ram, because he had conducted a cause against her; and to this very day that ram is always at loggerheads. Then there was the wife of a lover of hers, whom she condemned to perpetual pregnancy, when on the point of increasing her family, by closing her womb against the egress of the infant, because she had chattered scandal against the witch; and, for these eight years, according to the general computation, this poor creature has been swelling with her “After this woman, however, and many other persons, had been injured by her arts, the public indignation became aroused against her; and it was determined that on the following day a most dire vengeance should be wreaked upon her, by stoning her to death. But, by the power of her enchantments, she frustrated this design: and as Medea, having obtained by entreaty from Creon the truce of a single day, prior to her departure, burned his whole palace, his daughter, together with the old man himself, with flames issuing from a garland, so, likewise, did this sorceress, having performed certain deadly incantations in a ditch, (as she herself lately told me in a fit of drunkenness), confine all the inhabitants of the town, each in his own house, through a secret spell of the daemons; so that, for two whole days together, neither could the bars be wrenched off, nor the doors be taken off the hinges, nor, in fine, could a breach be made in the walls; until, by mutual consent, the people unanimously cried out, and swore in the most sacred manner, that they would not lift a hand against her, and would, in case any one should think of so doing, afford her timely assistance. Being after this manner appeased, she liberated the whole city.

“In the middle of the night, however, she conveyed the author of this conspiracy, together with all his house, that is to say, with the walls, the very ground, and all the foundations, close shut as it was, into another city, situate at the hundredth milestone hence, and on the summit of a craggy mountain, in consequence of which it is deprived of water. And, as the dwellings of the inhabitants were built so close together, that they did not afford room to this new comer, she threw down the house before the gate of the city, and took her

departure.”

“‘You narrate,’ said I, ‘marvellous things, my good Socrates, and no less terrible than marvellous. In fine, you have excited in me too, no small anxiety, indeed, I may say, fear, not inoculating me with a mere grain of apprehension, but piercing me with dread as with a spear, lest this old hag, employing in a similar manner the assistance of some daemon, should come to know this conversation of ours. Let us, therefore, with all speed, betake ourselves to rest, and when we have relieved our weariness by a night’s sleep, let us fly hence as far as we possibly can, before daylight.’

“While I was yet advising him thus, the worthy Socrates, overcome by more wine than he had been accustomed to, and by the fatigue of the day, had fallen asleep, and was now snoring aloud. Shutting the door, therefore, securing the bolts, and placing my bed close against the hinges, I tossed it up well, and lay down upon it. At first, indeed, I lay awake some time through fear, but closed my eyes at last a little about the third watch.

“I had just fallen asleep, when suddenly the door was burst open with too great violence for one to believe that it was robbers; nay, the hinges being entirely broken and wrenched off, it was thrown to the ground. The bedstead, too, which was but small, wanting one foot, and rotten, was thrown down with the violence of the shock, and falling upon me, who had been rolled out and pitched upon the ground, completely covered and concealed me. Then was I sensible that certain emotions of the mind are naturally excited by contrary causes. For as tears very often proceed from joy, so, amid my extreme fear, I could not refrain from laughing, to see myself turned, from Aristomenes, into a tortoise, And so, while prostrate on the floor, peeping askance to see what was the matter, and completely covered by the bed, I espied two women, of advanced age, one of whom carried a lighted lamp, and the other a sponge and a drawn sword. Thus equipped, they planted themselves on either side of Socrates, who was fast asleep.

“She who carried the sword then addressed the other, This, sister Panthia, is my dear Endymion, my Ganymede, who by day and by night, hath laughed my youthful age to scorn. This is he who, despising my passion, not only defames me with abusive language, but is preparing also for flight — and I, forsooth, deserted through the craft of this Ulysses, just like another Calypso, am to be left to lament in eternal loneliness.’

“Then extending her right hand, and pointing me out to her friend Panthia; ‘And there,’ said she, is his worthy counsellor Aristomenes, who was the proposer of this flight, and who now, half dead, is lying flat on the ground beneath the bedstead, and is looking at all that is going on, while he fancies that he is to relate disgraceful stories of me with impunity. I’ll take care, however, that some day, ay, and before long too, this very instant in fact, he shall repent of his recent loquacity, and his present inquisitiveness.

“On hearing this, wretch that I was, I felt myself streaming with cold perspiration, and my vitals began to throb with agitation; so much so, that

even the bedstead, shaken by the violence of my palpitations, moved up and down upon my back.

“Well, sister, said the worthy Panthia, shall we hack him to pieces at once, after the fashion of the Bacchanals, or, shall we bind his limbs and deprive him of virility?

“To this, Meroë replied — for I perceived from the circumstances, as well as from the narrative of Socrates, how well that name fitted her — Bather let him live, if only that he may cover with a little earth the body of this wretched creature. Then, moving the head of Socrates to one side, she plunged the whole sword into him up to the hilt, through the left side of his throat, carefully receiving the flowing blood into a small leathern bottle, placed under it, so that not a drop of it was anywhere to be seen. All this did I witness with my own eyes; and, what is more, the worthy Meroë, that she might not, I suppose, omit any due observance in the sacrifice of the victim, thrusting her right hand through the wound, into the very entrails, and groping among them, drew forth the heart of my unhappy companion; while, his windpipe being severed by the thrust of the weapon, he emitted through the wound a voice, or rather I should say, an indistinct gurgling noise, and poured forth his spirit with his bubbling blood. Panthia then stopped the gaping wound with the sponge, exclaiming, Beware, O sea-born sponge, how thou dost pass through a river.

“When she had thus said, they lifted my bed from the ground, and squatting astride over my face, discharged their bladders, until they had entirely drenched me with their most filthy contents.

“Hardly had they passed over the threshold, when the door resumed its former state; the hinges resettled on the pannels; the posts returned to the bars, and the bolts flew hack once more to their sockets. But I, left in such a plight, prostrate on the ground, scared, naked, cold, and drenched in chamber-lye, just like some babe that has recently emerged from the womb of its mother, indeed, I may say, half dead, but still surviving myself, and pursuing, as it were, a posthumous train of reflections, or, to say the least, like a candidate for the cross, to which I was surely destined: ‘What,’ said I, ‘will become of me, when this man is found in the morning with his throat cut? Though I tell the truth, who will think my story probable? You ought at least, they will say, to have called for assistance, if you, such a stout man as you are, could not resist a woman. Is a man’s throat to be cut before your eyes, and are you to be silent? How was it you were not likewise assassinated? Why did the barbarous wretch spare you, a witness of the murder, and not kill you, if only to put an end to all evidence of the crime? Inasmuch, then, as you have escaped death, now return to it.

“These remarks I repeated to myself, over and over again, while the night was fast verging towards day.

“It appeared to me, therefore, most advisable to escape by stealth before daylight, and to pursue my journey, though with trembling steps. I took up my

bundle, and putting the key in the door, drew back the bolts. But this good and faithful door, which during the night had opened of its own accord, was now to be opened but with the greatest difficulty, after putting in the key a multitude of times.

“Hollo I porter,” said I, where are you? Open the gates of the inn; I want to be off before break of day,’

“The porter, who was lying on the ground behind the door of the inn, still half asleep, replied, ‘Who are you, who would begin your journey at this time of night? Don’t you know that the roads are infested by robbers? Ay, ay, though you may have a mind to meet your death, stung by your conscience, belike for some crime you have committed, still, I haven’t a head like a pumpkin, that I should die for your sake.’

“‘It isn’t very far from day-break,’ said I; ‘and besides, what can robbers take from a traveller in the greatest poverty? Are you ignorant, you simpleton, that he who is naked cannot be stripped by ten athletes even?’

“The drowsy porter, turning himself on his other side, made answer, ‘And how am I to know that you have not murdered that fellow-traveller of yours, with whom you came hither last night, and are now consulting your safety in flight? And now I recollect that just at that hour I saw the depths of Tartarus through the yawning earth and in them the dog Cerberus, looking ready to devour me.’

“Then truly I came to the conclusion that the worthy Meroe had not spared my throat through any compassion, but that she had cruelly reserved me for the cross. Accordingly, on returning to my chamber, I thought about some speedy mode of putting an end to myself: but as Fortune had provided me with no weapon with which to commit self-destruction, except the bedstead alone—’ Now, bedstead,” said I, ‘most dear to my soul, who hast been partner with me in enduring so many sorrows, who art fully conscious, and a spectator of this night’s events, and whom alone, when accused, I can adduce as a witness of my innocence, do thou supply me, who would fain hasten to the shades below, with a welcome instrument of death.’

“Thus saying, I began to undo the rope with which the bed was corded, and throwing one end of it over a small beam which projected above the window, and there fastening it, and making a strong slip-knot at the other end, I mounted upon the bed, and thus elevated for my own destruction, I put my head into the noose. But while with one foot I was kicking away the support on which I rested, so that the noose, being tightened about my throat by the strain of my weight, might stop the functions of my breath; the rope, which was old and rotten, broke asunder, and falling from aloft, I tumbled with great force upon Socrates (for he was lying close by), and rolled with him on to the floor.

“Lo and behold! at the very same instant the porter burst into the room, bawling out, Where are you, you who were in such monstrous haste to be off at midnight, and now lie snoring, rolled up in the bed-clothes?’

“At these words, whether awakened by my fall, or by the discordant notes of the porter, I know not, Socrates was the first to start up, and exclaim, Assuredly, it is not without good reason that all travellers detest these hostlers. For this troublesome fellow, intruding so impertinently, with the intention, no doubt, of stealing something, has roused me out of a sound sleep, by his outrageous bellowing.’

“On hearing him speak, I jumped up briskly, in an ecstasy of unhopd-for joy: ‘Faithfullest of porters,’ I exclaimed, ‘my Mend, my own father, and my brother, behold him whom you, in your drunken fit, falsely accused me of having murdered.’ So saying, I embraced Socrates, and was for loading him with kisses; but he, being assailed by the stench of the most filthy liquor with which those hags had drenched me, repulsed me with considerable violence. ‘Get out with you,’ he cried, ‘for you stink like the bottom of a sewer,’ and then began jocularly to enquire the cause of this nasty smell. Sorely confused, I trumped up some absurd story on the spur of the moment, to give another turn to the conversation, and, taking him by the right hand, ‘Why not be off,’ said I, ‘and enjoy the freshness of the morning on our journey?’ So I took my bundle, and, having paid the innkeeper for our night’s lodging, we started on our road.

“We had proceeded some little distance,’ and now every thing being illumined by the beams of the rising sun, I keenly and attentively examined that part of my companion’s neck, into which I’ had seen the sword plunged. ‘Foolish man,’ said I to myself, ‘buried in your cups, you certainly have had a most absurd dream. Why look, here’s Socrates safe, sound, and hearty. Where is the wound? where is the sponge? where, in fine, is the scar of a wound, so deep, and so recent?’

“Addressing myself to him, ‘Decidedly,’ said I, ‘skilful doctors have good reason to be of opinion that it is those who are stuffed out with food and fermented liquors who are troubled with portentous and horrible dreams. My own case is an instance of this: for having in my evening cups exceeded the bounds of temperance, a wretched night has been presenting to me shocking and dreadful visions, so that I still fancy myself besprinkled and defiled with human gore.’

“‘Tis not gore,’ he replied with a smile, ‘you are sprinkled with, but chamber-lye; and yet I too, thought, in my sleep, that my throat was cut: some pain, too, I felt in my neck, and I fancied that my very heart was being plucked out: and even now I am quite faint, my knees tremble, I stagger as I go, and feel in want of some food to refresh my spirits.’

“‘Look,’ cried I, here’s breakfast all ready for you; and so saying, I lifted my wallet from off my shoulders, and at once handed him some cheese and bread, saying, ‘Let us sit down near that plane-tree.’

“We did so, and I also helped myself to some refreshment. While looking at him somewhat more intently, as he was eating with a voracious appetite, I saw that he was faint, and of a hue like box-wood; his natural colour in fact

had so forsaken him, that as I recalled those nocturnal furies to my frightened imagination, the very first piece of bread I put into my mouth, though a very tiny bit, stuck in the middle of my throat, so that it could neither pass downward, nor yet return upward. And then besides, the number of people passing along increased my apprehensions; for who would believe that one of two companions could meet with his death without any harm done by the other?

“Meanwhile, after having devoured a sufficient quantity of food, he began to be impatient for some drink; for he had voraciously eaten a good part of a most excellent cheese; and not very far from the roots of the plane tree, a gentle stream flowed slowly along, just like a placid lake, rivalling silver or glass in its lustre. ‘Look,’ said I, ‘drink your fill of the water of this stream, bright as the Milky Way.’

“He arose, and, wrapping himself in his cloak, with his knees doubled under him, knelt down upon the shelving bank, and bent greedily towards the water. Scarcely had he touched the dewy surface of the water with the edge of his lips, when the wound in his throat burst wide open, the sponge suddenly rolled out, a few drops of blood accompanying it; and then, his body, bereft of life, would have fallen into the river, had I not laid hold of one of his feet, and dragged it with the utmost difficulty and labour to the top of the bank; where, having, as well as the time permitted, lamented my unfortunate companion, I buried him in the sandy soil that eternally begirt the stream. For my own part, trembling and terror-stricken, I fled through various and unfrequented places; and, as though conscious of the guilt of homicide, abandoning my country and my home, and embracing a voluntary exile, I now dwell in Aetolia, where I have married another wife.”

END OF THE FIRST EPISODE.

Here Aristomenes ended his story, but his companion, who from the very first had rejected it with obstinate incredulity, at once exclaimed, “Nothing is there in fable more fabulous than this story, nothing more absurd than these lies.” Then turning to me: “And you,” said he, “who are a person of liberal education, as your dress and appearance bespeak, do you give credit to this story?”

I replied, “I consider nothing impossible, but hold that just as the Fates have preordained, so all things happen to mortals. For both to me and to you, and to all men, many things do happen of so wonderful a nature, that they are nigh to not happening at all; which, nevertheless, if narrated to an ignorant person, would fail to obtain belief. But this story, by Hercules, I do believe, and I return right hearty thanks to the narrator, for having so well entertained us by his pleasant recital, that I have got over a rough and tedious portion of my journey without labour or weariness. With this good service, I fancy that this nag of mine is also much gratified, inasmuch as I have been carried, without fatigue to him, up to the very gate of this city, not on his back, but by

my ears.” This was the termination of our conversation and of our journey together; for both my fellow-travellers turned away to some neighbouring villages on the left; while I approached the first inn I cast eyes upon, and at once accosted the old woman who kept it: “Is this the city of Hypata?” said I; she gave me to understand, by a nod, that it was. “Do you know,” said I, “a certain person of the name of Milo, who is one of the first men of the city?” She smiled, and replied, “With good reason is this Milo considered one of the first men, inasmuch as he dwells beyond the whole city, and in the Pomœrium.” “Joking apart,” said I, “tell me, I beg of you, good mother; what kind of man he is, and in what house he lives.”

“Do you see,” said she, “those last windows which look on this side towards the city, and that gate on the other side, looking upon the blind alley in front? There it is that Milo dwells, a man abounding in money, and extremely opulent; but disgraced by inordinate avarice and shameful sordidness. In short, he entirely devotes himself to usury, taking pledges of gold and silver. Shut up in a scanty house, and always bending over his pelf, there he dwells with a wife, the partner of his misery. And no one besides does he keep in his house, except one servant girl; and when he goes abroad, he is always dressed like a common beggar.”

“Well,” said I to myself, with a smile, “my friend Demeas has taken excellent care of me, in giving me a letter of introduction to such a man; while I stay with him I need not be afraid of smoke, or the smell of the kitchen.”

Thus saying, and proceeding to a little distance, I came to the gate, which was strongly bolted, and began to hallo and knock.

At length, a damsel came out, and said, “Hallo! you who have been knocking at our door so violently, what is the pledge on which you want to borrow money? Are you the only person that doesn’t know that we take in no pledge except it is gold or silver?”

“Meet me with words of better omen,” said I, “and rather inform me, whether I have found your master at home?”

“Certainly,” she replied; “but what is the cause of your enquiry?”

“I have brought a letter,” said I, “written to him by Demeas, the duumvir of Corinth.”

“Wait here,” said she, “while I deliver your message to him.” And so saying, she fastened the door again, and returned into the house.

She came back in a few minutes, and, opening the door, said, “My master requests you to come in.” I accordingly entered, and found him reclining on a very small couch, and just beginning his dinner. His wife was sitting at his feet, and a scantily furnished table was before them; pointing at which, he said, “Behold your entertainment.”

“Tis well,” said I, and immediately delivered him the letter from Demeas. Having hastily read it, he said, “I thank my friend Demeas for having introduced to me such a worthy guest:” and then he ordered his wife to leave the room, and invited me to sit in her place; at the same time taking hold of

my garment, and drawing me towards him, as I still hesitated through bashfulness. "Sit down there," said he, "for through fear of robbers, we cannot provide ourselves with seats, nor even as much other furniture as we have need of." I did so.

"From the genteel appearance of your person," he continued, "and from this maiden bashfulness of yours, I might reasonably conjecture that you are sprung from a good family. Besides, my friend Demeas also asserts the same thing in his letter. I beg, therefore, you will not despise the poverty of our little cottage; and, look you, you will have the little bedchamber adjoining to this room, where you will be very comfortable. Do not, therefore, hesitate to take up your abode with us. For you will magnify our poor house through your condescension, and will, besides, procure for yourself no small renown, if, content with a humble dwelling, you emulate the virtues of Theseus, your father's namesake, who did not disdain the slender hospitality of the aged woman Hecale."

Then, calling to the maid-servant, "Fotis," said he, "take the baggage of our guest, and put it with care in that bedchamber, and at the same time, bring quickly from the storeroom some oil for anointing, towels for drying, and other needful things useful, and then conduct my guest to the nearest baths; for he must be weary after his very long and toilsome journey." On hearing these directions, I reflected upon the mode of living, and the parsimonious habits of Milo, and wishing to ingratiate myself with him in a still greater degree—"I do not stand in need of any of these things," said I, "as I generally carry them with me on a journey. And as to the baths, I can easily find my way thither by enquiring where they are. My principal concern is for my horse, who has *so* stoutly carried me hither; do you, therefore, Fotis, take this money, and buy me some hay and barley."

When matters were arranged, and my things had been put into the bedchamber, I went into the provision market on my road towards the baths, that I might first provide us with something in the way of eating. There I saw a splendid supply of fish on sale, and after asking the price of some, and declining it, because the dealer asked a hundred pieces of money, I finally bought it for twenty denars. Just as I was going away from there, I was followed out by one Pytheas, who had been a fellow-student of mine at Athens; who, after having recognised me at last, embraced me in a friendly manner, and exclaimed, "By Gemini, friend Lucius, what a time it is since I last saw you! By Hercules! not since we left our master and quitted the city. But what is the cause of this journey of yours?"

"You will know," said I, "to-morrow. But what is the meaning of this? I heartily congratulate you; for I perceive attendants and the fasces, and a dress that fully bespeaks the magisterial office." He replied, "I have the inspection of the markets and hold the office of *ædile*, and if it is your wish to buy any provisions, I will take care and accommodate you." I declined his offer, as I had already provided myself with a sufficient quantity of fish for my dinner.

Pytheas, however, having caught sight of my basket, and shaking up the fishes, that he might inspect them the better—"And pray," said he, "what sum may you have given for this rubbish?"

"It was with considerable trouble," said I, "that I could get the fishmonger to take twenty denars for them." On hearing this, he immediately seized me by the right hand, and bringing me back again into the market:

"From which of these men did you buy this worthless stuff?" said he.

I pointed out to him a little old man, who was sitting in one corner; upon which, immediately rebuking him in a most severe tone of voice, in virtue of Ins authority as ædile, "How now!" said he, "have you no consideration for our friends, not to say for strangers, to sell your pitiful fish at such an exorbitant price, and thus bring this city, the flower of the province of Thessaly, to be as bad as a desert and a rock, through the dearness of provisions? But you shall not escape with impunity. For I will soon make you know how rogues are to be kept in order, as long as I am magistrate."

Then, emptying the basket upon the ground, he ordered one of his officers to jump upon the fish, and trample the whole of them to pieces under his feet. Content with this infliction of moral discipline, my friend Pytheas, recommended me to depart; "for," said he, "my dear Lucius, I have sufficiently disgraced this little old fellow."

Astonished and dumb-founded, at finding myself deprived of both money and supper, through the clever device of my knowing fellow-student, I betook myself to the baths. After bathing, I returned to the house of Milo, and was going to my bedchamber, when the maid-servant, Fotis, said, "Your host invites you to supper."

I, however, who was already aware of the parsimony of Milo, courteously endeavoured to excuse myself by saying, that I thought the fatigue of the journey would be repaired not so much by food, as by sleep. Milo, however, on receiving this message, came himself, and taking me by the right hand, politely tried to lead me in to supper; and when I hung back, made a little resistance—"I will not quit you," said he, "until you accompany me." At the same time, enforcing his words with an oath, he led me, thus obliged reluctantly to give way to his perseverance, to that same couch of his.

When I was seated—"And how is our friend Demeas?" said he. "Are things going on prosperously with him? How is his wife? Are his children well? What about his servants?" I answered every one of his enquiries. He then minutely questioned me as to the object of my journey; after I had fully informed him, he next asked me, with the most scrupulous inquisitiveness, concerning my country, and the principal people there; and, lastly, he was enquiring about our prefect, when, on perceiving that, weary from my long journey, as well as from the length of my narration, I nodded, and stopped short in the middle of my sentences, and that, quite knocked up, I was stammering away at different words, so as to render them unintelligible, he at length permitted me to go to rest.

Glad to escape from the prosy and famishing entertainment of the shabby old fellow, overpowered with sleep, and not with good cheer, having made my meal on talk alone: I returned to my chamber, and surrendered myself to the repose I so much longed for.

BOOK THE SECOND.

CURIOSITY OF LUCIUS WITH RESPECT TO WITCHCRAFT — HE MEETS HIS MOTHER'S FRIEND BYRRHÆNA — THE ATRIUM OF HER HOUSE DESCRIBED — SHE CAUTIONS HIM AGAINST THE WITCH PAMPHILE, MILO'S WIFE — HER WARNINGS ONLY INFLAME HIS. CURIOSITY — HE MAKES LOVE TO FOTIS — SUPS WITH MILO AND PAMPHILE — SECOND EPISODE: DIOPHANES THE CHALDÆAN — LUCIUS SUPS WITH BYRRHÆNA — THIRD EPISODE! TELEPHRON'S TALE — THE FESTIVAL OF THE GOD OF LAUGHTER — LUCIUS KILLS THREE BURGLARS.

So soon as a new sun had dispersed the night, and ushered in the day, I awoke and jumped out of bed; being by nature anxious and, indeed, over-desirous of becoming acquainted with whatever is rare and admirable, I called to mind that I was in the very heart of Thessaly, celebrated, by the unanimous consent of the whole world, as the land where the incantations of the magic art are indigenous, and in that very city which was the scene of the story of my worthy fellow-traveller Aristomenes. Excited in the highest degree by my longing desire and my ardent temperament, I examined everything with eager curiosity.

Indeed, there was nothing in that city, which on beholding, I could believe to be what it really was; but I fancied that everything was utterly transformed into another shape by means of some deadly spell, that the stones I kicked against were petrified men, that the birds I heard singing, were men transformed and feathered, that the trees which surrounded the pomœrium, were people in like manner, covered with leaves, and that the fountains of water flowed forth from the liquefied human bodies.

I was every instant *expecting* that the statues and pictures would take to walking, that the walls would speak, that oxen and cattle of all kinds would utter prophecies, and that an oracle would issue on a sudden from the rays of the sun in heaven.

Thus bewildered, indeed I may say stupefied with tormenting anxiety, perceiving no likelihood of even trace of the objects of my wishes, I perambulated the whole city. Wandering in this way just like one intoxicated, from door to door, I suddenly, without knowing where I was, found myself in the provision market.

Here, as it happened, quickening my pace, I overtook a lady, who was walking along, attended by a great retinue of domestics. The gold that hung on her cheeks and her embroidered garments, bespoke her to be, beyond a doubt, a woman of the highest rank. Close by her side walked a man considerably advanced in years, who, the moment he saw me, exclaimed, "By Hercules! here is Lucius," and at the same moment embraced me, after which he whispered in the lady's ear something I could not hear.

"And will you not, then," said he, "approach and salute your parent?"

"I dare not," I replied, "salute a lady whom I do not know;" and

immediately the colour rising to my cheeks, I turned away my head and stood stock still; while the lady looked at me with a steady gaze.

“Behold,” said she, “the high-born breeding of his most virtuous mother Salvia; and then, his person bears an inexpressible resemblance to hers in every particular; tall, yet not too tall; a slender but well-rounded figure, clear rosy complexion, hair yellow, and arranged without foppery, eyes grey but keen, and glancing in all directions as brightly as an eagle’s; in short, he is comely in every point, and his carriage is graceful and unaffected.”

Then addressing herself to me, she added, “In these very arms of mine, Lucius, have I nursed you, and, indeed, how could it be otherwise? seeing that I not only participated with your mother in blood, but was brought up along with her. For we are both descended from the family of Plutarch, both of us sucked the breast of the same nurse, and grew up together in the ties of sisterhood; nor is there any other difference between us, except that of rank; for while she contracted a splendid alliance, I married a person in a private station. I am that Byrrhæna, whose name, probably, you may recollect, as having been frequently mentioned among those who brought you up. Come, therefore, with all confidence to our house, or rather, I would say, to your own home.”

Having had time to digest my bashfulness while the lady was speaking, I replied, “Far be it from me, my parent, that I should leave my entertainer, Milo, without any just cause of complaint. Nevertheless I will take care not to fail in whatever can be done without a breach of the courtesies of hospitality. And as often as I shall have occasion hereafter to come this way, I will be sure to call upon you.”

Conversing in this way, we had proceeded but a few paces, ere we arrived at Byrrhæna’s house. The hall was most beautiful, and had statues of the goddess of Victory, raised on pillars which stood at the four comers. The wings of the figures were expanded; their dewy feet seemed to brush the surface of a rolling sphere, although it moved not; and they looked, not as if they were attached to it, but hovered in the air. A statue of Diana, in Parian marble, occupied a level space in the middle of the enclosure. The figure was singularly beautiful; the garments of the goddess were blown back by the wind; she seemed in the act of running directly towards you as you entered, and awed you by the majesty of her godlike form. Dogs supported the goddess on either side, and these, too, were of marble. Their eyes were fierce and threatening, their ears erect, their nostrils open, their jaws agape to devour; and had any barking been heard in the neighbourhood, you would have thought it proceeded from those marble throats. A thing, also, in which the excellent sculptor had given proof of the most consummate art, was this, that the fore feet of the dogs, uplifted to their chests, were in the act of running, while the hind feet pressed the ground. At the back of the goddess stood a rock, wrought to resemble a grotto, overgrown with moss, grass, leaves, and brushwood; with vines and shrubs here and there; and the reflection of the

statue gleamed from the polished marble within the grotto. Over the extreme edge of the rock hung apples and grapes, most exquisitely wrought, and in which art, rivalling nature, had so counterfeited their originals, that you would have thought they might be gathered for eating, when fragrant autumn had breathed upon them the tints of maturity. And if, leaning forward, you had beheld the streamlets, which gently rippled as they ran beneath the feet of the goddess, you would have thought that, like clusters of grapes which hang from the vine, they too resembled real life in the faculty of motion.

In the midst of the foliage was Actæon, carved in marble, peering over his shoulders, and at the very instant changed into the wild form of a stag; and both in the marble and in the reflection of the stream he was seen lying in ambush, awaiting the coming of Diana to bathe.

While I was inspecting these various objects with eager curiosity and delight, "Everything you see," said Byrrhæna, "is yours and she then privately ordered all the other persons to depart. After they were gone, "I take this goddess to witness," said she, "my dearest Lucius, how great are the anxious apprehensions I entertain for you, and how earnestly I desire that you, who are as it were my son, should be put upon your guard. Beware, resolutely beware of the wicked arts and nefarious blandishments of that Pamphile, the wife of Milo, who you say is your host. She is a notorious sorceress, and is believed to be mistress of every kind of necromantic incantation; so much so, that by merely breathing on twigs, stones, and such other trifling things, she knows how to submerge all this light of the starry universe beneath the depths of Tartarus, and into original chaos. Moreover, the instant she has beheld any youth of handsome appearance, she is captivated by his good looks, and immediately rivets her eyes and her affections upon him. She inveigles him with blandishments, takes possession of his heart, and enthrals him in eternal fetters of profound love; but as for those who are not sufficiently compliant, she loathes and scorns them, and either changes them in a moment into stones, cattle, and animals of every kind, or utterly annihilates them. I tremble for you, therefore, and entreat you to be on your guard. For this woman inflames with a passion that is eternal, and you, with your youth and your good looks, are exactly fitted for her purpose."

Thus did Byrrhæna counsel me in a most anxious tone.

I, however, who was naturally of an inquisitive turn, as soon as I heard the name of the magic art, a name that had ever been the object of my aspirations, was so far from feeling inclined to be on my guard against Pamphile, that, moved by an irresistible impulse, I even longed to devote myself to such pursuits, even though it should cost me dear, and to precipitate myself, with a running leap, into the very abyss of *magic*.

Wild with excitement, then, I quickly released myself from the grasp of her hand, as though from some chain, and hastily bidding her adieu, I flew at the top of my speed to the house of Milo; and while I thus scoured along, just like a person out of his senses, "Now then, Lucius," said I, "look sharp, and have

your wits about you. You have now the long-wished-for opportunity, and may satiate your mind with miraculous stories, as for many a day you have been longing to do. Away then with puerile apprehensions, grapple with this adventure hand to hand, like a man; but, at all events, abstain from amorous dalliance with the wife of your host, and religiously respect the conjugal bed of the worthy Milo. But, on the other hand, you may lay siege to the maid-servant Fotis; for she is of charming form, of lively manners, and a pleasant tongue. Yesterday evening too, when you went to rest, she politely escorted you into the bedchamber, helped you attentively into bed, tucked you up very lovingly, and then giving you a kiss, betrayed by her countenance how loth she was to leave you; and lastly, she stood still more than once, and turned round to look at you. Good luck be your speed then! but come what may, have at this Fotis."

While farming these resolutions, I came to Milo's door, and, as the saying is, entered hot-foot into the execution of my project. However, I did not find either Milo or his wife at home, but only my charmer Fotis, who was preparing sausages for her master and mistress; she had some minced meat on a platter, ready to mix with gravy, which, as my nostrils augured, was very savoury.

She was neatly dressed in a linen garment, gathered in by a bright red sash, just below her breasts, and as she stirred the saucepan round and round by a circular movement of her rosy hand, her supple form partook in the motion, her loins vibrated, and her flexible spine was thrown into charming undulations. —

Entranced by the sight, I stood gazing in admiration; all my passions, which before lay dormant, were aroused. At last I said to her, "With what a graceful, what a delightful twist of your hips, you stir that saucepan, my Fotis! what honeyed dish are you preparing? Happy, and most surely blessed is he, who is allowed by you to dip his finger therein."

"Begone, unhappy wight," cried the sprightly chatter-box,

"begone as far as you can from my fire; for if but a spark of it touch you, you will be burnt to the vitals; and there will be no one to extinguish your heat but myself, who know equally well how to provide a zest for bed and board." Thus saying, she looked at me and smiled.

I did not leave her, however, till I had carefully surveyed the whole contour of her person. But why speak of other particulars? since it has ever been my sole care, in the first place, to scrutinize the head and the hair in public, and afterwards to enjoy their loveliness in private: and in this I proceed upon sure and fixed principles, first, because these are the most important features of the person, and from their conspicuous position, they are the first to present themselves to our sight; and, secondly, because the natural brilliancy of the hair effects for the head what the cheerful colour of a showy garment effects for the other members of the body.

Besides, most women, in order to display their native charms and

loveliness, divest themselves of all neck mufflings, throw open their outer garments, and delight to show their naked beauty; being conscious that they shall please more by the roseate hue of their skin, than by the golden tints of their robes. But, on the other hand, (I shudder to speak of such a thing, and may there never be an instance of a catastrophe so dreadful,) if you deprive the most surpassingly beautiful woman of her hair, and thus strip her face of its native ornaments; though she were begotten by heaven, conceived by the sea, and nurtured amid the waves; though, I say, she were Venus herself, surrounded by all the choir of the Graces, attended by a whole multitude of Cupids, girt with her cestus redolent of cinnamon, and bedewed with balsams — still, if she were bald, she would not find favour even in the eyes of her own Vulcan.

How exquisitely charming is hair of a beautiful hue and rich lustre, when it flashes back the rays of the sun, or shines with milder radiance, and varies its lovely aspect with every change of light! now emitting a brightness like that of gold, now shaded off into the softer hue of honey; raven-black at one moment, at the next reflecting the myriad blossom tints of the pigeon's neck; or, when anointed with Arabian drops parted by the slender tooth of the comb, and gathered up behind the head, it presents itself to the eyes of the lover, and like a mirror reflects his overjoyed features. Sow beautiful, when its luxuriant mass is accumulated on the crown of the head, or suffered to flow down the back in profuse curls. Such, in short, is the dignity of the hair, that though a woman should go adorned with jewels of gold, rich garments, precious stones, and every other kind of ornament, still she could not possibly seem well dressed, unless she had duly arranged her hair.

But in my Fotis, not studied artifice, but the neglect of ornament, added graces to her person. For her copious hair, thrown loosely back and falling adown her neck, rested lightly on the flexuous fringe of her garment; then, after being gradually drawn together, the ends were looped up, and fastened by a knot to the crown of her head. I could no longer sustain the torturing suspense of such exquisite delight, but bending forward gave her a most luscious kiss, on that part where the hair was drawn up to the top of the head.

She looked at me over her shoulder, and her eyes lit into my heart with their sidelong glances: "So then, you school-boy," said she, "you have taken a sweet, and at the same time, a bitter draught. Beware, lest the excessive sweetness of the honey turn into the lasting bitterness of gall."

"Why do you say so, my charmer?" I replied, "since I am ready to be laid at full length and roasted upon that fire, so my pain be soothed by a single kiss." So saying, I clasped her in my arms, and fell to kissing her.

And now, with responsive desire waxing with mine into an equality of love, exhaling from her open mouth the odour of cinnamon, she ravished me with the nectareous touch of her tongue, so that I exclaimed, "I shall perish, nay, rather, I am a lost man already, unless you will be propitious."

Smothering me with kisses, she replied, "Be of good courage, for I am

become your bondsmaid through mutual desire, nor shall our delights be long deferred; but as soon as torches are lighted, I will come to your chamber. Depart, then, and hold yourself in readiness, for I will do battle with you all night long, as bravely as heart can wish." After we had prattled thus for some time, we parted.

It was just about noon, when Byrrhæna sent me a complimentary present, consisting of a fat pig, two couple and a half of fowls, and a jar of choice old wine. Calling Fotis, "Look," said I, "Bacchus, the exciter and armour-bearer of Venus, has come here of his own accord. Let us quaff all this wine to-day, in order that it may extinguish in us all bashful hesitation, and stimulate our lusty vigour. For the voyage of Venus stands in need only of such provision as this: that through the whole of the wakeful night, the lamp may be plentifully supplied with oil, and the cup with wine."

The rest of the day I passed in bathing, and at supper: for, being invited by the worthy Milo, I took my place at his epitome of a table, as much as possible out of the view of his wife, as I kept in mind the admonitions of Byrrhæna; while every now and then, I cast a trembling glance upon her features, as if I was beholding the lake Avernus. But as I continually followed Fotis, who waited on us, with my eyes, my feelings were refreshed by looking at her.

And now, as the evening had advanced, Pamphile, looking at the lamp, remarked, "*We shall have a terrible fall of rain tomorrow.*"

On her husband asking her how she knew that to be the case, she answered, that the lamp had predicted it to her. At this speech, Milo, bursting into a laugh, exclaimed, "In this lamp, we feed a mighty Sibyl, who looks down from the socket, as from a watch-tower, upon all that is going on in the heavens, and even the sun himself."

Mingling in the conversation, I said, "This is only a simple instance of this kind of divination, and, indeed, it ought not to seem wonderful, that this flame, small though it is, and ignited by human hands, should still have a consciousness of the greater and celestial fire, as of its parent, and should thus, by divine presage, know and announce to us what the source of its existence is about to effect in the summit of the firmament, for with us, at Corinth, a certain Chaldean stranger is just now disturbing the whole city with his wonderful replies to questions asked him, and is disclosing the secrets of the Fates to the public for payment. Thus, for instance, he would tell the day on which a marriage should be contracted that was destined to last long, or when the foundations of walls should be laid so as to remain for ever; what day would be advantageous to the merchant; or which one would be suited to the traveller, or adapted for setting sail. In fine, when I consulted him as to what would be the result of this journey of mine, he told me many things of a very wonderful and an extremely varied nature. He said, for instance, that I should shortly obtain a very considerable renown, and that I should be the writer of an incredible story, and of sundry books."

“What was the appearance of this Chaldean?” said Milo, with a smile, “and what was his name?”

“He was a tall man,” replied I, “of a dark complexion, and his name was Diophanes.”

“It is the very same person,” said Milo, “and no other, and here also, among us, he made many similar predictions to Various persons, and realized thereby no little wealth, indeed, I may say, a considerable sum of money; but at last experienced an inauspicious, or, to speak more truly, a cruel lot.”

SECOND EPISODE. DIOPHANES THE CHALDEAN.

One day, when, encircled by a great crowd of people, he was dealing out the fates to the bystanders, a certain merchant, Cerdo by name, came to him, desirous to know what day would be suitable for a journey. After Diophanes had named one, Cerdo took out his purse, poured out the money, and counted a hundred denars, which Diophanes was to receive as the price of his predictions, when a young man of a noble family, coming softly behind him, pulled him by the garment, and on his turning round, embraced and kissed him in the most affectionate manner.

Diophanes having returned the embrace, desired the young man to take a seat beside him, and, under the surprise of his unexpected appearance, quite forgot the business with which he was just then engaged.

"How long is it," said he, "since you, whom I have, so much wished for, arrived in this neighbourhood?"

"I arrived early last evening," replied the other. "But tell me, brother, in your turn, how it happened that you sailed so quickly from the island of Euboea to this city, and how you travelled hither by sea and land."

Then, Diophanes, this egregious Chaldean, taken aback, and not altogether himself, replied, "May our enemies and evil-wishers meet with the like cruel, indeed, I may say, Ulyssean peregrination. For the ship in which we sailed, being shattered by various storms and whirlwinds, after losing both mast and rudder, was with the utmost difficulty brought to the verge of the opposite shore, and went down, head foremost; and we, having lost all our property, with difficulty saved our lives by swimming. Whatever we could scrape together, either from the pity of strangers, or the benevolence of our friends, a band of robbers laid hands on the whole of it; and my only brother, Arisuatus, resisting their violence, was murdered, poor fellow! before these eyes."

While Diophanes was dolefully relating these particulars, the merchant Cerdo, snatching up the money he had paid as the price of the prediction, instantly took to his heels. Then, indeed, Diophanes at length aroused from his fit of abstraction, perceived the blunder he had made, especially when he saw all of us who stood around him burst into loud fits of laughter.

END OF THE SECOND EPISODE.

"Nevertheless, master Lucius, I sincerely wish that the Chaldean may have predicted the truth to you if to no one else, and that you may be fortunate, and make a prosperous journey."

While Milo was thus prosing on at interminable length, I groaned inwardly, and was not a little vexed with myself for having voluntarily introduced a series of wearisome stories, and thus losing a good part of the evening, and its delightful enjoyments. At length, therefore, gulping down all my bashfulness, I said to Milo, "Let Diophanes carry his destiny with him, and again expose

the plunder of the public to land and sea. But permit me, who am still sore from the fatigues of yesterday, to retire early to rest."

So saying, I rose up and betook myself to my bedchamber; there I found a very nice assortment of good cheer. The bed of the servant boys was laid on the floor, at a considerable distance outside the door; in order, I suppose, that they might not be within hearing of our chatter in the night. Close by my bed stood a small table, laden with the choice remains of the whole supper, and some fair cups already half filled with wine, only waiting for the admixture of water. Near these, also, was a flagon, with a gradually dilated orifice, for the more convenient pouring forth of the wine; the whole being a whet, as it were, for what was to follow.

I had scarcely laid me down, when, behold! my Fotis (her mistress having now retired to rest) came in throwing a garland of roses upon the bed, and wearing a single rose in full bloom in her bosom. After pressing me close and kissing me, tying a garland round my head, and strewing flowers upon me, she took up a cup, and pouring warm water into it, handed it to me that I might drink a little. Before I had drunk the whole, she gently took it from me, and gradually diminishing with her lips what was left, sipped it sweetly, with her eyes fixed on me all the while. Again and again we pledged each other; until at last, flushed with wine, turbulent in mind and body, and tingling and smarting with desire, I gave my Fotis ocular proof of my amorous impatience:

"Pity me," I said, "and relieve me without delay; for you may perceive how I have been kept on full stretch by the thought of that combat to which you challenged me without the intervention of a herald. Ever since I received the first of cruel Cupid's arrows in my vitals, I have been standing to my arms, and I am greatly afraid my bow-string will be snapped by its excessive tension. But if you would gratify me still more, untie your hair, let it flow freely over your shoulders, and come and give me loving kisses."

In an instant she had snatched away all the eating and drinking apparatus; then stripping off all her garments, with her hair dishevelled in joyous wantonness, she stood transformed into the image of Venus rising from the sea, her rosy hand shading, with coquettish art rather than through modesty, the beauties it did not conceal. "Fight," she said, "and fight bravely, for I will not give way an inch, nor turn my back. Face to face, come on, if you are a man! Strike home; do your worst, and die! The battle this day is without quarter."

So saying, she jumped into the bed, threw herself upon me, and like an athlete, bending on his haunches over his prostrate but still struggling antagonist, she assailed me with astonishing rapidity of movement and lubricity of spine; till wearied in body and spirit, we lay powerless and gasping for breath in each other's arms. Many times we renewed our wrestling, and so we passed the sleepless night until dawn, refreshing ourselves at intervals with wine, and rekindling our ardour for the pleasant strife. In like manner we passed many other nights.

Cum ego jam vino madens, nec animo tantum verum etiam corpore ipso adlibidinem inquires alioquin et petulans, etiam saucius paulisper inguinum fine, laciniâ remotâ, impatientiam Veneris Fotidi meæ monstrans, Miserere, inquam, et subveni maturius. Nam, ut vides, prælio, quod nobis sine fecialis officio indixeras, jam proximante vehementer, intentus, ubi primam sagittam sævi cupidinis in ima præcordia mea delapsam excepi, arcum meum en! ipse vigor attendit, et oppido formido, ne nervus rigoris nimietate rumpatur. Sed ut mihi morem plenius gesseris, ineffusum laxa crinem, et capillo fluenter undante, ede complexus amabiles.

Nec mora, cum omnibus illis cibariis vasculis raptim remotis, laciniis cunctis suis renudata, crinibusque dissolutis ad hilarem lasciviam, in speciem Veneris, quæ marinos fluctus subit, pulchre reformata, paulisper etiam glabellum feminine rosed palmulâ potius obumbrans de industriâ, quam tegens verecundiâ: Præliare, inquit, et fortiter prællare, nec enim tibi cedam, nec terga vertam. Cominus in aspectum, si vir es, dirige, et grassare naviter, et occide moriturus. Hodierna pugna non habet missionem. Hæc simul dicens, incenso grabbatulo, super me cossim residens, ac crebra suhsiliens, lubricisque gestibus mobilem spinam quatiens, pendulæ Veneris fructu me satiavit; usque dum, lassis animis et marcidis artubus defatigati, simul ambo corruimus inter mutuos amplexus, animas anhelantes.

His et hujuscemodi collutationibus ad confinia lucip usque pervigiles egimus, poculis interdum lassitudinem refoventes, et libidinem incitantes, et voluptatem intégrantés. Ad hujus noctis exemplar similes adstruximus alias plusculas.

It happened one day that Byrrhœna pressingly invited me to sup with her; and though I made many excuses, she would not let me off. I, therefore, had to resort to Fotis, and take counsel from her, as from an oracle; and though unwilling that I should depart from her the breadth of a nail, yet she kindly indulged me with a little respite from our amatory warfare.

“But, look you,” said she, “take care that you return early from this supper, for a frantic faction of the young nobles has been disturbing the public tranquillity, and you will see murdered men lying here and there in the streets; nor can the forces of the prefect of the province, in consequence of the remoteness of their stations, relieve the city from these outrages. How, your superior fortune, and contempt for you, as a foreigner, may possibly cause you to be waylaid.”

“Do not be under any apprehensions, my Fotis,” said I; “for besides that I prefer my own pleasures to the banquets of others, I will return early, in order to remove these fears of yours. However, I shall not go unattended; for girded with my trusty sword, I shall carry a protector of my safety.”

Thus equipped I proceeded to the entertainment. There was a numerous assembly of guests, and as Byrrhæna was a woman of rank, it comprised some of the first-rate people of the city. The repast was sumptuous; the couches, framed with polished ivory, were covered with cloth of gold; the cups were

capacious, of various graceful designs, and all unique in value. Some were of glass, with figures exquisitely embossed: others of the purest crystal; others, again, of burnished silver, or of glittering gold, or of amber, admirably wrought and hollowed out into beakers. In short, whatever one thought impossible to be made by man, was there.

The carvers were numerous, and their dresses splendid; the dishes were abundant, damsels waited gracefully at table, while youths with curled locks, and beautifully attired, ever and anon handed to the guests old wine in cups of precious stone.

And now, lights being brought in, the conversation gradually became more convivial; there was abundance of laughter, and good-humoured quips and jokes flew about in every direction, when Byrrhæna thus addressed me: "How do you enjoy yourself in this country of ours? If I am not mistaken, we greatly excel all other cities in temples, baths, and other public works. And then we have an extraordinary abundance of all the commodities of life. Beyond a doubt here one enjoys full liberty, and may live at his ease; for the stranger who is a man of business, there is all the bustle of Rome, while for the new-comer who is of retiring habits, the quiet of a country-house is here to be found. In fine, our city is a place of resort for all the pleasure-seekers of this province."

"What you say is quite true," I replied, "and no where have I felt myself more perfectly at liberty than I am here. But I am sadly frightened at the dark mysteries and irresistible spells of the magic art. For it is said, that here not even the sepulchres of the dead are unmolested, but that certain remnants and cuttings from the dead bodies are sought from the tombs and funeral-piles, to ensure deadly misfortune to the living. I am told also that when foreigners are buried, old hags of sorceresses are in the habit of outstripping the funeral procession, in their speed to ravage the corpse."

"No doubt of it," observed one of the guests; "and what is more, in this place they do not even spare the living. There is a certain person — I don't name him — who suffered from an attack of this nature, and whose face was mutilated and deformed in all manner of ways."

At these remarks, an uncontrollable fit of laughter burst forth from all the guests, and the faces and eyes of all were turned towards a person who sat in a corner, apart from the rest of the company. This person, confused by the long-continued merriment, and indignantly muttering between his teeth, was preparing to rise and leave the room, when Byrrhæna addressed him, and said, "Nay, my good Telephron, do not go, but stop a little while, and with your usual good humour, do tell us that adventure of yours over again, that my son, Lucius, here, may also enjoy the pleasure of hearing your entertaining story."

To this the other replied, "You, indeed, madam, always preserve a scrupulous regard for good breeding, but the insolence of some people is such as not to be tolerated."

These words were pronounced by him in a tone of great excitement.

Byrrhæna, however, reiterated her request, and conjuring him as he valued her life to tell the story, forced him at last to comply, whether he liked or not. Accordingly, gathering up the coverings of the couch in a heap, resting his elbow thereon, and raising his body a little on the couch, he extended his right hand and arranged his fingers after the manner of *our* orators, closing the last two, and pointing the rest straight forward, with the thumb upturned. Then, with a courteous smile, he began as follows: —

THIRD EPISODE. STORY OF TELEPHRON, THE STUDENT.

“While I was yet pursuing my studies, I went from Miletus,! to see the Olympic games; and as I wished also to pay a visit to the chief places of this celebrated province, I travelled over all Thessaly, and arrived under unlucky auspices at Larissa. As the money I had brought with me for my journey had been nearly all got rid of in my rambles, I was put to my shifts to repair my impoverished state. While so doing, I saw a tall old man, standing on a stone in the middle of the forum, and making proclamation in a loud voice: ‘If any one will undertake to guard the body of a dead man, he shall be well rewarded for his services.’

“On this, I said to one of the bystanders, ‘What am I to understand by this? Are the dead in the habit of running away in this country?’

“‘Hold your tongue,’ replied he, for you are a boy, and a green one too, and a foreigner all over, not to know that you are in Thessaly, where it is a universal practice with witches to tear off pieces from the faces of the dead with their teeth, in order to use them as ingredients in the magic art.’

“‘Pray, tell me,’ said I, ‘in what does this funeral wardenship consist?’

“‘In the first place,’ he replied, ‘you must watch incessantly the livelong night, with eyes fixed steadily on the corpse, wide open and not indulging in a wink; nor must your gaze ever be turned away to the one side or the other, no, not even may you cast a glance aside it. For these most abominable shifters of their skins, changing, in appearance, into any animal they please, creep upon you unawares, so that they can easily elude the very eyes of Justice and of the Sun. For they assume the forms of birds, dogs, mice, ay, and even of flies; and thus disguised, they exert their dire incantations, and overwhelm the guardians with sleep. Nor can any person sufficiently describe the extent of the devices which they make use of, for the sake of gratifying their libidinous appetite. And yet, after all, no larger pay than four or six pieces of gold is offered as the reward of such a dangerous service as this. But stop; there is one thing I had almost forgotten: if the person who watches does not on the following morning give up possession of the dead body in an entire state, he is compelled to make good the whole of it with strips cut from his own face, to match whatever has been torn off from that of the corpse.’

“On learning these facts, I summoned up all my courage, and going straightway to the crier, Cease from making proclamation,’ said I; ‘here is a guardian ready to your hand; tell me what is to be the reward.’

“‘A thousand pieces of money will be paid you,’ said he.

‘But look, young man, you must be very careful to preserve the dead body, which is that of the son of one of the principal persons of this city, from the abominable Harpies.’

“‘You are talking nonsense to me,’ said I, ‘and mere trifles. You behold in

me a man of iron nerve, proof against sleep, and, beyond a doubt, more sharp-sighted than Lynceus himself, or Argus; in fact, one who is eyes all over.'

"I had no sooner said this, than he at once led me to a certain house, the main entrance of which being closed, he introduced me through a low back door, and into a darkened bedchamber, with closed window shutters, where there was a lady dressed in black garments, and weeping. Going up to her, the crier said, 'This person has agreed to your terms, and confidently undertakes to watch the body of your husband.'

"On this, the lady, throwing back on each side the hair that hung down over her face, which even in grief was beautiful, and turning towards me, said, 'Take care, I beg of you, to perform vigilantly the duty which you have undertaken.'

"'Never fear,' said I, 'only have in readiness something to throw into the bargain as a present.'

"Assenting to this request, she hastily arose, and bade me follow her into another bedchamber. There, in the presence of seven witnesses who had been introduced into the room, she pointed with her hand to a dead body that was covered with a linen cloth of the purest white; and having wept for a considerable time at the sight of it, she called upon those present to bear testimony, and carefully pointed out to them every particular; while a person made notes on tablets of the parts of the body, which were severally touched for that purpose.

"'Behold,' said she, 'the nose entire, the eyes in a sound condition, the ears safe, the lips untouched, and the chin perfect. Do you, worthy citizens, bear testimony to this.' Having thus said, and the tablets duly signed and sealed, she was departing, when I said to her, "'Have the goodness, madam, to order that all things may be furnished to me which are requisite for my use.'

"'And what are they?' said she.

"'A good large lamp,' I replied, 'sufficient oil for keeping it alight till daylight, some warm water, with wine vessels and a cup, and a dish furnished with the remains of the dinner.'

"'Begone, foolish man,' said she, shaking her head, 'do you expect to find in a house of sorrow remains of suppers, in which no smoke whatever has been seen for these many days? be you think you have come hither for the purpose of eating and drinking? Bather betake yourself to sorrow and tears, as best suited to this place.' Then turning to her maid-servant, she said, 'Myrrhina, give him the lamp and oil directly,' and so saying, she went out, and left the guardian shut up in the bedchamber.

"Being thus left alone to comfort the corpse, I rubbed my eyes, to fortify them for their duty of watchfulness, and kept up my spirits by singing. And now behold twilight came on, night fell, then night deeper and deeper still, and at last the hour of midnight; then, of a truth, my fears, that had some time been increasing, became redoubled. All of a sudden a weasel, creeping into the apartment, stopped close before me, and fixed its eyes most intently upon

me, so much so, that the little creature quite agitated my mind by its unusual confidence. At length, however, I said to it: 'Out with you, nasty little beast! and go hide yourself to the mice that are just like you, before you get a knock-down blow from me. Be off with you, I say!'

"The animal turned tail, and immediately ran out of the chamber: and at the very instant a profound sleep suddenly seized and engulfed me; so that not even the God of Delphi himself could have easily determined which of us two, who there lay prostrate, was the more dead. In fact, I was so insensible, and so much in need of some one else to take care of me, that I might just as well have not been there at all.

"Hardly had the clarion of the crested cohort sounded a truce to the night, when I, at length aroused, and terrified in the extreme, ran up to the dead body; holding the light to it, and uncovering its face, I scrutinized every feature, and found everything in proper order. Presently, the poor widow burst into the room in tears and great distress, with the witnesses of yesterday; and, immediately throwing herself on the body, and kissing it again and again, she began to examine it all over, with the assistance of the lamp. Then turning, she called Philodespotus, the steward of her house, and ordered him, without delay, to pay the promised reward to one who had acted as so good a guardian.

"This being given me without delay, 'We thank you sincerely, young man,' said she, 'and, by Hercules! for having so well performed this service, we will henceforth enrol you among the rest of our household.'

"Overjoyed at this unlooked-for piece of good fortune, and enchanted at the sight of the glittering pieces of gold, which every now and then I shook up and down in my hand, 'By all means, madam,' said I, 'consider me one of your servants; and, as often as you stand in need of my services, you may confidently command me.'

"Hardly had I thus spoken, when all the servants, heaping curses upon the dreadful ominousness of my words, snatched up whatever came to hand, and fell upon me. One began to strike me in the face with his fist, another to dig me in the back and ribs with his elbows, a third to kick me with his feet, a fourth to pull out my hair, a fifth to tear my clothes. Thus, mauled and mangled almost as badly as was Adonis or Orpheus, I was thrust out of doors.

"I stopped to recover myself in the next street, and reflecting too late on my inauspicious and imprudent remark, I could not but acknowledge that I had fully deserved to suffer even still more blows than I had received. By and by the dead person was carried out, accompanied, for the last time, by lamentations and outcries; and, according to the custom of the country, was borne with all the pomp of a public funeral, as being one of the principal men, through the forum. To the side of the corpse there runs up an old man, bathed with tears, and tearing his venerable white hair; and then, seizing the bier with both his hands, and with a voice raised to the highest pitch, though interrupted with frequent sobs, 'O Romans,' exclaimed he, 'by your faith, and by the

public morality, espouse the cause of your murdered fellow-citizen, and wreak your severe vengeance on this abominable and wicked woman, for her most atrocious crime; for she, and no one else, has cut off by poison this unfortunate young man, my sister's son, for the sake of her paramour, and made a prey of the inheritance,'

"After this manner, the old man loudly uttered complaints and lamentations, broken by his sobs. In the meantime, the people began to express their indignation, being impelled to a belief in the charge, on the grounds of its probability alone. They shouted for fire; for stones; they incited the boys to the destruction of the woman; but she, pretending to shed tears, and adjuring all the Divinities, denied most solemnly that she had perpetrated a crime of such great enormity.

"Well then,' said the old man, 'let us refer the decision of the truth to divine providence. Here is Zachlas, the Egyptian, a first-rate prophet, who has already agreed with me, for a considerable sum, to recall the soul for a few moments from the realms beneath, to reanimate this body,' Thus saying, he brought forward into the midst of the people a young man, clothed in linen garments,¹ with his head close shaven, and having on his feet sandals made of palm leaves. After having for some time kissed his hands and embraced his very knees, O priest,' said he, take pity on me, by the stars of the heavens, by the Gods of the infernal regions, by the elements of nature, by the silence of night, by the Coptic enclosures, by the overflowing of the Nile, by the mysteries of the Memphis, and by the sistrum of Pharos, I implore you. Give to this dead body a short enjoyment of the sun, and infuse a portion of light into eyes that have been buried in eternal night. We are not offering resistance to fate, nor do we deny to the earth what is her property; but we only request a short space of life, that we may have the consolation of avenging her death.'

"The prophet being thus propitiated, laid a certain herb three times on the mouth of the corpse, and placed another on its breast. He then turned towards the east, and silently prayed to the rising disk of the glorious Sun, whilst an intense interest was excited among the bystanders, by the sight of such awful preparations, and the prospect of a miracle. I mingled with the crowd, and standing on an elevated stone, close behind the bier, observed every thing with inquisitive eyes.

"Presently the breast of the corpse began to be inflated, the artery to throb with pulsation, the body to be filled with breath; at last the corpse arose, and thus addressed the young man:

'Why, I beseech thee, dost thou bring me back to the duties of a momentary existence, after having drunk of the Lethæan cup, and floated upon the Stygian lake? Cease, I beseech thee, cease and leave me to my repose.' These were the words heard to proceed from the body.

"On this, the prophet, becoming still more excited, exclaimed, 'Why dost thou not relate to this crowd each particular, and disclose the mysteries of thy death? Knowest thou not that the Furies can be summoned by my

imprecations to rack thy wearied limbs?’

“The body looked up from the bier, and with a deep groan thus addressed the people: Cut off through the nefarious arts of my newly-married wife, and by a poisonous draught, I have yielded my yet warm bed to her paramour.’

“Then that choice specimen of a wife, arming herself with audacity, began to contradict the accusation of her husband in a wrangling and sacrilegious manner. The excited mob took different sides; one party contended that this most iniquitous woman should be immediately buried alive, with the corpse of her husband; the other declared that credit ought not to be given to the lying testimony of the dead body. The subsequent disclosures, however, of the young man put an end to this dispute; for, again heaving a deep groan, I will give you,’ he said, ‘I will give you incontrovertible evidence of the truth of my statements, and will disclose to you what is known to no other person whatever.’

“Then, pointing to me with his finger: ‘When that most sagacious guardian of my body,’ said he, ‘was diligently keeping watch over me, the hags of sorceresses who eagerly hovered over my mortal spoils, and who, to gain possession thereof, had often changed themselves in vain into other forms, on finding that they could not deceive his unwearied vigilance, at length threw over him a cloud of drowsiness, and buried him in a profound sleep; after which, they did not cease to call upon me by my name, till my weakened joints and chilled limbs struggled, with convulsive efforts, to obey the mandates of the magic art. Then this person, who though alive was still dead, so far as sleep goes, happening to be of the same name as myself, unconsciously arose on hearing his name called, and spontaneously walking just like an inanimate shadow, suffered the intended mutilation instead of myself; for although the doors of the bedchamber were carefully bolted, the witches entered through a chink, and cut off his nose first, and then his ears. And, that the rest of the transaction might correspond with their artful doings, they with the greatest exactness fitted on to him wax, fashioned in imitation of his ears that had been cut off, and provided him with a nose of the same substance, just like his own. And here now stands the unfortunate wretch who has obtained the reward dearly earned, not by his vigilance, but by his sore mutilation.’

“Exceedingly terrified on hearing this, I began to test my fortune. Clapping my hand to my nose, I took hold of it, and off it came: I touched my ears, and they fell to the ground. Meanwhile the spectators pointed their fingers at me, nodded their heads, and greeted me with loud roars of laughter, until streaming with cold perspiration I dashed through the surrounding crowd, and effected my escape. Nor, thus mutilated and an object of ridicule, could I return to my native place; but, with my hair falling on each side of my face, I concealed the wounds of my ears, and decently covered the disgrace of my nose with this linen cloth, closely applied to it by means of glue.”

As soon as Telephron had ended this story, the guests, elated with wine, again renewed their bursts of laughter. While they were proposing his health, Byrrhæna thus addressed me: "To-morrow is a day which it has been usual to celebrate from the earliest infancy and very foundation of this city, a day on which we exclusively, among mankind, propitiate the most sacred God of Laughter, with ceremonies of joviality and mirth. Your presence will render the festival still more pleasing to us; and I wish that with your native wit, you would devise something of a right joyous nature in honour of the God, in order that we may the more becomingly and abundantly shew our veneration for so great a Divinity."

"Very well," said I; "what you request shall be done. And, by Hercules! I wish I may invent some piece of merriment with which a god so mighty may be becomingly graced."

By this time, having had my fill of wine, and being warned by my servant it was now night, I immediately arose, and having hastily bid farewell to Byrrhæna, took my way homeward, with unsteady steps. But while we were going through the first street, the light upon which we relied was extinguished by a sudden gust of wind; so that, with difficulty groping our way through the darkness of the night against which we were so badly provided, and continually knocking our toes against the stones, we were quite wearied before we arrived at home.

When we had now entered our own street, lo and behold, three men, of lusty and stout appearance, were pushing with all their might against our door, and were not in the smallest degree alarmed at our coming up; on the contrary, they kicked at it more and more repeatedly with all their might, so that to us, and to myself especially, they appeared unquestionably to be robbers, and of the most desperate character. Accordingly, I instantly drew forth my sword, which I carried with me concealed under my cloak against such an emergency. Without delay I rushed into the midst of the robbers, and plunged my sword to the hilt into the body of each, as I engaged with him in combat, till at length, pierced with many and deadly wounds, they breathed their last before my very feet.

Awakened by the tumult of this combat, Fotis came and opened the door. I crawled into the house, panting for breath and bathed in perspiration, and immediately threw myself on my bed and fell asleep, as much fatigued with the slaughter of these sturdy robbers, as if I had killed Geryon.

BOOK THE THIRD.

REFLECTIONS ON THE MORNING AFTER A CAROUSE. — LUCIUS ARRESTED ON A CHARGE OF MURDER. — THE TRIAL. ITS UNEXPECTED ISSUE. — FESTIVAL OF THE GOD OF LAUGHTER. — REMORSE AND CONFESSION OF FOTIS. — SHE PROMISES TO LET LUCIUS WITNESS PAMPHILE'S MAGIC PERFORMANCES. — HE SEES PAMPHILE TRANSFORM HERSELF INTO AN OWL. — HE ATTEMPTS TO IMITATE HER, AND IS CHANGED INTO A DONKEY. HE IS ILL-TREATED BY HIS HORSE, AND THRASHED BY HIS SERVANT. MILO'S HOUSE PLUNDERED BY ROBBERS. — LUCIUS IS LOADED WITH THE BOOTY, AND DRIVEN OFF.

AURORA, with her rosy arm uplifted, had just begun to drive her purple-caparisoned steeds through the heavens; and departing night surrendering me up to day, roused me from placid slumbers. Compunction then seized my mind at the recollection of the deed I had perpetrated on the previous evening. Gathering my feet beneath me, locking my fingers upon my knees, and so sitting up in bed on my haunches, I wept abundantly; picturing to myself, in imagination, now the Forum and the trial, now the condemnation, and lastly, the executioner himself.

“Shall I,” said I to myself, “shall I meet with any judge so mild and so considerate as to be able to pronounce me innocent, when here I am, imbrued with the blood of a threefold homicide, and reeking with the gore of so many citizens? Is this the journey so glorious in its results which Diophanes, the Chaldaean, so confidently predicted for me?” While with such reflections ever and anon crossing my mind, I deplored my evil fortune, a violent knocking at the door, and shouting was heard at the gate: without more ado, it was thrown open, and a great multitude rushing into the house, every part of it was filled with the magistrates and their officers, and a miscellaneous gathering of people. Instantly two of the lictors, laying hands upon me, by order of the magistrates, began to drag me along, whilst I offered no resistance. When we had got to the end of the lane, we were immediately met by such an astonishing multitude, that it seemed as if the whole city was pouring forth. And though I walked sorrowfully along, with my head bowed down towards the ground, or rather, I may say, to the shades below, yet, on casting a glance aside, I saw a thing which caused me the greatest surprise. For among the many thousands of people that surrounded me, there was not a single one who was not ready to split his sides with laughter.

At length, having passed through all the principal streets, and turning corner after corner, like the victim of a lustral sacrifice, led all round the city before it is slain, to expiate the anger of the Gods, I was marched into the Forum, and placed before the judgment seat. And now, the magistrates being seated on an elevated platform, the public crier proclaimed silence, when suddenly the people, with one unanimous voice, requested that, in consequence of the multitude of spectators, whose lives were in peril from the enormous pressure, this important trial might take place in the theatre.

Forthwith the Forum was evacuated in every direction, the people filled every seat in the body of the theatre with extraordinary celerity; and in the very entrances also, and over the whole of the roof, they crowded as thick as they could stand. Great numbers clung to the columns some hung on to the statues; others were only half visible through windows and between the beams of the ceiling; and all, in their ardent desire to witness the sight, paid no attention whatever to their own safety.

The public officers now led me through the proscenium, just like some victim, and placed me in the midst of the orchestra. The accuser being again summoned by the loud bellowing of the crier, arose, and after water had been poured into a certain vessel, which was finely perforated like a cullender, and through which it flowed drop by drop, for the purpose of regulating the time for speaking, he thus addressed the people:

“A case is now brought before you, most worthy fellow-citizens, which is of no trifling magnitude, but one which especially regards the peace of the whole city, and is likely to prove a momentous example, profitable to future ages. Wherefore, it is the more requisite that each and all of you should have due regard for the public dignity, that so this nefarious homicide, who has murdered so many citizens, may not go unpunished, for having thus cruelly butchered them. And do not suppose that I am actuated by any private grudge, or moved by personal animosity, in making this charge against him. For I am the prefect of the night-watch: and I folly believe there is not one person who can impeach my vigilance and attention. Accordingly, I will faithfully relate the exact circumstances, and the transactions that took place last night.

“When about the third watch, I had nearly gone my rounds of the whole city, and had examined every corner from door to door with scrupulous attention, I perceived this most bloodthirsty young man laying about him on every side, and slaughtering with his drawn sword; and I saw that three persons, who had just fallen victims to his rage, were laid at his feet, still breathing, and their bodies palpitating amid streams of gore. Then, conscience-stricken, and with good reason, at the commission of such a heinous deed, he immediately took to flight, and having, through the protection of the darkness, escaped into a certain house, he there lay concealed the whole night. By the providence of the gods, however, which allows no crime to pass unpunished, I took care to arrest him in the morning, and bring him hither for the most august judgment of your venerable tribunal, before he could make his escape clandestinely. You have, therefore, before you a culprit defiled with so many murders, a culprit taken in the very fact, a culprit who is a foreigner. Unhesitatingly, then, pass sentence on this stranger, for a crime, for the commission of which you would severely punish one of your own citizens.”

My most unsparing accuser having thus spoken, closed his tremendous harangue.

The moment he ceased, the crier ordered me to begin, if I wished to make

any reply to what had been said. But as for me, at that moment I could do nothing but weep; not, by Hercules! so much on account of the dreadful accusation, as of my own wretched conscience. At last, however, inspired by the gods with some degree of boldness, I thus answered the charge:

“I am far from ignorant how difficult it is for any one, when three corpses of citizens are lying exposed, and he is accused of the murder, to persuade so vast a multitude that he is really innocent, while he speaks the truth, and readily confesses that he committed the deed. But if your humanity will allow me a public hearing for a short time, I shall have no difficulty in showing you that I now stand in peril of my life, not through any ill-deserts of my own, but that it is through a fortuitous result of justifiable indignation, that I am innocently subjected to the reproach of so great a crime.

“For, as I was returning from an entertainment, somewhat later than usual, and besides, being in a state bordering on intoxication, which indeed I will not deny was really my crime, I beheld before the door of the place where I reside (for I am staying with your worthy fellow-citizen Milo), I beheld, I say, some most desperate robbers trying to force an entrance, and to wrench the door off its hinges. Already they had with great violence tom away all the bars which had been put up with the greatest care, and at that very moment they were meditating the murder of the inhabitants within. One of them, in fact, who was the most active with his hands, and the largest in bulk, was encouraging the others with these words, ‘Come on, my lads, let us fall upon those within while they are asleep, with manly spirits and vigorous hands. Be all hesitation, all sluggishness, banished from your breasts. Let slaughter stalk, sword in hand, from one end of the house to the other. Let him who lies sound asleep be put to death; let him who endeavours to resist be knocked down. Thus shall we get off in safety, if we don’t leave a single person in safety in the house.

“I confess it, citizens; seeing that I entertained extreme fears both on account of my entertainers and myself, and that I was armed with a sword which I carried with me as a provision against dangers of this kind, I thought it was the duty of a good member of the community, to endeavour to alarm and put to flight these most desperate robbers. But the barbarous and bloodthirsty villains were far from taking to flight; and though they saw that I was armed, they still offered a bold resistance, and stood their ground in battle array. In fact, the leader and standard-bearer, as it were, of the rest, attacking me at once with great impetuosity, seizing me by the hair with both his hands, and bending me backward, tried to smash me with a stone. But while he was crying out for one to be handed to him, making a sure thrust at him, I fortunately laid him prostrate. Presently, I slew another, who was clinging to my legs and biting my feet, piercing him with a well-aimed blow through the middle of his shoulder-blade; and the third I ran through the breast while rushing upon me off his guard. Thus, the cause of peace being vindicated, and the house of my host, and the safety of the public, being protected, I did suppose that I was not only not liable to punishment, but was even worthy of

the public praise: I who have never been accused even of the smallest crime, but have been always highly respected in my own country, and have ever preferred a character without guile to every earthly good. Neither am I able to comprehend why I am now exposed to this accusation for a justifiable feeling of vengeance with which I was incited against these most abominable robbers, since there is not a person who can either prove that prior to this affair there was any private animosity between us, or that these robbers were ever in any way known by me. At all events, let something of which I stripped them be shown, ere it be believed that I perpetrated such a heinous crime through the desire of obtaining booty."

Having thus said, my tears again burst forth, and with hands stretched out in a suppliant attitude, I earnestly invoked first one and then another, appealing to the public commiseration, and the love they bore to their children, pledges of affection. And when I now thought that they were all moved by humanity, and that they were sufficiently affected with commiseration for my tears, calling to witness the eye of Justice and the Sun, and commending to the providence of the gods my present case, I raised my eyes a little, and beheld the entire body of the people ready to burst with laughter, and even Milo, that worthy host of mine, who had professed the affection of a father for me, laughing as immoderately as the rest. Amazed at such a sight, I said to myself, "Alas! where is probity, where is conscience? Here am I become a homicide, and capitally convicted, in defence of the safety of my host; while he, not content with abstaining from affording me the comfort of his assistance, is grinning besides at my destruction." In the meantime a certain woman, dressed in black, and carrying an infant at her bosom, came running through the middle of the theatre, crying and lamenting, while behind her followed an aged crone in ragged and dirty apparel, who also testified her grief by similar wailings, while both of them shook branches of olive in their hands. Then, hanging over the bier on which the dead bodies lay covered up, and beating their breasts and howling dismally, they exclaimed, "In the name of public compassion, as you revere the common law of humanity, take pity upon these young men who have been so unworthily slain, and give to our widowed and solitary state the solace of vengeance. At least afford assistance to this unfortunate child, who is left destitute in its infancy, and make a propitiatory sacrifice to your laws and the public well-being with the blood of the cutthroat."

After this appeal, the senior magistrate arose, and thus addressed the people: "That this crime must be visited with a severe punishment, not even he himself, who committed it, is able to deny. Therefore one duty only remains for us, and that of a secondary nature, namely, that we should discover the other persons who were the accomplices in such an atrocious deed. For it is by no means probable, that one solitary individual could have deprived of life three such robust young men as these. The truth, therefore, must be plucked from him by means of torture. For the servant who attended

him has secretly taken flight, and the matter is brought to this issue that he must himself be put to the question, and compelled to declare who were his partners in his crime, in order that we may be thoroughly freed from the fear of so dreadful a gang.”

Without any delay, the instruments of torture in use among the Greeks, namely, fire and the wheel, and various sorts of scourges besides, were brought in. Then indeed my misery was infinitely increased, because I was not to be allowed, at least, to die un mutilated. But the old hag, who had aggravated everything by her weeping, exclaimed, “Most worthy citizens, before you fasten to the cross this cutthroat thief, the destroyer of my wretched sons, allow the corpses of the dead to be uncovered, in order that being still more and more incited to a just indignation, by a contemplation of the beauty as well as the youth of the slain, you may vent your rage upon their murderer, with a severity proportioned to the magnitude of his crime.”

These words were received with applause, and immediately the magistrate ordered me with my own hands to uncover the dead bodies which were laid on the bier. The lictors used most strenuous efforts to enforce obedience to the command of the magistrates, whilst I resisted and struggled as long as I could, unwilling to revive, as it were, the crime of the day before by a new display of the victims. At last, however, forcing away my hand from my side, they extended it, to its own destruction, over the dead bodies. Overcome at length by necessity, I yielded; and, though with extreme reluctance, withdrew the pallid and exposed the corpses. But, good gods! what a sight was there! what a prodigy! what a sudden change in my fortunes! A moment before, I was the property of Proserpine, and was reckoned one of the family of Orcus, but now the aspect of affairs was totally changed; and I stood staring like an idiot in mute amazement; nor is it in the power of language to give a fitting description of the sight that now met my eyes.

For these bodies of the murdered men were three inflated wine skins, pierced in various parts, and, as far as I could call to my recollection my battle of the night before, they were slashed in the very same places in which I had wounded the robbers. Then the laughter which, through the sly management of some persons, had been for a while repressed, burst forth among the people without restraint. Some congratulated me, in the exuberance of their hilarity, others pressed their hands to their stomachs, to relieve their aching; all, indeed, were drowned in floods of mirth as they left the theatre, pausing every now and then to look back at me.

For my own part, from the moment I lifted up that cloth, I stood fixed and ice-cold as a stone, precisely as though I had been one of the statues or columns of the theatre. Nor had I yet emerged from the shades below, when my host, Milo, came up, and taking me by the hand, drew me towards him with gentle force, reluctant as I was to move, and incessantly sobbing with the tears again gushing forth; and then, avoiding the main streets, he led me through certain bye-ways to his house, consoling me all the way with various

remarks, for I had not yet got over my grief and trepidation. Nor, indeed, could he by any means assuage my indignation at the insult I had received, which took deep root in my breast. Presently, the magistrates, with their insignia, entered the house, and endeavoured to appease me by addressing me as follows:

“We are not ignorant, Master Lucius, of your high position, or of your lineage; for the noble name of your illustrious family extends through the whole of this province. ‘*NOT* was it for the sake of contumely that you were made to suffer that which you take so sorely to heart. Dismiss, therefore, all your present sorrow and anguish of mind. For this festival, which we solemnly celebrate in public as each year returns, in honor of the most jocund God of Laughter, is always graced with some new invention. This God will every where propitiously and lovingly attend you as his promoter, nor will he ever suffer your mind to be oppressed with grief, but will perpetually exhilarate your brow with a serene cheerfulness. All this city, likewise, has presented you with the highest honors, for the favour which you have conferred on it. For it has enrolled you as its patron, and has passed a vote that your statue shall be erected in brass.”

In reply to this address, I said, “To you, and to your most splendid and singularly excellent! city of Thessaly, I return commensurate thanks for such honors. But I would recommend you to keep your statues and images for those who are more worthy and of more advanced years than myself.” Having spoken thus modestly, and for a moment smiling with a cheerful countenance, and pretending as much as I possibly could to be more joyful, I courteously saluted the magistrates at their departure.

Just then, a servant came running into the house, and said to me, “Your relation, Byrrhæna, repeats her invitation, and begs to remind you that the hour of the banquet is close at hand, at which you promised last evening to be present.”

Full of horror at these words, and shuddering at the very mention of her house, “Tell your mistress,” said I, “that I would most willingly obey her commands, if it were possible to do so without violating my promise. But my host, Milo, conjuring me by the deity who presides over this day, has made me pledge myself to sup with him to-day; and he has neither gone out of the house, nor will he suffer me to leave him. On this account, I must put off my engagement to sup with your mistress to another time.”

All this while Milo held me fast by the hand, and when the servant was gone, he took me to the nearest bath, having previously ordered that the bathing utensils should be sent after us. But I, avoiding the gaze of all men, and shrinking from the laughter of those I met, and of which I was myself the subject, stuck close to his side, and screened myself under its shadow, such was the shame I felt. But how I washed or how I dried myself, or how I got home again, was more than I could tell; so much was I confounded and bereft of my senses on seeing myself pointed out by the eyes, the nods, and the

fingers of the people. At last, having hastily despatched a paltry meal with Milo, and excusing myself on the ground of a severe head-ache, occasioned by my long-continued weeping, I readily obtained permission to retire to rest.

Throwing myself upon my bed, I reflected painfully upon all that had happened to me, till at length my Fotis, having put her mistress to bed, came to me, very much changed from her usual appearance; for she did not bring with her a joyous face, nor mirthful prattle, but a gloomy and wrinkled brow. At length, speaking with hesitation and timidly, "I freely confess," said she, "that I have been the cause to you of this day's trouble;" and so saying, she drew forth a kind of lash from her bosom, and offering it to me, thus continued: "Take your revenge, I pray you, upon a perfidious woman; ay, inflict on me any punishment you please. Yet do not, I entreat you, believe that of my own will I have occasioned you this anguish. May the gods be more merciful to me, than that you should suffer even the very smallest annoyance on my account!, Nay rather, if any disaster impend over your head, may it be forthwith atoned for with my blood. It is a thing I was ordered to do for quite another reason, that, with a sort of ill luck peculiarly my own, has turned out to your injury."

Urged by my usual curiosity, and longing to have the secret cause of this transaction disclosed, I thus replied: "This most abominable and most audacious of all whips, which you intended for me to beat you with, shall be chopped, and tom to pieces, and utterly destroyed, before it shall touch your downy, milk-white skin. But tell me faithfully, I beseech you, what act of yours is it, that the malignity of fortune has converted to my detriment? I swear by that face of yours, most dear to me, that not any person whatsoever, not even your own self, could make me believe that you harboured a thought that could do me harm. And besides, no adverse results of chance can cause harmless intentions to become culpable."

When I had finished this little speech, with eager thirst and close kisses, I sucked in love from the lips of my Fotis, whose moist and tremulous eyes, half hidden by their drooping lids were dull with the languor of desire. Her spirits being thus revived: "First let me carefully shut the door," she said, "lest I be guilty of a great offence, through the unguarded freedom of the words that may escape me." Thus saying, she bolted and locked the door securely, and then returning to me, and clasping my neck with both her hands, she said, in a low and very subdued tone of voice: "I am terrified, and tremble all over, to disclose the mysteries of this house, and reveal the secret doings of my mistress. But I have too high an opinion of you and your breeding, not to trust you; for besides your high-born dignity, and your own elevated mind, having been initiated into various sacred mysteries, you have fully learned the holy faith of secrecy; whatsoever, therefore, I shall entrust to the inmost depths of this breast of yours, keep it ever religiously concealed, I beseech you, within its recesses, and repay the frankness of my narrative, by the strictest silence. For it is the power of that love by which I am bound to you,

that compels me to disclose to you matters which are known to me alone, of all mortals. You will now learn everything that relates to our house; you shall now be made aware of the wondrous secret powers of my mistress, to which the spirits of the dead pay obedience, and by which she disturbs the stars in their course, sways the elements, and enthrals the divinities. Nor does she ever more readily resort to the powers of this art, than when she has cast the eyes of desire upon a good-looking young man, a thing, in fact, that happens to her not unfrequently.

“At the present moment, she is desperately in love with a certain young man of Boeotia, who is extremely handsome, and she is ardently employing the whole power, and every manoeuvre of her art. I heard her yesterday evening, with these ears of mine, I heard her, I say, threaten the Sun himself, that she would involve him in a cloud of mist, and interminable darkness, if that Sun did not make haste in his course through the heavens, and speedily give place to the night, that she might the sooner begin to exert her magic spells.

“Yesterday, happening to catch sight of this youth in a barber’s shop, as she was returning from the bath, she secretly gave me orders to bring away the cuttings of his hair, which were lying on the ground. As I was in the act of carefully and stealthily collecting them, the barber caught me; and, because from other circumstances we are publicly notorious as exercising the black art, he laid hold on me, and rudely abused me: ‘What, you good-for-nothing jade, you can’t leave off pilfering the hair of the good-looking young men every now and then? If you don’t, once for all, put an end to this, I will take you without more ado before the magistrates.’ Then, suiting the action to the words, thrusting in his hands between my breasts, and groping about them in a rage, he drew out the hair I had previously concealed there. Grievously afflicted by this treatment, and reflecting on the temper of my mistress, who is always excessively enraged, and beats me in the most cruel manner, when she is thwarted in a matter of this nature, I had serious thoughts of running away, but when I thought of you, I instantly abandoned that design. On my way home, sad and empty handed, I espied a man clipping some goat skins with a pair of shears. Seeing them so nicely sewn together, inflated, and standing by themselves, I took up a parcel of the hair from them which lay scattered on the ground, and being of a yellow colour, resembled that of the young Boeotian; and this goat’s hair I gave to my mistress, concealing the truth.

“Accordingly, at night-fall, before you returned from the entertainment, Pamphile, my mistress, now in a state of frenzy, went up into a belvedere covered with shingles, which she secretly frequents, as being especially adapted to these pursuits of hers, for it is open on every side to the winds, and commands a prospect of the eastern and all the other points. There she began by arranging in her deadly workshop all the customary implements of her art, such as aromatics of all kinds, plates of metal engraved with talismanic characters, nails from shipwrecked vessels, as also, multitudes of limbs and

fragments stolen from graves. Here, were noses and fingers, there, the nails by which culprits had been fixed to the cross, and to which portions of flesh adhered; and, in another place, the Hood of murdered persons, bottled up, and mangled skulls of men who had been devoured by wild beasts.

“Next, having pronounced an incantation over entrails still warm and palpitating, she makes a libation with various liquors, first, with water from the spring; next, with the milk of cows; and then, with mountain honey and mead. Then, after plaiting the goats’ hairs together, and tying them in a knot, she burns them on live coals, with abundance of perfumes. That instant, through the irresistible power of the magic art, and through the occult might of the coerced divinities, those same bodies, the hairs of which were smoking and crackling, received human breath, were endowed with understanding, heard, and walked. Whither the odour of the burning spoils attracted them, thither came they; and instead of that Boeotian youth, it was they who bumped away at the door, endeavouring to effect an entrance. Just at that moment up came you, well steeped in liquor, and deceived by the darkness of the night, you drew your sword, just like the frantic Ajax, but not like him to slay whole flocks of sheep; a far more valiant deed was yours, for you deprived of breath three inflated goat skins, so that, having laid your adversaries prostrate, without staining yourself with a drop of blood, I can now clasp you in my arms, not as a homicide, hut as a wine-bagicide.”

Responding in the same strain to the jocular remarks of Fotis, I said: “Now, then, I may match this first exploit of my prowess with one of the twelve labours of Hercules, comparing the three wine skins I slaughtered to the three-fold body of Geryon, or to the triple form of Cerberus. But, that I may forgive you with all my heart for the fault through which you involved me in miseries so extreme, comply with one most earnest request of mine. Let me have sight of your mistress when she next makes any use of this supernatural power, so that when she is invoking the gods, I may at least see her assume another form. For I am most ardently desirous of obtaining a nearer acquaintance with the arts of magic; though, by the by, you yourself seem to me to be not altogether a novice in such matters. This I know, and feel most sensibly; for whereas I have always been averse to the overtures of highborn ladies, now by those brilliant eyes of yours, your rosy lips, your shining hair, your open-lipped kisses, and your perfumed bosom, you hold me voluntarily enthralled, and subjected to you as much as any slave. In fact, I am neither anxious to return home, nor am I making any preparations for that purpose, and nothing is there which I could prefer to this night.”

“How gladly, Lucius, would I accomplish what you desire,” she replied, “but my mistress is so afraid of the malice and curiosity of the public, that she always performs her mysterious ceremonies in the strictest solitude and privacy. Still, I will consider your gratification more than my own danger, and will look out for a suitable opportunity to accomplish what you wish. Do you only, as I admonished you at the beginning, faithfully preserve silence upon a

matter of such importance.”

While we thus conversed together, mutual desire seized us; and inspired with a Bacchanalian frenzy, as it were, we rushed into each other's arms. At last, after long wakefulness, sleep fell upon our weary eyes, and detained us in bed till late in the following day.

After some few nights delightfully passed in this manner, Fotis came running to me one day in great excitement and trepidation, and informed me that her mistress, having hitherto made no proficiency by other means in her present amour, intended to assume feathers like a bird, and so take flight to the object of her love; and that I must prepare myself with all due care for the sight of such a wonderful proceeding. And now, about the first watch of the night, she escorted me, on tip-toe and with noiseless steps, to that same upper chamber, and bade me to peep through a chink in the door, which I did accordingly.

In the first place, Pamphile divested herself of all her garments, and having unlocked a certain cabinet, took out of it several little boxes. Taking the lid off of one of them, and pouring some ointment therefrom, she rubbed herself for a considerable time with her hands, smearing herself all over from the tips of her toes to the crown of her head. Then, after she had muttered a long while in a low voice over a lamp, she shook her limbs with tremulous jerks, then gently waved them to and fro, until soft feathers burst forth, strong wings displayed themselves, the nose was hardened and curved into a beak, the nails were compressed and made crooked. Thus did Pamphile become an owl. Then, uttering a querulous scream, she made trial of her powers, leaping little by little from the ground; and presently, raising herself aloft, on full wing, she flies out of doors. And thus was she, of her own will, changed, by her own magic arts.

But I, though not enchanted by any magic spell, still, rivetted to the spot by astonishment at this performance, seemed to myself to be any thing else rather than Lucius. Thus deprived of my senses, and astounded, even to insanity, I was in a waking dream, and rubbed my eyes for some time, to ascertain whether or not I was awake at all. At last, however, returning to consciousness of the reality of things, I took hold of the right hand of Fotis, and putting it to my eyes, “Suffer me,” said I, “I beg of you, to enjoy a great and singular proof of your affection, while the opportunity offers, and give me a little ointment from the same box. Grant this, my sweetest, I entreat you by these breasts of yours, and thus, by conferring on me an obligation that can never be repaid, bind me to you for ever as your slave. Be you my Venus, and let me stand by you a winged Cupid.”

“And are you then, sweetheart, for playing me a fox's trick, and for causing me, of my own accord, to let fall the axe upon my legs? Must I run such risk of having my Lucius torn from me by the wolves of Thessaly? Where am I to look for him when he is changed into a bird? When shall I see him again?”

“May the celestial powers,” said I, “avert from me such a crime! Though borne aloft on the wings of the eagle itself, soaring through the midst of the heavens, as the trusty messenger, or joyous arm-bearer, of supreme Jove, would I not, after I had obtained this dignity of wing, still fly back every now and then to my nest? I swear to you, by that lovely little knot of hair, with which you have enchanted my spirit, that I would prefer no other to my Fotis. And then besides, I bethink me, that as soon as I am rubbed with that ointment, and shall have been changed into a bird of this kind, I shall be bound to keep at a distance from all human habitations; for what a beautiful and agreeable lover will the ladies gain in an owl! Why! do we not see that these birds of night, when they have got into any house, are eagerly seized and nailed to the doors, in order that they may atone, by their torments, for the evil destiny which they portend to the family by their inauspicious flight? But one thing I had almost forgot to inquire: what must I say or do, in order to get rid of my wings, and return to my own form as Lucius?”

“Be in no anxiety,” she said, “about all that matter; for my mistress has made me acquainted with every thing that can again change such forms into the human shape. But do not suppose that this was done through any kind feeling towards me, but in order that I might assist her with the requisite remedies when she returns home. Only think with what simple and trifling herbs such a mighty result is brought about: for instance, a little anise, with some leaves of laurel infused in spring water, and used as a lotion and a draught.”

Having assured me of this over and over again, she stole into her mistress’s chamber with the greatest trepidation, and took a little box out of the casket. Having first hugged and kissed it, and offered up a prayer that it would favour me with a prosperous flight, I hastily divested myself of all my garments, then greedily dipping my fingers into the box, and taking thence a considerable quantity of the ointment, I rubbed it all over my body and limbs. And now, flapping my arms up and down, I anxiously awaited my change into a bird. But no down, no shooting wings appeared, but my hairs evidently became thickened into bristles, and my tender skin was hardened into a hide; my hands and feet, too, no longer furnished with distinct fingers and toes, formed as many massive hoofs, and a long tail projected from the extremity of my spine. My face was now enormous, my mouth wide, my nostrils gaping, and my lips hanging down. In like manner my ears grew hairy, and of immoderate length, and I found in every respect I had become enlarged. Thus, hopelessly surveying all parts of my body, I beheld myself changed not into a bird, but an ass.

I wished to upbraid Lotis for the deed she had done; but, now deprived both of the gesture and voice of man, I could only expostulate with her silently with my under-lip hanging down, and looking sideways at her with tearful eyes. As for her, as soon as she beheld me thus changed, she beat her face with her hands, and cried aloud, “Wretch that I am, I am undone! In my

haste and flurry I mistook one box for the other, deceived by their similarity. It is fortunate, however, that a remedy for this transformation is easily to be obtained; for, by only chewing roses, you will put off the form of an ass, and in an instant will become my Lucius once again. I only wish that I had prepared as usual some garlands of roses for us last evening; for then you would not have had to suffer the delay even of a single night. But, at the break of dawn, the remedy shall be provided for you."

Thus did she lament; and as for me, though I was a perfect ass, and instead of Lucius, a beast of burden, I still retained human sense. Long and deeply, in fact, did I consider with myself, whether I ought not to bite and kick that most wicked woman to death. However, better thoughts recalled me from such rash designs, lest, by inflicting on Fotis the punishment of death, I should at once put an end to all chances of efficient assistance. So, bending my head low, shaking my ears, I silently swallowed my wrongs for a time, and submitting to my most dreadful misfortune, I betook myself to the stable to the good horse which had carried me so well, and there I found another ass also, which belonged to my former host Milo. How it occurred to me that, if there are in dumb animals any silent and natural ties of sympathy, this horse of mine, being influenced by a certain feeling of recognition and compassion, would afford me room for a lodging, and the rights of hospitality. But, O Jupiter Hospitalis, and all you the guardian divinities of Faith! this very excellent nag of mine, and the ass, put their heads together, and immediately plotted schemes for my destruction; and as soon as they beheld me approaching the manger, laying back their ears and quite frantic with rage, they furiously attacked me with their heels, fearing I had design upon their food; consequently I was driven away into the farthest corner from that very barley, which the evening before I had placed, with my own hands, before that most grateful servant of mine.

Thus harshly treated and sent into banishment, I betook myself to a corner of the stable. And while I reflected on the insolence of my companions, and formed plans of vengeance against the perfidious steed, for the next day, when I should have become Lucius once more by the aid of the roses, I beheld against the central square pillar which supported the beams of the stable, a statue of the goddess Hippona, standing within a shrine, and nicely adorned with garlands of roses, and those, too, recently gathered. Inspired with hope, the moment I espied the salutary remedy, I boldly mounted as far as ever my fore legs could stretch; and then with neck at full length, and extending my lips as much as I possibly could, I endeavoured to catch hold of the garlands. But by a most unlucky chance, just as I was endeavouring to accomplish this, my servant lad, who had the constant charge of my horse, suddenly espied me, sprang to his feet in a great rage, and exclaimed, "How long are we to put up with this vile hack, which, but a few moments ago, was for making an attack upon the food of the cattle, and is now doing the same even to the statues of the Gods? But if I don't this very instant cause this sacrilegious beast to be

both sore and crippled” — and searching for something with which to strike me, he stumbled upon a bundle of sticks that lay there, and, picking out a knotted cudgel, the largest he could find among them all, he did not cease to belabour my poor sides, until a loud thumping and banging at the outer gates, and an uproar of the neighbours shouting thieves! struck him with terror, and he took to his heels.

The next moment the doors were burst open, an armed band of robbers rushed in, and surrounded the house on all sides; people ran from all quarters to help the defence, but the robbers beat them off. Being all furnished with swords and torches, they illuminated the darkness of the night; and their swords gleamed like the rays of the rising sun. Then with their strong axes they broke open the stout bars and fastenings of a strong room in the middle of the house, which was filled with Milo’s treasures, and having completely ransacked it, they hastily divided the booty, and tied it up in separate packages. Now the number of packages exceeded that of the men who were to carry them. Hence, being brought to extraordinary shifts, through a superabundance of wealth, they led forth us, the two asses, and my horse, from the stable, loaded us with the heaviest burdens they possibly could, and drove us before them from the empty house, flourishing their sticks over us. Leaving one of their companions behind as a spy, to bring them word as to any proceedings taken in consequence of the robbery, they hurried us along through the bye-paths of the mountains, beating us every now and then, so that through the weight of my load, the steepness of the mountain, and the interminable length of the way, I was no better than a dead donkey. At last I very seriously thought of resorting to the aid of the civil power, and liberating myself from so many miseries, by invoking the august name of the Emperor.

Accordingly, when, in broad daylight, we were passing through a certain populous village, which was thronged with people celebrating a fair, I strove, in the midst of that crowd of Greeks, to utter the august name of Cæsar, in the native language, and I cried out O! distinctly and sonorously; but that was all, for the name of Cæsar I was not able to pronounce. The robbers abominating my discordant clamour, thumped and gored my miserable hide, and left it hardly fit for a corn sieve. But at last, that *good* Jupiter bestowed on me an unexpected chance of deliverance. For after we had passed by many small farms and fine country houses, I espied a delightful little garden, in which, besides other sweet flowers, there were virgin roses, dripping with the morning dew. With longing desire, and overjoyed by the hope of safety, I moved towards them. But while, with quivering lips, I was preparing to seize them, this very important reflection came across me: if I divested myself of the asinine form, and again became Lucius, while in the hands of the robbers, they would surely kill me, either as a supposed magician, or for fear that I should inform against them. For the present, therefore, as a matter of necessity, I abstained from roses, and putting up with my present misfortune, was fain to champ my bridle under the guise of an ass.

BOOK THE FOURTH.

LUCIUS ENTERS A KITCHEN GARDEN IN SEARCH OF FOOD AND ROSES — HE IS CAUGHT BY THE GARDENER — HAS TO FIGHT FOR HIS LIFE, AND ESCAPES, PURSUED BY HEN AND DOGS — HE IS CAUGHT AND SEVERELY BEATEN, BUT HAS HIS REVENGE — TAKES WARNING FROM THE FATE OF HIS FELLOW ASS — ARRIVES AT THE ROBBERS' DEN — THE ROBBERS' CRONE — THEIR CONVERSATION. FOURTH EPISODE: THE ROBBER'S TALE — THE ROBBERS DEPART ON AN EXPEDITION — RETURN WITH A CAPTIVE DAMSEL — HER HISTORY — THE OLD WOMAN ENTERTAINS HER WITH A STORY. FIFTH EPISODE: TALE OF CUPID AND PSYCHE.

TOWARDS the middle of the day, when everything was scorched by the burning heat of the sun, we turned aside into a certain village, to the house of some old men, who were friends and acquaintances of the robbers; for so their first salutations, their lengthened conversation, their exchange of embraces, enabled me, ass as I was, to perceive. They made them presents of some things which they took off my back; and with secret whispers seemed to inform them that they had been obtained by burglary. At length, having lightened us of all our burden, they turned us into the next meadow, to graze as we pleased. My sense of conviviality, however, was not sufficient to keep me in the company of the ass, or of my horse, especially as I was not habituated to making my dinner upon grass. But as I was now perishing with hunger, I boldly effected an entrance into a little garden I caught sight of, behind the stable, and ate my bellyful of the vegetables, raw as they were. Then invoking all the gods, I looked about in every quarter to see if by chance I might any where espy in the neighbouring gardens a rose-tree in full bloom. For the solitude of the spot, its distance from the public road, and the fruit trees that concealed it, now afforded me great hopes, that if, on taking the remedy, I should quit the grovelling gait of a four-footed beast of burden and become erect again, in the shape of a man, I might do so, unobserved by any body.

Whilst, then, I was fluctuating amid this sea of contemplation, I beheld, a little further on, a dell shaded by a leafy grove; and among its various plants and delightful foliage, shone the vermilion tint of blooming roses. In my imagination, which was not entirely that of a brute, I pictured this to myself as the grove of Venus and the Graces; among whose shady recesses, the regal splendour of that genial flower was brilliantly glowing. So, invoking Prosperous Event, I ran with such speed, that, by Hercules! I fancied myself no longer an ass, but an exceedingly swift racer of the circus. Still this remarkable effort of activity was unable to outstrip my evil fortune. For when I had now arrived at the spot, I no longer saw those fresh and charming roses, wet with divine dews and with nectar, which happy brambles and thrice-blessed thorns produce, nor, indeed, any dell whatever, but only the margin of a river's bank, planted with thickset trees. These trees had long leaves like

those of the laurel, and bore a sort of inodorous blossom of a cup-like form and red colour. These scentless flowers the ignorant common people call, in their rural vocabulary, rose-laurels, to eat which is sure death to all cattle.

Finding myself ensnared by such a fatality, and casting aside all regard for safety, I determined voluntarily to eat of these envenomed roses. But, while I was hesitatingly approaching in order to pluck them, a young fellow, the very gardener, as I saw, whose vegetables I had so shockingly laid waste, perceiving the loss he had sustained, ran furiously at me with a great stick in his hand, and having caught me, belaboured me so, that I should have been in danger of losing my life, had I not at last had the wisdom to take my own part. For throwing up my rump, I struck out at him rapidly and repeatedly with my hind feet, and having severely punished him, and laid him prostrate against a bank on the mountain's side, sought safety in flight.

Instantly, however, a certain woman, his wife, I suppose, catching sight of him from an elevated spot, as he lay prostrate and half dead, flew towards him, with shrieks and yells, evidently on purpose, that by her lamentations she might be the occasion of my instant destruction. For all the villagers, being aroused by her screams, straightway called out their dogs, and from all quarters hounded them on, in order that, exasperated by fury, they might rush upon me and tear me in pieces. I made no doubt whatever but that I was on the brink of death when I saw the dogs, very large ones too, and many in number, and fit to fight with bears and lions, rushing furiously against me from all quarters. Adopting, therefore, what seemed my only chance, I gave up all thoughts of flight, and galloped back to the inn at which we had put up. But the counter people keeping off the dogs with much difficulty, seized and bound me with a very stout thong of leather to a staple, and would no doubt have beat me to death, had it not been that my stomach, compressed by the pain of the blows, and disordered by those raw vegetables with which it was stuffed, squirted out its contents, and drove away my persecutors from my aching sides, besprinkling some of them with the most abominable liquid, and choking others with the stench.

Not long afterwards, as the sun was now declining from the meridian, the robbers again led us forth from the stable heavily laden, myself especially, whose burden was far heavier than that of the rest. We had now completed a good part of the journey; I was exhausted by its length and the weight of my burden, sore from the cudgelling I had got, and lame and staggering from my hoofs being quite worn to the quick; so, as I was passing along the winding course of a gently flowing rivulet, I was thinking that I would cunningly seize that excellent opportunity, and lie down, bending my legs under me, fully determined not to rise from the spot, whatever blows might be inflicted on me; ay, ready even, not only to be beaten with a stick, but pierced with a sword, rather than budge. For I imagined that being now fully half dead and exhausted, I should receive an honourable discharge, on account of bodily infirmity: or, that at least the robbers, irritated at the delay, and desirous of

hastening their flight, would divide the load which I carried on my back between the two other beasts of burden, and that, by way of a still more severe revenge, they would leave me a prey to the wolves and vultures.

My most cruel destiny, however, thwarted the execution of so admirable a plan. For that other ass, divining and anticipating my intention, immediately pretended to be overcome with fatigue, and fell sprawling on the ground with all his baggage, and lying as if he was dead, made no attempt to rise for all their whacking or goading, no, nor even when they tried to pull him up on all sides by the tail, the ears, and the legs. At last the robbers grew tired of the hopeless job, and having conferred together, they resolved that their flight should not be further retarded by wasting time upon an ass that was as good as stone dead. So, having divided his load between me and the horse, and drawing a sword, they cut both his hamstrings; then they dragged him, still breathing, a little out of the public road, and threw him down a very lofty precipice into the valley below. Then, indeed, taking warning by the destiny of my unfortunate comrade, I determined to lay aside all tricks and stratagems, and prove myself to my masters to be a diligent, deserving ass. Besides, I had heard them say to each other, that we should soon come to a stop, and make an end of our journey and our toils, for yonder was the place of their abode.

At length, having passed a little hill of easy ascent, we arrived at the place of our destination. All the things were unpacked and stowed away indoors; and being now relieved from my burden, I took a refreshing roll in the dust in lieu of a bath. The occasion itself, as well as the nature of my story, demands that I should here give a description of the locality and of the cave in which the robbers dwelt. For thus I shall make trial of my own abilities, and at the same time enable you to judge if I was an ass in sense and understanding as well as in form.

It was a rugged mountain, covered with dark forests, and of extraordinary height. Winding athwart its declivity, flanked by steep, inaccessible rocks, ran deep and intricate gullies, choked with brambles, and thus affording a natural defence. A spring burst forth from the summit of the mountain in great bubbling gushes, and rolling its silvery waters down the steeps, parted into a number of rivulets, formed pools in the valleys, and encompassed the base of the mountain with large sheets of standing water. On the rock, over the mouth of the cavern, there was a sort of fort, constructed with strong posts and hurdles, enclosing a space well suited for penning sheep. Before the door there were small shrubs extending along in place of a wall, and this enclosure you may fairly denominate, on my authority, the robbers' receiving room. There was no other edifice in the place, except a small hut roughly covered with reeds; in which sentinels, selected by lot from the band of robbers, as I afterwards learned, kept watch by night.

Leaving us secured by a stout leather thong before the door, they crept into the cave, one after another, with their limbs squeezed together, and bawled

angrily to an old woman, who, though bent with age, seemed to be entrusted with the entire charge of so many young men.

“What! you old corpse, whom Life is ashamed to own, and Death scorns, do you mean to make game of us, sitting idly at home, and not providing a supper to comfort us at this late hour, after all our toil and peril? You who do nothing day and night but swill down wine into that craving stomach of yours.”

“Nay, now,” the frightened and trembling old woman squeaked out, “nay, now, my brave and honourable young masters, there is plenty of nice stewed meat of all kinds, loaves in abundance, wine without stint, in polished cups, and warm water ready as usual for your hasty bath.” When she had said this, they immediately undressed, and standing naked before a great fire, sluiced themselves with hot water, anointed themselves with oil, and then went and reclined at a table abundantly supplied with dishes.

Hardly had they taken their places, when another and much more numerous party of young men entered, whom you would without hesitation have taken to be robbers also; for they, too, brought with them booty in the shape of gold and silver money, drinking vessels, and silken garments embroidered with threads of gold. The new-comers having likewise refreshed themselves by bathing, joined their comrades; and some who were chosen by lot waited upon the rest. They ate and drank in a most disorderly manner, with meat piled up in heaps, bread in hillocks, and tankards ranged in whole platoons upon the board. They were obstreperous in their mirth, sang as loud as they could bawl, exchanged scurrilous jokes, and behaved in all respects like Theban Lapithæ, or halt-brute Centaurs. At last the burliest among them all thus addressed the rest “Right bravely have we ransacked that house of Milo, at Hypata! And besides the vast booty we gained by our prowess, we have brought back our full number to camp, safe and sound, with an increase, too, of eight feet, if that is worth mentioning. But you, who have been pillaging the cities of Boeotia, have brought back thinned numbers, having lost that bravest of leaders, Lamachus, whose safety I should certainly have preferred, and with good reason, to all these packages you have brought home. Be that as it may, it was his own excess of bravery that was his destruction, and the memory of so great a hero will be celebrated among illustrious kings and leaders in battle. But as for you, who are very careful robbers, you do a trumpery trade in petty, dastardly thefts, sneaking timidly about baths, and old women’s bits of houses.”

To this, one of the new-comers replied, “You don’t know, then, what is notorious to everybody, that large houses are much the easiest to sack? For though a great number of servants is kept in them, still each of these has more regard for his own safety than for his master’s property. But people who lead a frugal and retired life, vigorously defend their little store, at the hazard of their lives: or else, if it is ample, they keep it, to say the least, pretty carefully concealed. And, in fact, the thing itself will verify what I have asserted.”

FOURTH EPISODE. THE ROBBER'S TALE.

"No sooner had we arrived in the seven-gated city of Thebes, than we diligently made enquiries about the wealth of each of the citizens, that being always the first thing to be looked after by men of our profession: and so we came to hear of a certain banker, by name Chryseros, a man who possessed much money, but took great pains to conceal his vast wealth, lest he should be required to serve in public capacities. In fact, content with a small but remarkably well barred and bolted house, he lived there all alone, ragged and dirty, and brooded over his bags of gold. —

"Accordingly, we agreed to pay our first visit to him; for, despising the resistance of a single pair of hands, we thought we should, without any difficulty, carry off all his wealth. Without delay, therefore, as soon as it was night, we met together before his gate; but as we did not think it prudent either to take it off its hinges, or force it open, much less to smash it, lest the noise of its two wings should alarm all the neighbourhood, to our destruction, that magnanimous standard-bearer of ours, Lamachus, confident in his well-tryed valour, gradually introduced his arm through an aperture made for the purpose of putting the key inside, and endeavoured to draw back the bolt. But Chryseros, that most villainous of all bipeds, having been on the watch all the time, and aware of all that was going on, crept softly to the door, preserving a profound silence, and with a sudden violent effort, fastened the hand of our leader, with a great nail, to a pannel of the gate. Then, leaving him transfixed, like a wretch on the cross, he ascended to the roof of his hovel, and shouted with all his might to his neighbours, calling to them by their respective names, and advising them to have regard for their common safety, for his house had caught fire unexpectedly. Accordingly, terrified by the proximity of the imminent danger, every one ran anxiously to render assistance.

"In this dilemma, on the point of being overwhelmed by numbers unless we deserted our comrade, we adopted, with his own consent, a desperate remedy, suggested by the circumstances. For we cut off our leader's arm by a blow right through the joint; and leaving it there, we bound up the stump with plenty of rags, lest the drops of blood might betray our track, and hastily carried off with us what remained of Lamachus. The whole neighbourhood was now alarmed, and pursued us with loud outcries; and we, in the fear of impending peril, quickened our flight, whilst he could neither keep up with our swift pace, nor yet remain where he was with any safety. Then this most magnanimous and transcendently brave man besought us with all manner of prayers and entreaties, by the right hand of Mars, and by our mutual oaths, to rescue a brave comrade from torture and captivity. 'For how is it possible,' said he, that a brave robber can survive the loss of his right hand, with which alone he can plunder and cut throats? It would be happiness for him to meet a voluntary death by the hand of one of his comrades. As, however, he could

not persuade any one of us, with all his entreaties, to commit a voluntary act of parricide, he drew his sword with his remaining hand, and after kissing it repeatedly, plunged it with a mighty stroke into the middle of his breast. Filled with veneration for the courage of our magnanimous leader, we carefully wrapped his mutilated dead body in a linen garment, and committed it to the sea, there to find a place of concealment. And now does our Lamachus lie entombed, with the whole ocean for his burying-place, after having ended his life in a manner worthy of his heroic deeds.

“And Alcimus likewise, with all his well-concerted enterprises, could not escape the sinister influence of fortune. He had broken into an old woman’s cottage while she was asleep, and having ascended into an upper bedchamber, when he ought instantly to have strangled her, he thought proper first to throw all the things down to us, one by one, from the wide window, in order that we might make off with them. Having now cleared the room in a workmanlike manner, he had no mind to spare even the mattress on which the old woman slept; so, rolling her out of it, he was preparing to throw the counterpane after the other things, when the abominable old hag fell on her knees before him, crying: ‘Why, my son, I beseech you, do you cast the poor and worn-out furniture of a most wretched old woman to my wealthy neighbours, upon whose house this window looks out?’

“Alcimus, deceived by these crafty words, and believing what she said to be true, was afraid that the things he had already thrown out, and those he was about to send after them, might, through his mistake, fall not into the hands of his associates, but into other people’s houses; he therefore thrust his body out of the window, in order that he might make a judicious survey of the environs, and particularly that he might look with an eye to future business at that adjoining house she had mentioned. While, however, he was intent upon this, and quite careless of his own safety, that old miscreant took him unawares, as he leaned outwards, with his body balancing unsteadily, and with a push which, though feeble, was sudden and unexpected, she pitched him out headlong. Besides falling from a great height, he dropped upon an enormous great stone which happened to lie near the house, so that he smashed all his ribs, and lay vomiting streams of blood, till, after he had first related to us what had taken place, death put a speedy end to his torments. Him also we buried in the same manner as our former leader, and sent him, as a worthy comrade, to follow Lamachus.

“Having thus suffered a double loss, we now abandoned our Theban enterprises, and departed for the next city, which is Plateæ. Here we heard a great deal of talk about a person named Demochares, who was about to exhibit a spectacle of gladiators. For, being a man of high birth, and distinguished for his great wealth and liberality, he catered for the public amusement with a splendour commensurate with his fortune. Where is the man with genius and eloquence enough to describe, in appropriate words, all the various details of the manifold preparations? There were gladiators

famous for dexterity of hand, hunters of well-trying swiftness of foot; and criminals who, having forfeited their right to live in safety, were being fattened as food for wild beasts. There were great wooden stages, with towers formed of planks, like moveable houses, adorned outside with pictures, and serving as handsome receptacles for the performers in the exhibition. And then what a number, what a diversity of wild beasts! For he had been at great pains to procure, even from abroad, those noble living tombs of condemned men.

“Among his other costly preparations, he had procured, in one way or other, with all the resources of his fortune, a great number of huge bears. For, besides those captured by his own servants in the chase, and those which he had bought at much cost, others had been presented to him by his friends, who vied with each other in showing him these attentions; and the whole collection was maintained with great care and cost. These noble and splendid preparations, however, for the public amusement, could not escape the evil eye of invidious Fortune. For these bears, pining and wasting away under their lengthened confinement, the burning heat of the summer, and the debilitating effects of want of exercise, were attacked by a sudden mortality, and reduced to a very inconsiderable number. Hence, you might everywhere have seen bodies of half dead bears lying in the streets, like so many shipwrecked vessels; and the ignoble mob, whose poverty compelled them to fill their pinched bellies with any filthy offal, began to flock about the food that was lying in all directions.

“Prompted by this circumstance, Babulus here and I thought of the following clever stratagem. We carried the fattest of these bears to our lodging, as though intending to prepare it for food; and having entirely stripped the skin from the flesh, carefully preserving all the claws, and leaving the head of the beast entire, as far as articulation with the neck, we carefully scraped the hide, sprinkled it with fine ashes, and exposed it in the sun to dry. While it was being purified of its oily juices by the heat of that celestial fire, we gorged ourselves with its pulpy flesh, and made those of the troop who were present take an oath to this effect: that one of our number — one who surpassed the rest, not so much in stoutness of body as of heart, and above all, one who should undertake it voluntarily — being covered with this skin, should assume the form of a bear, and then, being brought into the house of Demochares, should, on a seasonable occasion, afford us an easy entrance through the door, in the dead of night.

“No few of our gallant troop did the cleverness of this scheme encourage to undertake its execution; but Thrasyleon was elected by the suffrages of the band as the fittest to perform the hazardous service. With a serene countenance, he enclosed himself in the hide, which was now rendered soft and pliable; then with fine stitches we drew the edges together, and covered the fine seams with the thick shaggy hair, fitting Thrasyleon’s head into the part close by the back of the mouth, where the neck of the beast had been, and

leaving small holes for breathing about the nostrils and the eyes. Lastly, we enclosed our most valorous comrade, now changed into a wild beast, within a cage which we had bought for a small sum, into which he sprang with unflinching courage; and having thus completed the preliminaries of the stratagem, we proceeded to the execution of the remainder.

“Having learned, on enquiry, the name of a person called Nicanor, who was sprung from a Thracian family, and between whom and Demochares there were the strongest ties of friendship, we wrote a counterfeit letter, intimating that this kind friend had dedicated the first fruits of his hunting to Demochares, by way of a graceful present. And now, the evening being far advanced, availing ourselves of the favourable darkness, we presented to Demochares the cage in which Thrasyleon was enclosed, together with the counterfeit letter; on which, admiring the huge size of the beast, and overjoyed at the opportune liberality of his friend, he immediately gave orders that ten pieces of gold should be counted out from his coffers to us who had brought him a present that afforded him so much delight. Meanwhile, as novelty always excites the curiosity of men and attracts them to unexpected sights, multitudes flocked together about the brute, admiring its size; but our friend Thrasyleon very cleverly restrained their rather too prying curiosity, by frequently rushing at them in a very alarming way. By the unanimous voice of the citizens, Demochares was pronounced most lucky and fortunate, in that, after so heavy a loss among his wild beasts, he had been able, in some way or other, to repair his losses by this new supply. He ordered the beast, therefore, to be immediately taken to his form, and that it should be conveyed with the greatest care.

“On this, I interrupted him, and said, ‘Be careful, sir, how you suffer this animal, which has suffered severely from the heat of the sun, and the length of the distance, to be trusted among a herd of many others, and those, according to what I hear, not yet recovered. Why not provide some spot in your own house for it, which is open and exposed to the breezes, and, if possible, bordering upon some cool lake? Are you not aware that animals of this kind always couch in shady groves and dripping caverns, on breezy hills, and near pleasant fountains? Demochares, taking the alarm at these admonitions, and reflecting on the great number of wild beasts he had already lost, assented, without hesitation, to what I said, and readily permitted us to place the cage wherever we pleased. ‘Besides,’ said I, we ourselves are ready to watch here by night, before this cage, in order that we may as carefully as is requisite give the beast its food at the proper time, and its usual drink, as it is distressed by the heat, and the harass it has suffered in being brought hither.’ Demochares, however, made answer: ‘We do not stand in need of your services; for nearly every one in ray household is now, from long custom, well skilled in feeding bears.’

“After this, we bade him farewell; and going out of the gate of the city, we espied a certain monument, standing at a considerable distance from the

public road, in a solitary and retired spot. Here we opened some coffins, which, through rottenness and age, had lost half of their lids, and which were tenanted by dead bodies, that were now nothing but dust and ashes. These we intended to use as so many hiding-places for our anticipated booty. Then having, according to the observance of our craft, watched for that season of a moonless night in which sleep most powerfully invades and overcomes the hearts of mortals with its first impetus, our band drew up, well-armed with swords, before the gates of Demochares, ready to perform our agreement to plunder his house. In like manner, Thrasyleon crept forth from his cage, availing himself of that precise moment of the night which is adapted to theft, and instantly slew with his sword every one of the house guards that lay fast asleep beside his cage, and lastly, the porter himself. Then, taking the key, he opened the folding doors of the gate, and as we immediately rushed in, he pointed out to us the strong room, where he had sagaciously observed a quantity of silver plate deposited in the evening. This being instantly broken open by the combined force of our band, I recommended each of my comrades to carry away as much gold and silver as he could, and conceal it in those abodes of the dead, the most trusty of all people, and then returning with speedy steps, get ready a second burden, whilst I would remain alone, for our common good, before the door of the house, and keep a careful watch, until such time as they should return. Moreover, it appeared to me that the figure of a bear, running about in the middle of the house, was adapted to terrify any member of the family who might happen to be awake. For who, however brave and intrepid he might naturally be, would not, on beholding the huge form of such an enormous beast, in the night especially, immediately betake himself to flight, and pulling to the bolt, shut himself in, terrified and trembling, in his chamber?

“A sinister event, however, thwarted all these judicious arrangements. For while I was waiting, in anxious suspense, for the return of my comrades, one of the servant lads, happening, so the Gods ordained, to be awake by the noise, I suppose, of the bear, crept gently forward, and seeing the wild beast running loose, and wandering over the whole house, he silently retraced his steps, and, as quickly as he could, gave notice to all of what he had seen; immediately upon winch, the whole house was filled with a numerous assemblage of the domestics. The darkness was illuminated with torches, lamps, wax tapers, tallow candles, and other appliances for giving light by night. And not one was there in the throng without arms of some description, but all were furnished with clubs, spears, and drawn swords, with which they guarded the approaches to the house. And then they hallooed on some of those hunting dogs, with long ears and shaggy hair, to attack the wild beast.

“Upon this, the tumult still increasing, I made my way stealthily out of the house, and concealing myself behind the gate, I saw Thrasyleon defending himself in a wonderful manner against the dogs. For, though he had now arrived at the very uttermost goal of life, still, forgetful neither of himself nor

of us, nor his former valour, he struggled, as it were, in the very jaws of Cerberus. In fact, acting with spirit up to the scenic character which he had voluntarily assumed, at one moment flying and at another resisting, with various gestures and contortions of his body, he at length escaped from the house. Still, though he had gained his liberty, so far as being in the public road, he was not able to ensure his safety by flight for all the dogs belonging to the next lane, and they were very savage and numerous, joined in whole troops with the hunting dogs, which had rushed out of the house, in full pursuit of him.

I was then witness of a shocking and frightful spectacle, — our friend Thrasyleon, surrounded and hemmed in by troops of raging dogs, and lacerated all over by their teeth.

“At last, unable to endure so shocking a spectacle, I mingled with the surrounding crowds of people, and this being the only way in which I could secretly give assistance to my brave comrade, I thus attempted to divert the promoters of the attack from their purpose, ‘Oh what an enormous shame,’ said I, ‘thus to destroy such a fine and remarkably valuable beast.’ The artifice failed, however, and all I could say had no influence in favour of the unfortunate young man. For a tall strong fellow came running out of the house, and instantly thrust a spear through the bear’s vitals; another followed his example; and then a great many took courage to assault him at close quarters, and vied with each other in piercing him with their swords. But as for Thrasyleon, that distinguished honor to our band, his heroic life, so worthy of immortality, being at length vanquished, though not his fortitude, he did not forfeit the oath he had plighted by any vociferation, shrieks, or cries. But, lacerated as he was by tooth and steel, he imitated to the last with all his might the growling and bellowing of a wild beast, and thus enduring his present calamity with magnanimous fortitude, he kept his glory intact, while he yielded up his life to fate. Still, so great was the terror and dismay with which he had struck the crowd, that until the dawn, ay, even when it was broad day, not one dared to lay a finger even on the beast, dead as it lay, until at last, a certain butcher, who was a little bolder than the rest, advancing slowly and timidly, cut open the belly of the beast, and stripped the bear’s hide off the mighty robber. Thus, then, was Thrasyleon also lost to us, but not lost to glory.

“And now, immediately collecting those packages which the trusty dead had taken care of for us, we made all haste to quit the limits of Plateæ, while ever and anon the reflection came across our minds, that it is no wonder if fidelity is not to be found among the living, since, abominating their perfidy, it has descended to the dead. In fine, here we are, all of us fatigued with the weight of our loads, as well as the rough roads along which we have travelled; we have lost three of our comrades, and brought home the booty you see.”

END OF THE FOURTH EPISODE.

After the robber had concluded his narrative, they poured out libations of pure wine from golden cups, to the memory of their deceased comrades; and then, having propitiated the god Mars by some songs, they went to sleep for a short time. Meanwhile, the old woman served out to us fresh barley in such unmeasured abundance, that my horse, in fact, amid such great plenty, and having it all to himself, might have fancied he was supping with the Salii. But as for me, though I had been in the habit of eating barley, well crushed, and long boiled in broth, having found out a corner in which the remains of the bread, belonging to the whole band, had been stored away, I strenuously exercised my jaws, which ached with long-continued fasting, and began to be covered with spiders webs.

When the night was far advanced, the robbers arose from sleep, struck their tents, and, being variously equipped, some of them being armed with swords, and others disguised as spectres, with hasty steps, they sallied forth from their abode. But as for me, not even impending sleep could hinder me from chewing on incessantly and eagerly. And though in former times, when I was Lucius, I could get up from table contented with one or two loaves, yet now, having to fill so capacious a belly, I had nearly eaten up a third basketful of bread, when broad daylight found me still intent upon this employment. At length, however, moved by the modesty of an ass, I quitted my food, but most reluctantly, and slaked my thirst at a rivulet close by.

Not long after this, the robbers returned, full of anxiety and alarm, bringing with them no booty whatever, not so much as a worthless garment. With all their swords, with all their hands, ay, and with all the force of their band, they brought but a solitary prisoner, a damsel of genteel figure, and, as her style of dress indicated, one of the first rank in those parts; a girl, by Hercules! far from an object of indifference even to me, ass as I was. As soon as they had brought her into the cave, lamenting and tearing her hair and her garments, they addressed her in words intended to alleviate her distress:

“You really are in perfect security, both as to your life and your honor; so have patience for a few days, if only out of regard for our profit, for it is the pinch of necessity that has compelled us to adopt this profession. Of course, your parents, avaricious as they are, will give without delay, out of their great hoards of wealth, a sum of money adequate to the ransom of their own offspring.”

The maiden's grief was far from alleviated by such rough comforting as this; and no wonder; on the contrary, she wept immoderately, with her face bent down upon her knees. So they called in the old woman, and ordered her to sit by the damsel, and amuse her as much as possible with soothing conversation; and then they betook themselves to their customary avocations. But not by any words which the little old woman employed could the maiden be made to cease her lamentations; on the contrary, she cried louder than ever, and shook her sides with such unintermitting sobs, that she drew tears from me also.

“Is it possible, that I can cease to weep, or bear to live at all? miserable wretch that I am! torn from such a home, from such friends, from such kind servants, such revered parents; become the prey of nefarious rapine, a captive and a slave, servilely shut up in this rocky prison, and deprived of all those comforts amid which I was born and nurtured; not safe a moment from the butcher’s knife; in the power of such a number of outrageous robbers, such a horrible crew of gladiators!” Thus she continued to lament, until, worn out with grief of mind, the spasmodic tension of her throat, and fatigue of body, at last she closed her languid eyes in sleep.

Scarcely, however, had she dozed off, when, suddenly starting up again, as if bereft of her senses, she began to afflict herself much more violently than before, and with cruel hands to beat her bosom and her beautiful face. And although the old woman most urgently enquired the cause of this fresh burst of grief, she only replied with a deep groan:

“Now, alas I beyond a doubt, I am utterly undone, now I renounce all hope of safety. A halter, a sword, or a precipice, that is what I must come to.”

On hearing this, the old woman grew a little angry, and bade her, with a severe expression of countenance, say why the plague she was crying so; or why, after having been fast asleep, she thus suddenly renewed her ungovernable lamentations. “It is your design, I suppose,” said she, “to defraud my young men of the pretty sum of money which they will get for your ransom. However, if you persist any farther, without caring at all for those tears, of which robbers are in the habit of making little account, I will pretty soon have you burnt alive.”

Terrified by this threat, the maiden kissed her hand, and said, “Spare me, my good mother, and, for the sake of humanity, bear a little with my most sad misfortune. Nor, indeed, do I imagine that compassion is entirely extinguished in you, so full of years, so venerable with your gray hairs. In fine then, listen to the story of my misfortune.

“A handsome youth, of the first rank among his fellow-citizens, whom the whole city elected to serve its public offices, and who besides was my first cousin, only three years older than myself, had been reared along with me from infancy, and was my inseparable companion, dwelling with me in the same house, indeed, sharing the same chamber and couch, and affianced to me by mutual ties and the bonds of holy love. We had long been engaged to each other in marriage, we had even been registered on the tablets, as wedded by the consent of our parents; and the youth was engaged in sacrificing victims in the temples and sacred edifices, accompanied by a numerous throng of relatives and neighbours. The whole house was covered with laurel, lighted up with torches, and re-echoed with hymeneal song. My unhappy mother, supporting me on her bosom, had dressed me becomingly in nuptial apparel, and frequently loading me with honeyed kisses, was now, with anxious hopes, looking forward to a fixture line of descendants; — when, on a sudden, a band of robbers armed like gladiators, rushed in with swords drawn and glittering,

in fierce battle array. They made no attempt to slay or plunder, but made straight for our chamber in a compact column; and without any struggle, or indeed, any resistance whatever on the part of our servants, they tore me away, wretched creature, half dead with fear, from the bosom of my trembling mother. Thus were our nuptials dissolved, like those of the daughter of Athrax, or of Protesilaus.

“And now again is my misery renewed, nay rather, increased, by a most horrible dream. For I seemed to myself to be violently dragged away from my home, from my chamber, from my very bed, and to be hurried through desert wildernesses, where I called aloud on the name of my most unfortunate husband; and he, methought, as soon as he was deprived of my embraces, still perfumed with essenced ointments, and adorned with wreaths of flowers, was following my track as I fled on other feet than my own. And while with loud cries he bewailed the loss of his lovely wife, and implored the assistance of the people, one of the robbers, moved with anger at his persevering pursuit, snatched up a great stone, and slew the unfortunate youth, my husband. It was this horrible sight that aroused me in terror from my dreadful dream.”

Sighing in response to her tears, the old woman thus addressed her: “Be of good cheer, my young mistress, and do not terrify yourself at the idle fancies of dreams. For not to mention that dreams dreamt in the daytime are said to be false, even nightly visions sometimes forebode events quite contrary to what really comes to pass. In fact, to dream of weeping, of being beaten, and occasionally, of having our throats cut, announce a lucky and prosperous event; while, on the other hand, to laugh, to be stuffing the stomach with sweetmeats, or to dream of amorous enjoyments, predicts that a person is about to be afflicted with sorrow of mind, disease of body, and other evils. However, I will proceed to divert you, by some pretty stories, and old women’s tales.”

Accordingly, she thus began:

FIFTH EPISODE. THE OLD WOMAN'S STORY. — CUPID AND PSYCHE.

“IN a certain city there lived a king and queen, who had three daughters of remarkable beauty. The charms of the two elder — and they were very great — were still thought not to exceed all possible measure of praise; but as for the youngest sister, human speech was too poor to express, much less, adequately to extol, her exquisite and surpassing loveliness. In fact, multitudes of the citizens, and of strangers, whom the fame of this extraordinary spectacle gathered to the spot, were struck dumb with astonishment at her unapproachable beauty, and moving their right hand to their lips, with the forefinger joining the elevated thumb, paid her religious adoration, just as though she were the goddess Venus herself.

“And now the tidings spread through the neighbouring cities and adjacent countries that the goddess whom the azure depths of the ocean had brought forth, and the spray of the foamy billows had nurtured, dwelt in the midst of mortals, and suffered them indiscriminately to behold her divine form; or at least, that once again, impregnated by a new emanation from the starry heavens, not the sea, but the earth, had brought forth another Venus, gifted with the flower of virginity. Thus did her fame travel rapidly every day; thus did the news soon traverse the neighbouring islands, a great part of the continent, and multitudes of provinces. Many were the mortals who, by long journeys over land, and over the deep sea, flocked from all quarters to behold this glorious specimen of the age. No one set sail for Paphos, no one for Cnidus, nor even for Cythera, to have sight of the goddess Venus. Her sacred rites were abandoned, her temples suffered to decay, her cushions trampled under foot, her ceremonies neglected, her statues left without chaplets, and her desolate altars defiled with cold ashes. A young girl was supplicated in her stead, and the divinity of the mighty goddess was worshipped under human features; and the maiden was propitiated in her morning walks with victims and banquets offered her in the name of the absent Venus. And ever, as she passed along the streets, the people crowded round, and adoringly presented her with garlands, and scattered flowers on her path.

“This extraordinary transfer of celestial honors to a mortal maiden, greatly incensed the real Venus; and, unable to suppress her indignation, and shaking her head, in towering wrath, she thus soliloquized: ‘Behold how the primal parent of all things, behold how the first source of the elements, behold how I, the genial Venus of the whole world, am treated! The honor belonging to my majesty shared by a mortal girl! My name, that is registered in heaven, profaned by the dross of earth! I must be content, forsooth, with the uncertain homage of a vicarious worship, and with my share in expiations offered to me in common with another! And a mortal girl shall go about in my likeness! It is all for nought that the shepherd Paris, whose justice and good faith the mighty

Jupiter approved, preferred me to such mighty Goddesses, on account of my unparalleled beauty. But this creature, whosoever she be, shall not so joyously usurp my honors; for I will soon cause her to repent of her contraband good looks.'

"Thus saying, the goddess forthwith summons her son; that winged and very malapert boy, who, with his evil manners, sets at nought all ordinary institutions, and, armed with flames and with arrows, runs by night from one man's house to another, and blighting matrimonial happiness on all sides, commits such mighty mischiefs with impunity, and does nothing whatever that is good.

"Mischievous as he was by inborn licentiousness, she incites him to still more evil, by her words: she brings him to that city I mentioned, and points out Psyche to him (for that was the game of the maiden), and after telling him the whole story about that mortal's rivalry of her own beauty, groaning with rage and indignation, she said, "'I conjure you by the ties of maternal love, by the sweet wounds inflicted by your arrow, by the warmth, delightful as honey, of that torch, to afford your parent her revenge, ay, and a full one too, and as you respect myself, severely punish this rebellious beauty: and this one thing, above all, use all your endeavours to effect; let this maiden be seized with the most burning love for the lowest of mankind, one whom fortune has stripped of rank, patrimony, and even of personal safety; one so degraded, that he cannot find his equal in wretchedness throughout the whole world.'

"Having thus said, and long and tenderly kissed her son, she sought the neighbouring margin of the shore on which the waves ebb and flow, and, with rosy feet, brushing along the topmost spray of the dancing waters, behold! she took her seat on the watery surface of the main; where the powers of the deep, the instant that she conceived the wish, appeared at once, as though she had previously commanded their attendance. The daughters of Nereus were present, singing in tuneful harmony; Portunus, too, rough with his azure-coloured beard, and Salaria, weighed down with her lapful of fish, with little Palæmon, their charioteer, upon a dolphin, and then troops of Tritons, furrowing the main in all directions. One softly sounded his melodious shell, another, with a silken canopy protected her from the unpleasant heat of the sun, a third held a mirror before the eyes of his mistress, while others, again, swam yoked to her car. Such was the train that attended Venus, as she proceeded to the palace of Oceanus.

"In the meantime, Psyche, with all her exquisite beauty, derived no advantage whatever from her good looks; she was gazed on by all, praised by all, and yet no one, king, noble, or plebeian even, came to woo her for his bride. They admired, no doubt, her divine beauty, but then they all admired it as they would a statue exquisitely wrought. Long before this, her two elder sisters, whose more moderate charms had not been bruited abroad among the nations, had been wooed by kings, and happily wedded to them; but Psyche, forlorn virgin, sat at home, bewailing her lonely condition, faint in body and

sick at heart; and hated her own beauty, though it delighted all the rest of the world.

“The wretched father of this most unfortunate daughter, suspecting the enmity of the gods, and dreading their wrath, consulted the very ancient oracle of the Milesian God, and sought of that mighty divinity, with prayers and victims, a husband for the maiden whom no one cared to have. But Apollo, though a Grecian and an Ionian, by right of the founder of Miletus, delivered an oracle in Latin verse to the following effect:

‘Montis in excelsi scopulo desiste puellam
Ornatam mundo funerei thalami:
Nec speres generum mortali stirpe creatum,
Sed sævum atque ferum, vipereumque malum;
Qui, pinnis volitans super æthera, cuncta fatigat,
Flammaque et ferro singula debilitât;
Quem tremit ipse Jovis; quo numina terrificantur;
Flumina quem horrescunt, et Stygiæ tenebræ.’

“On some high mountain’s craggy summit place
The virgin, deck’d for deadly nuptial rites;
Nor hope a son-in-law of mortal race,
But a dire mischief, viperous and fierce;
Who flies through æther, and with fire and sword
Tires and debilitates whate’er exists,
Terrific to the powers that reign on high.
E’en mighty Jove the wing’d destroyer dreads,
And streams and Stygian shades abhor the pest.”

“The king, who had led a happy life till then, on hearing the announcement of the sacred oracle, returned home sad and slow, and disclosed to his wife the behests of inauspicious fate. Many days together were passed in grief and tears, and lamentation. But time pressed, and the dire oracle had now to be fulfilled. The procession was formed for the deadly nuptials of the ill-fated maiden; the lighted torch burns ashy, black, and sooty; the strains of Conjugal Juno’s pipes are changed for the plaintive Lydian melody; the joyful hymeneal song sinks into a dismal wailing, and the bride wipes away her tears with the nuptial veil itself. The whole city groaned in sympathy with the sad destiny of the afflicted family, and a public mourning was immediately proclaimed.

“The necessity, however, of complying with the celestial mandates, importunately called the wretched Psyche to her doom. The solemn preliminaries, therefore, of this direful marriage being completed in extreme sorrow, the funeral procession of the living dead moves on, accompanied by all the people; and the weeping Psyche walks not to her nuptials, but to her

obsequies. And while her woe-begone parents, overwhelmed with horror, strove to delay the execution of the abominable deed, the daughter herself thus exhorted them to compliance:

“Why torment your unfortunate old age with continual weeping? Why waste your breath, which is more dear to me than to you, with repeated lamentations? Why deform your features, to me so venerable, with unavailing tears? Why lacerate my eyes in afflicting your own? Why tear your hoary locks? Why beat your bosoms and those hallowed breasts? Are these to be the glorious results to you of my surpassing beauty? Too late do you perceive that you have been smitten by the deadly shaft of envy. Alas! then should you have wept and lamented, then bewailed me as lost, when tribes and nations celebrated me with divine honors, and when, with one consent, they styled me a new-born Venus. Now do I feel and see that through that name of Venus alone I perish. Lead me away, then, and expose me on the rock to which the oracle has devoted me; I am in haste to encounter these auspicious nuptials; I am in haste to see this noble bridegroom of mine. Why should I delay? Why avoid his approach, who has been born for the destruction of the whole world?”

“The maiden, after these words, said no more, but with unfaltering steps, took her place in the multitudinous procession. They advanced to the destined rock on a lofty mountain, and left the maiden alone on the summit; the nuptial torches, with which they had lighted their way, were now extinguished in their tears, and thrown aside, the ceremony was at an end, and with drooping heads they took their homeward way. As for her wretched parents, sinking under the weight of a calamity so great, they shut themselves up in their darkened palace, and abandoned themselves to perpetual night. Meanwhile, as Psyche lay trembling and weeping in dismay on the summit of the rock, the mild breeze of the gently-blowing Zephyr played round her garments, fluttering and gradually expanding them till they lifted her up, and the god, wafting her with his tranquil breath adown the lofty mountain side, laid her softly on the flowery turf in the lap of the valley.”

BOOK THE FIFTH.

CONTINUATION OF THE FIFTH EPISODE. CUPID AND PSYCHE.

“PSYCHE, therefore, delightfully reclining in this pleasant and grassy spot, upon a bed of dewy herbage, felt her extreme agitation of mind allayed, and sank into a sweet sleep, from which she awoke refreshed in body, and with a mind more composed. She then espied a grove, thick planted with vast and lofty trees; she likewise saw a fountain in the middle of the grove, with water limpid as crystal. Near the fall of the fountain there was a kingly palace, not raised by human hands, but by divine skill. You might know, from the very entrance of the palace, that you were looking upon the splendid and delightful abode of some God. For the lofty ceilings, curiously arched with cedar and ivory, were supported by golden columns. The walls were encrusted all over with silver carving, with wild beasts and domestic animals of all kinds, presenting themselves to the view of those who entered the palace. A wonderful man was he, a demigod, nay, surely, a god, who with such exquisite subtlety of art, moulded such vast quantities of silver into various ferine forms.

“The very pavement itself consisted of precious stones cut out and arranged so as to form pictures of divers kinds. Blessed, thrice blessed, those who can tread gems and bracelets under foot! The other parts, as well, of this palace of vast extent, were precious beyond all computation; and the walls being everywhere strengthened with bars of gold, shone with their own lustre, so that even were the sun to withhold his light, the palace could make for itself a day of its own; so effulgent were the chambers, the porticos, and the doors. The furniture, too, was on a scale commensurate with the majesty of this abode; so that it might well be looked upon as a palace built by mighty Jove, where he might dwell among mankind.

“Invited by the delightful appearance of the place, Psyche approached it, and, gradually taking courage, stepped over the threshold. The beauty of what she beheld lured her on, and everything filled her with admiration. In another part of the palace, she beheld magnificent repositories, stored with immense riches; nothing, in fact, is there which was not there to be found. But besides the admiration which such enormous wealth excited, this was particularly surprising, that this treasury of the universal world was protected by no chain, no bar, no guard.

“Here, while Psyche’s gaze was ravished with delight, a bodiless voice thus addressed her; ‘Why, lady,’ it said, ‘are you astonished at such vast riches? All are yours. Betake yourself, therefore, to your chamber, and refresh your wearied limbs on your couch, and, when you think proper, repair to the bath; for we, whose voices you now hear, are your handmaidens, and will carefully attend to all your commands, and, when we have dressed you, a royal banquet will be placed before you without delay.’

“Psyche was sensible of the goodness of divine providence, and, obedient to the admonitions of the unembodied voices, relieved her fatigue, first with sleep, and afterwards with the bath. After this, perceiving, close at hand, a semicircular dais with a raised seat, and what seemed to be the apparatus for a banquet, intended for her refreshment, she readily took her place; whereupon nectareous wines, and numerous dishes containing various kinds of dainties, were immediately served up, impelled, as it seemed, by some spiritual impulse, for there were no visible attendants. *Not* one human being could she see, she only heard words that were uttered, and had voices alone for her servants. After an exquisite banquet was served up, some one entered, and sang unseen, while another struck the lyre, which was no more visible than himself. Then, a swell of voices, as of a multitude singing in full chorus, was wafted to her ears, though not one of the vocalists could she descry.

“After these delights had ceased, the evening now persuading to repose, Psyche retired to bed: and when the night was far advanced, a certain gentle, murmuring sound fell upon her ears. Then alarmed for her honor, in consequence of the profound solitude of the place, she trembled and was filled with terror, and dreaded that of which she was ignorant more than any misfortune. And now her unknown bridegroom ascended the couch, made Psyche his wife, and hastily left her before break of day. Immediately the attendant voices of the bedchamber came to aid the wounded modesty of the new-made bride. This course was continued for a length of time; and, as by nature it has been so ordained, the novelty, by its constant repetition, afforded her delight, and the sound of the voices was the solace of her solitude.

“In the meantime, her parents were wasting their old age in sorrow and lamentation; and the report of her fate, becoming more widely extended, her elder sisters had learnt all the particulars; whereupon leaving their homes in deep grief, they hastened to visit and comfort their parents. On that night, did Psyche’s husband thus address her — for she could discern his presence with her ears and hands, though not with her eyes:

“Most charming Psyche, dear wife, cruel fortune now threatens you with a deadly peril, which needs, I think, to be guarded against with the most vigilant attention. For ere long, your sisters, who are alarmed at the report of your death, in their endeavours to discover traces of you, will arrive at yonder rock. If, then, you should chance to hear their lamentations, make them no reply, no, nor even so much as turn your eyes towards them. By doing otherwise, you will cause most grievous sorrow to me, and utter destruction to yourself.’

“Psyche assented, and promised that she would act agreeably to her husband’s desire. But when he and the night had departed together, the poor thing consumed the whole day in tears and lamentations, exclaiming over and over again, that she was now utterly lost, since, besides being thus confined in a splendid prison, deprived of human conversation, she was not even allowed to relieve the minds of her sisters, who were sorrowing for her, nor, indeed, so much as to see them. Without having refreshed herself, therefore, with the

bath or with food, or, in fact with any solace whatever, but weeping plenteously, she retired to rest. Shortly afterwards, her husband, coming to her bed earlier than usual, embraced her as she wept, and thus expostulated with her:

“Is this, my Psyche, what you promised me? What am I, your husband, henceforth to expect of you? What can I now hope for, when neither by day nor by night, not even in the midst of our conjugal endearments, you cease to be distracted with grief? Very well, then, act now just as you please, and comply with the baneful dictates of your inclination. However, when you begin too late to repent, you will recall to mind my serious admonitions.’

“Upon this, she had recourse to prayers; and threatening that she would put an end to herself if her request were denied, she extorted from her husband a consent that she might see her sisters, to soothe their grief, and enjoy their conversation. This he yielded to the entreaties of his new-made wife, and he gave her permission, besides, to present her sisters with as much gold and as many jewels as she pleased; but he warned her repeatedly and so often as to terrify her, never, on any occasion, to be persuaded by the pernicious advice of her sisters, to make any enquiries concerning the form of her husband; lest by a sacrilegious curiosity, she might cast herself down from such an exalted position of good fortune, and never again feel his embraces.

“She thanked her husband for his indulgence; and now, having quite recovered her spirits, ‘Nay, said she, I would suffer death a hundred times rather than be deprived of your most delightful company, for I love you, yes, I doat upon you to desperation, whoever you are, ay, even as I love my own soul, nor would I give you in exchange for Cupid himself. But this also I beseech you to grant to my prayers; bid Zephyr, this servant of yours, convey my sisters to me, in the same manner in which he brought me hither.’ Then, pressing his lips with persuasive kisses, murmuring endearing words, and enfolding him with her clinging limbs, she called him coaxingly, ‘My sweet, my husband, dear soul of thy Psyche.’ Her husband, overcome by the power of love, yielded reluctantly, and promised all she desired. After this, upon the approach of morning, he again vanished from the arms of his wife.

“Meanwhile, the sisters, having inquired the way to the rock on which Psyche was abandoned, hastened thither; and there they wept and beat their breasts till the rocks and crags resounded with their lamentations. They called to their unfortunate sister, by her own name, until the shrill sound of their shrieks descending the declivities of the mountain, reached the ears of Psyche, who ran out of her palace in delirious trepidation, and exclaimed:

“‘Why do you needlessly afflict yourselves with doleful lamentations? Here am I, whom you mourn; cease those dismal accents, and now at last dry up those tears that have so long bedewed your cheeks, since you may now embrace her whom you have been lamenting.’

“Then, summoning Zephyr, she acquaints him with her husband’s commands, in obedience to which, instantly wafting them on his gentlest

breeze, he safely conveyed them to Psyche. How do they enjoy mutual embraces, and hurried kisses; and their tears, that had ceased to flow, return, after a time, summoned forth by joy. How come, said *Psyche*, 'enter my dwelling in gladness, and cheer up your afflicted spirits with your Psyche.' Having thus said, she showed them the vast treasures of her golden palace, made their ears acquainted with the numerous retinue of voices that were obedient to her commands, and sumptuously refreshed them in a most beautiful bath, and with the delicacies of a divine banquet; until, satiated with this copious abundance of celestial riches, they began to nourish envy in the lowest depths of their breasts. One of them, especially, very minute and curious, persisted in making enquiries about the master of this celestial wealth, what kind of person, and what sort of husband he made.

"Psyche, however, would by no means violate her husband's injunctions, or disclose the secrets of her breast; but, devising a tale for the occasion, told them that he was a young man, and very good looking, with cheeks as yet only shaded with soft down, and that he was, for the most part, engaged in rural occupations, and hunting on the mountains. And lest, by any slip in the course of the protracted conversation, her secret counsels might be betrayed, having loaded them with ornaments of gold and jewelled necklaces, she called Zephyr, and ordered him at once to convey them back again.

"This being immediately executed, these excellent sisters, as they were returning home, now burning more and more with the rancour of envy, conversed much with each other; at last one of them thus began: "Do but see how blind, cruel, and unjust, Fortune has proved! Were you, my sister, delighted to find that we, born of the same parents, had *met* with such a different lot? We, indeed, who are the elder, are delivered over as bondmaids to foreign husbands, and live in banishment from our home, our native land, and our parents; and this, the youngest of us all, the last production of our mother's exhausted powers of parturition, is raised to the enjoyment of such boundless wealth, and has a god for her husband, she who does not even know how to enjoy, in a proper manner, such an abundance of blessings? You saw, sister, what a vast number of necklaces there were in the house, and of what enormous value, what splendid dresses, what brilliant gems, and what heaps of gold she treads upon in every direction. If, besides all this, she possesses a husband so handsomer as she asserts him to be, there lives not in the whole world a happier woman than she. Perhaps, however, upon continued acquaintance, and when his affection is strengthened, her husband, who is a god, will make her a goddess as well. By Hercules! it is so already; she comported and demeaned herself just like one: the woman must needs assume a lofty bearing, and give herself the airs of a goddess, who has voices for her attendants, and commands the very winds themselves. But I, wretched creature, am tied to a husband who, in the first place, is older than my father; and who, in the next place, is balder than a pumpkin, and more dwarfish than any boy, and who fastens up every part of his house with bolts and chains.'

“But I,” replied the other sister, “have got to put up with a husband who is tormented and crippled with gout; and who, on this account, seldom honours me with his embraces, while I have to be everlastingly rubbing his distorted and chalky fingers with filthy fomentations, nasty rags, and stinking poultices; scalding these delicate hands, and acting the part not of a wife, but of a female doctor. You, sister, seem to bear all this with a patient, or rather a servile spirit, for I shall speak out fully what I think; but, for my part, I can no longer endure that such a fortunate destiny should have so undeservedly fallen to her lot. And then, recollect in what a haughty and arrogant manner she behaved towards us, and how, by her boasting and immoderate ostentation, she betrayed a heart swelling with pride, and how reluctantly she threw us a trifling portion of her immense riches; and immediately after, being weary of our company, ordered us to be turned out, and to be puffed and whisked away. But may I be no woman, nor indeed may I breathe, if I do not hurl her down headlong from such mighty wealth. And if this contumely offered to us stings you, too, as it ought, let us both join in forming some effective plan. In the first place, then, let us not show these things that we have got, either to our parents or to any one else; in fact, we are to know nothing at all about her safety. It is quite enough that we ourselves have seen what it vexes us to have seen, without having to spread the report of her good fortune among our parents and all the people; for, in fact, those persons are not wealthy whose riches no one is acquainted with. She shall know that in us she has got no handmaids, but elder sisters. For the present, then, let us away to our husbands, and revisit our poor and plain dwellings, that after long and earnest consideration, we may return the better prepared to humble her pride.’

“This wicked project was voted good by the two wicked sisters. Concealing those choice and sumptuous presents which they had received from Psyche, tearing their hair, and beating their faces, which well deserved such treatment, they redoubled their pretended grief. In this manner, too, hastily leaving their parents, after having set their sorrows bleeding afresh, they returned to their homes, swelling with malicious rage, and plotting wicked schemes, nay, actual parricide against their innocent sister.

“In the mean time, Psyche’s unknown husband once more admonished her thus in their nocturnal conversation: Are you aware what a mighty peril Fortune is preparing to launch against you from a distance, one too, which, unless you take strenuous precautions against it, will ere long confront you, hand to hand? Those perfidious she-wolves are planning base stratagems against you with all their might, to the end that they may prevail upon you to view my features, which, as I have often told you, if you once see, you will see no more. If, then, these most abominable vampires come again, armed with their baneful intentions, and that they will come I know full well, do not hold any converse whatever with them; but if, through your natural frankness and tenderness of disposition, you are not able to do this, at all events, be careful not to listen to or answer any inquiries about your husband. For before

long we shall have an increase to our family, and infantine as you are, you are pregnant with another infant, which, if you preserve my secret in silence, will be born divine, but if you profane it, will be mortal.'

"Radiant with joy at this news, Psyche exulted in the glory of this future pledge of love, and in the dignity of a mother's name. Anxiously did she reckon the increasing tale of the days and the elapsing months, and wondered in simple ignorance at the structure of this unknown burden, and how her wealthy womb could have gathered such an increase from a tiny point.

"But now those pests and most dire Furies, breathing viperous virulence, were hastening towards her with the speed of ruthless hate. Then again her husband warned his Psyche to this effect during his brief visit:— 'The day of trial, and this most utter calamity, are now at hand. Your own malicious sex, and your own blood, in arms against you, have struck their camp, drawn up their forces in battle array, and sounded the charge. Now are your wicked sisters aiming with the drawn sword at your throat. Alas! darling Psyche, by what mighty dangers are we now surrounded! Take pity on yourself and on me; and by an inviolable silence, rescue your home, your husband, yourself, and that little one of ours, from this impending destruction. Shun those wicked women, whom, after the deadly hatred which they have conceived against you, and having trampled under foot the ties of blood, it were not right to call sisters; neither see, nor listen to them, when, like Sirens, hanging over the crag, they shall make the rocks resound with their ill-omened voices.

"Psyche, in accents interrupted by sobs and tears, thus replied: Already, methinks, you have experienced convincing proofs of my fidelity and power of keeping a secret; and the constancy of my mind shall be no less approved of by you in the present instance. Only order Zephyr once again to discharge his duties, and at least grant me a sight of my sisters, by way of compensation for your own hallowed form. By those aromatic locks, curling on every side! by those cheeks, tender, smooth, and so like my own! by your breast that glows with I know not what a warmth! and by my hopes that in this babe at least I may recognise your features, I beseech you to comply with the affectionate prayers of your anxious suppliant; indulge me with the gratification of embracing my sisters, and refresh with joyousness the soul of Psyche, who is so devoted and so dear to you. Then no longer I shall be anxious to view your features. Henceforth, not even the shades of night will have any effect on me. I clasp you in my arms, and you are my light.

"Enchanted by these words, and by her honeyed embraces, her husband brushed away her tears with his locks, and assuring her that he would do as she wished, instantly anticipated the light of the dawning day by flight. But the pair of sisters who had engaged in this conspiracy, not having so much as visited their parents, direct their course with precipitate haste straight from the ships towards the rock, and not waiting for the presence of the buoyant breeze, leap into the abyss with ungovernable rashness. Zephyr, however, not forgetful of the royal commands, received them, though reluctantly, in the

bosom of the breathing breeze, and laid them on the ground.

“With rapid steps and without a moment’s delay, they entered the palace, and deceitfully screening themselves under the name of sister, embraced their prey; then, covering a whole store-house of deeply hidden treachery beneath a joyous countenance, they thus addressed her in flattering terms: ‘Psyche, you are not quite so slender as you used to be. Why, you will be a mother before long. Can you fancy what delight you have in store for us in that reticule of yours?’

With what exceeding joy you will gladden our whole house!

O how delighted we shall be to nurse this golden baby, for if it only equals the beauty of its parents, it will be born a perfect Cupid.’

“Thus, by a false appearance of affection, they gradually stole upon the heart of their sister, while she, after making them sit awhile to recover from the fatigue of their journey and refresh themselves with warm baths, regaled them in a marvellously splendid manner with innumerable exquisite dainties. She bade the harp discourse, and its chords were struck; flutes to play, and they were heard; vocalists to sing in concert, and they sang; and though invisible, they ravished the souls of the hearers with the most delicious music.

“But the malice of those wicked women was not softened or lulled to rest even by the dulcet sweetness of the music; but, shaping their conversation so as to lead Psyche into the intended snare, they began insidiously to inquire what sort of a person her husband was, and from what family he was descended. She, in her extreme simplicity, having forgotten her former account, invented a new story about her husband, and said he was a native of the adjoining province; that he was a merchant, with abundance of money, a man of middle age, with a few grey hairs sprinkled here and there on his head. Then, abruptly terminating the conversation, she again committed them to their windy vehicle, after having loaded them with costly presents.

“While they were returning homewards, soaring aloft on the tranquil breath of Zephyrus, they thus interchanged their thoughts with each other: ‘What are we to say, sister, of the monstrous lies of that silly creature? At one time her husband is a young man, with the down just beginning to show itself on his chin; at another he is of middle age, and his hair begins to be silvered with grey. Who can this be, whom a short space of time thus suddenly changes into an old man? You may depend upon it, sister, that this most abominable woman has either invented this lie to deceive us, or else that she does not herself know what is the appearance of her husband. But whichever of these is the case, she must as soon as possible be deprived of these riches. And yet, if she really is ignorant of the appearance of her husband, she must no doubt have married a god, and then through this pregnancy of hers, she will be presenting us with a god. At all events, if she does happen, which heaven forbid! to become the mother of a divine infant, I shall instantly hang myself. Let us therefore in the meantime return to our parents, and let us devise some scheme, as nearly as possible in accordance with the import of our present

conversation.

“The sisters, thus inflamed with passion, called on their parents in a careless and disdainful manner, and after being kept awake all night by the turbulence of their spirits, made all haste at morning to the rock, whence, by the usual assistance of the breeze, they descended swiftly to Psyche, and with tears squeezed out, by rubbing their eyelids, thus craftily addressed her: Happy indeed are you, and fortunate in your very ignorance of a misfortune of such magnitude. There you sit, without a thought upon your danger; while we, who watch over your interests with the most vigilant care, are in anguish at your lost condition. For we have learned for a truth, nor can we, as being sharers in your sorrows and misfortunes, conceal it from you, that it is an enormous serpent, gliding along in many folds and coils, with a neck swollen with deadly venom, and prodigious gaping jaws, that secretly sleeps with you by night. Do for a moment recall to mind the Pythian oracle, which declared that you were destined to become the wife of a fierce and truculent animal. Besides, many of the husbandmen, who are in the habit of hunting all round the country, and ever so many of the neighbours, have observed him returning home from his feeding-place in the evening, and swimming across the shoals of the neighbouring stream. All declare, too, that he will not long continue to pamper you with delicacies, but that as soon as ever your pregnancy shall have arrived at maturity, he will devour you, as being in that state a most exquisite morsel. Wherefore, it is now for you to consider whether you shall think fit to listen to us, who are so anxious for your precious safety, and avoiding death, live with us secure from danger, or be buried in the entrails of a most savage monster. But if you are fascinated by the vocal solitude of this country retreat, or the charms of clandestine embraces so filthy and perilous, and the endearments of a poisonous serpent, we have, at all events, done our duty towards you like affectionate sisters.’

“Poor simple, tender-hearted Psyche, was aghast with horror at this dreadful story; and, quite bereft of her senses, lost all remembrance of her husband’s admonitions and of her own promises, and hurled herself headlong into the very abyss of calamity. Trembling, therefore, with pale and livid cheeks, and with an almost lifeless voice, she faltered out these broken words:

“Dearest sisters, you have acted towards me as you ought, and with your usual affectionate care; and indeed it appears to me that those who gave you this information, have not invented a falsehood. For, in fact, I have never yet beheld my husband’s face, nor do I know at all whence he comes. I only hear him speak in an undertone by night, and have to bear with a husband of an unknown appearance, and one that has an utter aversion to the light of day: I consequently have full reason to be of your opinion, that he may be some monster or other. Besides, he is always terrifying me from attempting to behold him, and threatens some shocking misfortune as the consequence of indulging any curiosity to view his features. Now, therefore, if you are able to give any saving aid to your sister in this perilous emergency, defer it not for a

moment.'

"Finding the approaches thus laid open, and their sister's heart exposed all naked to their attacks, these wicked women thought the time was come to sally out from their covered approach, and attack the timorous thoughts of the simple girl with the drawn sword of deceit. Accordingly, one of them thus began: 'Since the ties of blood oblige us to have no fear of peril before our eyes when your safety is to be ensured, we will discover to you the only method which will lead to your preservation, and one which has been considered by us over and over again. On that side of the bed where you are accustomed to lie, secretly conceal a very sharp razor, one that you have whetted to a keen edge, by passing it over the palm of your hand; and hide likewise under some covering of the surrounding tapestry a lamp, well trimmed and full of oil, and shining with a bright light. Make these preparations with the utmost secrecy, and after the monster has glided into the bed as usual, when he is now stretched out at length, fast asleep, and breathing heavily, then slide out of bed, go softly along with bare feet and on tiptoe, free the lamp from its place of concealment in the dark, and borrow the aid of its light to execute your noble purpose; then at once, boldly raising your right hand, bring down the keen weapon with all your might, and cut off the head of the noxious serpent at the nape of the neck. Nor shall our assistance be wanting to you; for we will keep anxious watch, and be with you the very instant you shall have effected your own safety by his death; and then, immediately bringing you away with all these things, we will wed you, to your wish, with a human creature like yourself.

"Having with such pernicious language inflamed the mind of their sister, and wrought her to a perfect pitch of determination, they deserted her, fearing exceedingly even to be in the neighbourhood of such a catastrophe; and, being laid upon the rock by the wonted impulse of their winged bearer, they immediately hurried thence with impetuous haste, at once got on board their ships, and sailed away.

"But Psyche, now left alone, except so far as a person who is agitated by maddening Furies is not alone, fluctuated in sorrow like a stormy sea; and though her purpose was fixed, and her heart was resolute when she first began to make preparations for the impious work, her mind now wavers,' and is distracted with numerous apprehensions at her unhappy fate. She hurries, she procrastinates; now she is bold, now tremulous; now dubious, now agitated by rage; and what is the most singular thing of all, in the same being she hates the beast, — loves the husband. Nevertheless, as the evening drew to a close, she hurriedly prepared the instruments of her ruthless enterprise.

"The night came, and with it came her husband, and after their first dalliance was over, he fell into a deep sleep. Then Psyche, to whose weak body and spirit the cruel influence of fate imparted unusual strength, uncovered the lamp, and seized the knife with masculine courage. But the instant she advanced the lamp, and the mysteries of the couch stood revealed,

she beheld the very gentlest and sweetest of all wild creatures, even Cupid himself, the beautiful God of Love, there fast asleep; at sight of whom, the joyous flame of the lamp shone with redoubled vigour, and the sacrilegious razor repented the keenness of its edge.

“But as for Psyche, astounded at such a sight, losing the control of her senses, faint, deadly pale, and trembling all over, she fell on her knees, and made an attempt to hide the blade in her own bosom; and this no doubt she would have done, had not the blade, dreading the commission of such a crime, glided out of her rash hand. And now, faint and unnerved as she was, she feels herself refreshed at heart by gazing upon the beauty of those divine features. She looks upon the genial locks of his golden head, teeming with ambrosial perfume, the orbéd curls that strayed over his milk-white neck and roseate cheeks, and fell gracefully entangled, some before, some behind; causing the very light of the lamp itself to flicker by their radiant splendour. On the shoulders of the volatile god were dewy wings of brilliant whiteness; and though the pinions were at rest, yet the tender down that fringed the feathers wantoned to and fro in tremulous unceasing play. The rest of his body was smooth and beautiful, and such as Venus could not have repented of giving birth to.. At the foot of the bed lay his bow, his quiver, and his arrows, the auspicious weapons of the mighty God.

“While with insatiable wonder and curiosity Psyche is examining and admiring her husband’s weapons, she draws one of the arrows out of the quiver, and touches the point with the tip of her thumb to try its sharpness; but happening to press too hard, for her hand still trembled, she punctured the skin, so that some tiny drops of rosy blood oozed forth; and thus did Psyche, without blowing it, fall in love with LOVE. Then, burning more and more with desire for Cupid, gazing passionately on his face, and fondly kissing him again and again, her only fear was, lest he should wake too soon.

“But while she hung over him bewildered with delight be extreme at heart, the lamp, whether from treachery or baneful envy, or because it longed to touch, and to kiss, as it were, such a beautiful object, spirted a drop of scalding oil from the summit of its flame upon the right shoulder of the god. O rash, audacious lamp! vile minister to love! thus to burn the god of all fire; you whom some lover, doubtless, first invented, that he might prolong even through the night the bliss of beholding the object of his desire! The God, thus scorched, sprang from the bed, and seeing the disgraceful tokens of forfeited fidelity, without a word, was flying away from the eyes and arms of his most unhappy wife. But Psyche, the instant he arose, seized hold of his right leg with both hands, and hung on to him, a wretched appendage to his flight through the regions of the air, till at last her strength failed her, and she fell to the earth.

“Her divine lover, however, not deserting her as she lay on the ground, alighted upon a neighbouring cypress tree, and thus angrily addressed her from its lofty top: — O simple, simple Psyche, for you I have been unmindful

of the commands of my mother Venus; for when she bade me cause you to be infatuated with passion for some base and abject man, I chose rather to fly to you myself as a lover. That in this I acted inconsiderately, I know but too well. I, that redoubtable archer, have wounded myself with my own arrow, and have made you my wife, that I, forsooth, might be thought by you to be a serpent, and that you might cut off my head, which bears those very eyes which have so doated upon you. This was the danger that I told you again and again to be on your guard against, this was what I so benevolently forewarned you of. But as for those choice counsellors of yours, they shall speedily feel my vengeance for giving you such pernicious advice; but you I will punish only by my flight.' And so saying, he soared aloft, and flew away.

"Meanwhile Psyche lay prostrate on the ground, gazing on the flight of her husband as long as ever he remained in sight, and afflicting her mind with the most bitter lamentations. But when the reiterated movement of his wings had borne her husband through the immensity of space till she saw him no more, she threw herself headlong from the bank of the adjacent river into its stream. But the gentle river, honouring the God, who is in the habit of imparting his warmth to the waters themselves, and fearing his power, bore her on the surface of a harmless wave to the bank, and laid her safe on its flowery turf.

"It chanced that just then the rural god Pan was seated on the margin of the river, embracing the goddess Canna, and teaching her to sing all kinds of pleasant ditties. Close by, some she-goats gambolled as they browsed along the grassy bank. The goat-legged god, aware of Psyche's misfortune, kindly called the fainting, heart-stricken girl to him, and thus comforted her in soothing language: — Pretty damsel, though I am a countryman and a shepherd, still, through the benefit of a prolonged old age, I have acquired considerable experience; wherefore, if I rightly conjecture — a thing that wise men no doubt consider as good as the power of divination — if I rightly conjecture, from those tottering and repeatedly faltering steps, from the excessive paleness of your countenance, from your frequent sighs, and from the sad expression of your eyes, you are desperately in love. Listen, then, to me; attempt no more to put an end to yourself by leaping from a precipice, or by any kind of self-inflicted death; cease to grieve, lay aside your sorrow, and rather in your prayers worship Cupid, the greatest of the Gods, and as he is a delicate and spoilt stripling, use your best endeavours to please him by soothing attentions.'

"The shepherd God having thus said, Psyche made him no reply, but simply paying her homage to the propitious divinity, departed from the spot. After she had toiled some little way along the road, she came at last to an unknown byepath, and following it, she arrived at a certain city, of which the husband of one of her sisters was king. On learning this circumstance, Psyche requested that her arrival might be announced to her sister. Being immediately conducted to her, when they had mutually embraced, and the forms of salutation were over, on her sister inquiring the cause of her visit, she replied:

“Of course you remember the advice you gave me, when you persuaded me to destroy with a sharp razor the beast that lay with me under the assumed name of a husband, before he should swallow me, poor creature, in his voracious maw. I proceeded to do as we had arranged; but as soon as ever I discerned his features by the light of the lamp, I beheld a sight truly wonderful and divine, the very son himself of the goddess Venus, Cupid I say, sunk in tranquil repose. Just, however, as, struck with astonishment at the sight of such a boundless blessing, and in utter ecstasy through an over-abundance of pleasure, I was at a loss how sufficiently to enjoy my fortune, by a most shocking accident, the lamp spirted out some scalding oil upon his right shoulder. Instantly awakened by the pain, and seeing me armed with the weapon and the light, ‘For this shameful conduct,’ said he, ‘quit my bed this instant, I divorce you for ever. I will at once marry your sister,’ — mentioning you expressly by name, — and then he ordered Zephyr to waft me beyond the precincts of the palace.’

“Scarcely had Psyche ended her narrative, when the other, goaded by maddening lust and baneful envy, deceived her husband by a story which she had ready invented, as though she had heard something about the death of her parents, and immediately embarking, proceeded to the same rock. When she arrived there, though another wind was blowing, yet, elated with blind hope, she exclaimed, ‘Receive me, Cupid, a wife worthy of thee, and thou, Zephyr, acknowledge thy mistress. Then with a great bound, she threw herself headlong from the mountain; but neither alive nor dead was she able to reach the spot she sought. For her limbs were tom in pieces by the crags, and scattered here and there as she fell, her entrails were rent asunder, just as she deserved; and so, furnishing a banquet for birds and beasts of prey, she perished.

“Nor was the other sister’s punishment long delayed; for Psyche’s wandering steps led her to another city, in which that sister dwelt; and she also, deceived by the same tale, and impiously desirous of supplanting Psyche as a wife, hastened to the rock, and there met with her death in a similar manner.

“In the meantime, while Psyche wandered through various nations, anxiously searching for Cupid, he himself, with the wound from the lamp, lay in his mother’s chamber groaning. A snow-white sea-gull, the bird which skims along the waves of the sea, flapping them with its wings, dived down into the bosom of the ocean. There, approaching Venus, as she bathed and swam, he informed her that her son was confined to his bed by a severe burn, was in great pain, and his cure was doubtful: that all sorts of scandalous reports were flying about concerning the whole family of Venus; and it was in everybody’s mouth that mother and son had gone off, the one to a mountain, to carry on an intrigue with a girl; the other to amuse herself with swimming in the sea. In consequence of all this, Pleasure, Grace, and Elegance are no longer to be found, but everything is rude, rustic, and slovenly; nuptial ties,

social friendships, and love of children, exist no more; but unbounded disorder, and a bitter loathing of sordid alliances. Thus did this talkative and very meddling bird chatter in the ear of Venus, to lower her son in her estimation.

“Venus, exceedingly enraged, instantly exclaimed, ‘So then this hopeful son of mine has already got some mistress or other. Come, now, you who are the only one to serve me with true affection, what is the name of her who has thus decoyed the ingenuous and beardless boy? is she one of the tribe of Nymphs, or of the number of the Hours, or of the choir of the Muses, or belonging to my own train of Graces?’

“The talkative bird was only too ready to reply, ‘I am not quite sure, mistress. I think, though, if I remember right, he is said to have fallen desperately in love with a girl, whose name is Psyche.’

“‘What!’ exclaimed Venus, in a burst of indignation, ‘of all wenches in the world, is he in love with Psyche, the usurper of my beauty, and the rival of my fame? And by way of additional insult, he takes me for a go-between, through whose instrumentality he made acquaintance with the girl.’

“Thus exclaiming, she forthwith emerged from the sea, and hastened to her golden chamber, where finding her son lying ill, as she had been informed, she bawled out as loud as ever she could before she entered the door— ‘This is pretty conduct, indeed! and very becoming our dignified birth, and your sobriety of character. In the first place, to trample under foot the commands of your mother, your sovereign mistress, and refrain from tormenting my enemy with an ignoble love, and then at your age, a mere boy, to take her to your profligate and immature embraces, on purpose, I suppose, that I might endure the vexation of having my enemy for my daughter-in-law. But doubtless you suppose, you scamp, you seducer, you unloveable boy, that you are my only high-born son, and that I am too old to have another. I would have you know then, that I will have another son, a much better one than you; nay, what’s more, that you may be folly sensible of the disgrace, I will adopt one of the sons of my slaves, and to him will I give those wings and that torch, that bow and those arrows, and all that equipment which I bestowed on you, for purposes very different from these; for no part whatever of this apparatus was supplied at your father’s expense. But from your very childhood, you have been badly inclined, and have always had pugnacious hands. Many a time, too, have you most disrespectfully struck your elders: and even myself, your mother, myself, I say, you parricide, you are everyday exposing before the world. Many a time you have struck me, and you pay no more attention to me than if I were a widow; you do not even fear your step-father, that most brave and mighty warrior; quite the contrary, indeed, for you are evermore setting him after wenches, to my torment. But I will make you repent of these tricks of yours, and that you shall find this match a sour and bitter one.’

“‘But now, made a laughing-stock of, what shall I do? Whither betake myself? How shall I coerce this slippery little lizard? Shall I solicit the

assistance of my old foe Sobriety, whom I have so often affronted for sake of this spoiled boy? Must I have intercourse with that coarse, vulgar being? I shudder at the thought; and yet the comfort of revenge is not to be despised, come whence it may. I must have recourse then to her, and to her alone; that she may most soundly chastise this scamp. She shall rifle his quiver, blunt his arrows, unstring his bow, extinguish his torch, aye, and keep his body in order by the sharpest remedies. When I shall have shorn off those golden locks, which these hands have so often sorted, and have clipped off those pinions, which I have dyed in my bosom's nectareous fountain, then, and not till then, I shall believe that atonement has been made for the injury I have received.

"Having thus vented her wrath, she rushed impetuously out of doors, and was immediately accosted by Ceres and Juno, who, observing her angry countenance, asked her why she marred the beauty of her sparkling eyes by such a sullen frown. 'Most opportunely are you come,' she replied, 'to appease that violence which has taken possession of my raging bosom. Enquire for me, I beg, with the utmost care and diligence after that runaway vagabond, Psyche; for the infamous stories about my family, and the conduct of my son who does not deserve to be named, cannot be unknown to you.'

"The two Goddesses, knowing what had happened, thus endeavoured to mitigate the rage of Venus. What mighty offence, good mistress, has your son committed, that you should thwart his pleasures with such stubborn resolution, and be impatient to destroy her with whom he is in love? Is it a crime, if he has freely indulged his liking for a pretty girl? Are you ignorant of his sex, and his youth? Surely, you have forgotten how many years old he is, or is it because he carries his years so prettily, that you would for ever fancy him a boy? Is it possible, that you, who are his mother, and a woman of understanding, can persist in prying inquisitively into the gaities of your handsome son, finding fault with his indiscretions, taking him to task for his amours, and reproving in him your own arts and voluptuous suggestions? But what God or what man will bear with you, when you are everywhere scattering amorous desires among people, and at the same time would restrain the gallantries of your own house, and shut up the universal magazine of female frailties?"

"Thus did they, through fear of his darts, flatter, and graciously defend Cupid in his absence. But Venus, indignant that her injuries were thus treated with ridicule, turned her back upon them, and with hasty steps again betook herself to the ocean."

BOOK THE SIXTH.

CONCLUSION OF THE FIFTH EPISODE: CUPID AND PSYCHE — LUCIUS ACCOMPANIES THE ROBBERS TO A CAVE WHERE THEY HAVE DEPOSITED BOOTY, AND INCURS THEIR DISPLEASURE — HE ATTEMPTS TO ESCAPE — IS SEIZED BY THE OLD WOMAN; BUT, AIDED BY THE DAMSEL, GALLOPS OFF, WITH HIS ALLY ON HIS BACK — LUCIUS AND THE DAMSEL RETAKEN BY THE ROBBERS — DEATH OF THE OLD WOMAN — LUCIUS AND THE DAMSEL CONDEMNED TO A HORRIBLE LINGERING DEATH.

“IN the meantime Psyche wandered about, day and night, restlessly seeking her husband, and the more anxious to find him, because, though she had incurred his anger, she hoped to appease him, if not by the tender endearments of a wife, at least by entreaties as humble as a slave could urge. Perceiving a temple on the summit of a lofty mountain, How can I tell,’ said she, ‘but yonder may be the residence of my lord?’ and immediately she hastened thither, while, wayworn and exhausted as she was, hope and affection quickened her steps, and gave her vigour to climb the highest ridges of the mountain, and enter the temple. There she saw blades of wheat, some in sheaves, some twisted into chaplets, and ears of barley also. There were scythes likewise, and all the implements of harvest, but all lying scattered about in confusion, just as such things are usually thrown down, in the heat of summer, from the careless hands of the reapers.

“Psyche began carefully to sort all these things, and arrange them properly in their several places, deeming it her duty not to fail in respect for the temples and ceremonies of any deity, but to implore the benevolent sympathy of all the Gods. Bounteous Ceres found her thus diligently employed in her temple, and cried to her, from a distance:’ Ah, poor unfortunate Psyche! Venus, full of rage, is eagerly tracking your footsteps, craving to indict upon you the deadly penalties, and the whole force of her divine vengeance. And can you then busy yourself with my concerns, and think of anything else but your own safety?”

“Psyche, prostrating herself before the goddess, moistening her feet with abundant tears, and sweeping the ground with her locks, besought her protection with manifold prayers. I implore thee,’ said she, by thy fruit-bearing right hand, by the joyful ceremonies of harvest, by the mysterious rites of thy cists, by the winged car of the dragons thy servants, by the furrows of the Sicilian soil, by the chariot of the ravisher, by the earth that closed upon him, by the dark descent and unlighted nuptials of Proserpine, by the torch-illuminated return of thy recovered daughter, and by the other mysteries which Eleusis, the sanctuary of Attica, conceals in silence: succour, O succour the life of the wretched Psyche, thy suppliant! Suffer me, if for a few days only, to conceal myself in that heap of wheatsheaves, till the raging anger of the mighty Goddess be mitigated by the lapse of time; or at least until my bodily powers, weakened by long-continued labour, be renewed by an interval of

rest.'

"'I am touched by your tears and entreaties,' Ceres replied, 'and fain would render you assistance; but I cannot provoke the displeasure of my relative, to whom I am also united by ties of friendship of old date, and who besides is a very worthy lady. Begone, therefore, from this temple directly, and be very thankful that I do not seize and detain you as a prisoner.'

"Psyche, thus repulsed, contrary to her expectations, and afflicted with twofold grief, retraced the way she came, and presently espied in a gloomy grove of the valley below the mountain, a temple of exquisite structure. Unwilling to omit any chance of better fortune, though ever so remote, but resolving rather to implore the protection of the god, whoever he might be, she approached the sacred doors. There she beheld splendid offerings, and garments embroidered with golden letters, fastened to the branches of trees and to the door-posts of the temple; upon which was recorded the name of the goddess to whom they had been dedicated, and also the particulars of the favour received.

"Then Psyche fell upon her knees, and with her hands embracing the yet warm altar, having first wiped away her tears, she thus offered up a prayer: 'O sister and consort of mighty Jove! whether thou dost inhabit the ancient temples of Samos, which glories in thy birth, thy complaining infancy, and thy nurture; or whether thou dost frequent the happy mansions of lofty Carthage, which adores thee as a virgin, passing through the heavens in a car drawn by lions; or dost preside over the renowned walls of the Argives, near the banks of Inachus, where thou art celebrated as the spouse of the Thunderer, and the Queen of the Gods; thou whom all the East venerates under the name of Zygia, and all the West denominates Lucina! be thou, Juno Sospita, a protectress to me in these my overwhelming misfortunes, and deliver me, worn out with long sufferings, from the fear of my impending danger; for I know that thou art accustomed readily to succour pregnant women in time of peril.'

"While Psyche thus prayed, Juno appeared before her, in all the august majesty of her divinity, and said, How readily would I lend an ear to your entreaties; but propriety will not permit me to act contrary to the wishes of Venus, my daughter-in-law, whom I have always loved as my own child. Then, besides, the laws forbid me to receive into my protection any fugitive servant, without the consent of her mistress.'

"Dismayed by this second shipwreck of her fortunes, and being no longer able to make search for her volatile husband, Psyche gave up all hopes of safety, and thus communed with herself. 'What other relief for my sorrows can now be looked for or procured, since even goddesses cannot, though willing, afford me any assistance? In what direction shall I once more bend my wandering steps, entangled, as I am, in snares so inextricable? Concealed in what habitations, in what darkness even, can I escape the ever-vigilant eyes of the mighty Venus? Assume, then, a masculine courage, my soul, boldly

renounce vain hopes, voluntarily surrender yourself into the hands of your mistress, and try, though late, to soften her rage by submissive behaviour. Besides, who knows whether you may not perhaps find in his mother's house him whom you have been so long seeking in vain.' Thus prepared for this doubtful experiment of duty, or rather for certain destruction, she considered with herself how she was to preface her entreaties.

"Venus, meanwhile, declining to employ earthly means in pursuing her inquiries after Psyche, returned to heaven. She ordered the chariot to be got ready, which Vulcan had constructed with exquisite skill, and presented to her before the celebration of her marriage. The nuptial gift was of burnished gold, and was even the more precious through the diminution of its material by the file. Four white doves, out of the many that pecked about the chamber of their mistress, advanced with joyous flutterings, and bending their painted necks to the jewelled yoke, flew forward with the chariot that contained the goddess. Around it wantedon chattering sparrows, and other birds of sweet note, which announced the approach of Venus in melodious strains.

"And now the clouds dispersed, heaven unfolded itself before its daughter, and the lofty aether received the goddess with joy; nor did the tuneful retinue of Venus dread the attack of eagles, or rapacious hawks. She went straightway to the royal citadel of Jove, and with a haughty air demanded, as especially necessary, the services of the crier god; nor did the azure brow of Jupiter refuse its assent. Exulting Venus, accompanied by Mercury, immediately descended from heaven, and thus anxiously addressed him: 'My Arcadian brother, you well know that your sister, Venus, never did anything without the presence of Mercury, nor are you ignorant how long I have been unable to find my absconded female slave. Nothing remains, therefore, to be done, but for you to proclaim her in public, and announce a reward to him who shall find her. Take care, therefore, that my commands are speedily executed, and clearly describe the marks by which she may be recognized; that no one may excuse himself on the plea of ignorance, if he incurs the crime of unlawfully concealing her.'

"So saying, she gave him a little book, in which were written Psyche's name, and sundry particulars. This done, she immediately returned home. Nor did Mercury neglect her commands; for going about among all nations, he thus performed his duties as crier: If any one can seize in her flight, and bring back, a fugitive daughter of a king, a handmaid of Venus, and by name Psyche, or discover where she has concealed herself, let such person repair to Mercury, the crier, behind the boundaries of Murtia, and receive, by way of reward, for the discovery, seven sweet kisses from Venus herself, and one exquisitely delicious touch of her charming tongue.'

"Mercury having thus made proclamation, the desire of obtaining such a reward excited the emulous endeavours of all mankind, and this circumstance it was that quite put an end to all Psyche's hesitation. She was already near her mistress's gates, when she was met by one of the retinue of Venus, whose

name was HABIT, and who immediately cried out, as loud as she could bawl, 'So, you most good-for-nothing wench, have you at last begun to discover that you have a mistress? And do you pretend, too, in your abundant assurance, that you don't know what immense trouble we have had in endeavouring to find you out? But it is well that you have fallen into my hands, of all others, and have got within the very jaws of Orcus, to receive, without delay, the penalty of such obstinate contumacy.'

"So saying, she instantly twisted her hands in Psyche's hair, and dragged the unresisting captive along. But Venus, the moment she was dragged into her presence, burst into a loud laugh, such as people laugh who are furiously angry; and shaking her head and scratching her right ear. 'At length,' said she, 'have you deigned to pay your respects to your mother-in-law? Or rather, are you come to see your sick husband, who is yet dangerously ill from the wound you gave him? But make yourself easy; for I shall at once give you a reception such as a good mother-in-law ought to give. Where,' she cried, 'are those servants of mine, ANXIETY and SORROW?' These attending, at her call, she delivered her to them to be tormented. Thereupon, in obedience to the commands of their mistress, they scourged and inflicted other torments on the wretched Psyche, and after they had tortured her, brought her back again into the presence of Venus.

"'Just look at her,' said Venus, again setting up a laugh; her interesting state quite moves my compassion, since it is through that, forsooth, that she is to make me a happy grandmother. Fortunate, indeed, am I, who, in the very flower of my age, am to be called a grandmother! And the son of a vile handmaid is to hear himself called the grandson of Venus! And yet I talk nonsense in calling him my grandson; for ill-assorted marriages, contracted, too, in a country place, without any witnesses, and without the father's consent, cannot possibly be deemed legitimate; consequently this child will be a bastard, even if I do suffer you to bring it into the light at all.'

"Having thus said, she flew upon her, tore her clothes in a great many places, pulled out her hair, shook her by the head, and grievously maltreated her. Then, taking wheat, barley, millet, poppy, vetches, lentils, and beans, and, mixing them all together in one heap, she said to her: 'You seem to me, such an ugly slave as you now are, to be likely to gain lovers in no other way than by diligent drudgery. I will, therefore, myself, for once, make trial of your industrious habits. Take and separate this promiscuous mass of seeds, and having properly placed each grain in its place, and so sorted the whole, give me a proof of your expedition, by finishing the task before evening.' Then having delivered over to her the vast heap of seeds, she at once took her departure for a nuptial banquet.

"But Psyche astounded at the stupendous task, sat silent and stupified, and did not move a hand to the confused and inextricable mass. Just then, a tiny little ant, one of the inhabitants of the fields, became aware of this prodigious difficulty; and pitying the distress of the partner of the mighty god, and

execrating the mother-in-law's cruelty, it ran busily about, and summoned together the whole tribe of ants in the neighbourhood, crying to them, 'Take pity on her, ye active children of the all-producing earth! Take pity, and make haste to help the wife of Love, a pretty damsel, who is now in a perilous situation.'

"Immediately the six-footed people came rushing in whole waves one upon another, and with the greatest diligence separated the whole heap, grain by grain; then, having assorted the various kinds into different heaps, they vanished forthwith.

"At nightfall, Venus returned home from the nuptial banquet, exhilarated with wine, fragrant with balsams, and having her waist encircled with blooming roses. As soon as she saw with what marvellous expedition the task had been executed, 'This is no work of your hands, wicked creature,' she said, 'but his whom you have charmed, to your own sorrow and his and throwing her a piece of coarse bread, she went to bed.

"Meanwhile, Cupid was closely confined in his chamber, partly that he might not inflame his wound by froward indulgence, and partly lest he should associate with his beloved. The lovers, thus separated from each other under one roof, passed a miserable night. But as soon as Aurora had ushered in the morning, Venus called Psyche, and thus addressed her: 'Do you see yonder grove, stretching along the margin of a river, whose deep eddies receive the waters of a neighbouring fountain? There shining sheep of a golden colour wander about, feeding without a shepherd. I desire that you bring me immediately a flock of that precious wool, get it how you may.'

"Psyche willingly set out, not with any intention of executing this command, but to procure rest from her misfortunes, by hurling herself headlong from the rock into the river. But when she came to the brink, a green reed, the nurse of sweet music, divinely inspired by a gentle breath of air, thus prophetically murmured: 'Psyche! exercised in mighty sorrows, neither pollute my sacred waters by your most miserable death, nor venture yet to approach the formidable sheep on the opposite bank. While heated by the burning radiance of the sun, they are transported with savage rage, and are the destruction of mortals, either by their sharp horns, their stony foreheads, or their venomous bites. Therefore until the sun has declined from the meridian, and the serene spirit of the flood has lulled the animals to rest, you may hide yourself under yonder lofty plane tree, which drinks of the same river with myself; and as soon as the sheep have mitigated their fury, if you shake the branches of the neighbouring grove, you will find the woolly gold every where sticking to them,' Thus the artless and humane reed taught the wretched Psyche how to accomplish this dangerous enterprise with safety.

"Psyche, therefore, observing all the directions, found her obedience was not in vain, but returned to Venus with her bosom full of the delicate golden fleece. Yet she was not able to win the approbation of her mistress by this her second perilous labour. But Venus, smiling bitterly with knitted brows, thus

addressed her: 'I do not fail to perceive another's hand in the performance of this task also; but I will now try whether you are endowed with a courageous mind and singular prudence. Do you see the summit of yonder lofty mountain? From that peak fall the dusky waters of a black fountain, which, after being confined in the neighbouring valley, irrigate the Stygian marshes, and supply the hoarse streams of Cocytus? Bring me immediately in this little urn, ice-cold water drawn from the very midst of the lofty fountain.' Thus speaking, she gave her a vessel of polished crystal, and at the same time threatened her more severely than before.

"But Psyche started off with the utmost celerity to reach the very summit of the mountain, presuming that there, at least, she would find the period of her most miserable life. However, when she arrived at its confines, she saw the deadly difficulty of the stupendous undertaking. For a rock, enormously lofty, and inaccessibly rugged, vomits from its middle the horrid waters of the fountain, which, immediately falling headlong, are carried unseen through a deep, narrow, and covered channel into the neighbouring valley. On the right and left hand they creep through hollow rocks, over which fierce dragons stretch out their long necks, and keep a perpetual watch with unwinking vigilance. And the vocal waters exclaim ever and anon as they roll along, 'Begone; what are you about? Mind what you do; take care; fly; you will perish.'

"Psyche, therefore, petrified through the impossibility of accomplishing the task, though she was present in body was absent in mind, and being perfectly overwhelmed by the inextricable danger, was even deprived of the benefit of tears, the last solace of the wretched. But the sorrow of the innocent soul is not concealed from the penetrating eyes of Providence. The rapacious eagle, Jove's royal bird, on a sudden flew to her with expanded wings, remembering his ancient obligations to Cupid, who enabled him to carry the Phrygian cup-bearer up to Jove; therefore, in gratitude to the young god, the eagle deserted the lofty paths of Jupiter, and bringing seasonable assistance to Cupid's wife in her distress, he thus addressed her: Can you, simple as you are, and inexperienced in attempts of this kind, ever hope to steal one drop of this most holy and no less terrible fountain? Have you not heard, at least, that these Stygian waters are formidable even to Jupiter himself, and that as you swear by the divinity of the gods, so they are accustomed to swear by the majesty of Styx? But give me that little urn.' Snatching it in haste, he sailed away on his strong wings, steering his course to the right and to the left, between the rows of raging teeth, and the three-forked vibrating tongues of the dragons until he reached and drew the reluctant waters, which warned him to begone while he might in safety. But he pretended that Venus herself wanted some of the water, and had ordered him to procure it; and on this account his access to the fountain was somewhat facilitated.

"Psyche, therefore, joyfully receiving the full urn, returned with all speed to Venus. Yet not even by the accomplishment of this dangerous enterprise,

could she appease the anger of the raging goddess. For designing to expose her to still more outrageous trials, Venus thus addressed her, a smile, the harbinger of ruin, accompanying her words: ‘ You appear to me to be a profound and malevolent sorceress, or you never could with so much dexterity have performed my commands: but there is one task more, my dear, which you must perform. Take this box, she said, delivering it to her, ‘ and direct your course to the infernal regions and the deadly palace of Pluto. Then presenting the box to Proserpine, say, Venus requests you to send her a small portion of your beauty, at least as much as may be sufficient for one short day; for she has consumed all the beauty she possessed, through the attention which she pays to her sick son. But return with the utmost expedition; for I must adorn myself with this beauty of Proserpine, before I go to the theatre of the gods.’

“Psyche was now truly sensible that she was arrived at the extremity of her evil fortune; and clearly perceived that she was openly and undisguisedly impelled to immediate destruction, since she was forced to direct her steps to Tartarus and the shades below. Without any further delay, therefore, she proceeded towards a lofty tower, that she might thence hurl herself headlong; for she considered that she should thus descend by a straight and easy road to the infernal regions. But she was no sooner arrived there, than the tower suddenly addressed her in the following words:

“‘Why, O miserable creature, dost thou seek to destroy thyself by falling headlong hence? And why dost thou rashly sink under this thy last danger and endurance? For as soon as thy breath shall thus be separated from thy body, thou wilt indeed descend to profound Tartarus, but canst not by any means return thence. Listen, therefore, to me. Lacedaemon, a noble city of Achaia, is not far from hence. Near this city, concealed in devious places, is Tenarus, which you must seek; for there you will find a cavity, which is Pluto’s breathing hole, and an untraversed road presents itself to the view through the yawning gap. As soon as you have passed the threshold of this cavity, you will proceed in a direct path to the palace of Pluto. You ought not, however, to pass through those shades with empty hands, but should take a sop of barley bread, soaked in hydromel, in each hand, and in your mouth two pieces of money. And when you have accomplished a good part of your deadly journey, you will meet a lame ass laden with wood, with a driver as lame as himself, who will ask you to reach him certain cords to fasten the burden which has fallen from the ass: but be careful that you pass by him in silence. Then, without any delay, proceed till you arrive at the dead river, where Charon, immediately demanding his fee, ferries the passengers over in his patched boat to the farthest shore.

“‘Avarice, it appears, lives among the dead; nor does Charon himself, nor the father Pluto, though so great a god, do any thing gratuitously. The poor man dying, ought to prepare his viaticum; but if he has no money at hand, will no one suffer him to expire? To this squalid old man give one of the pieces of

money which you carry with you; yet in such a manner, that he may take it with his own hand from your mouth. While you are passing over the sluggish river, a certain dead old man, floating on its surface, and raising his putrid hand, will entreat you to take him into the boat. Beware, however, of yielding to any impulse of unlawful pity. Having passed over the river, and proceeded to a little distance beyond it, you will see certain old women, weaving a web, who will request you to lend them a helping hand; but it is not lawful for you to touch the web. For all these, and many other particulars, are snares prepared for you by Venus, that you may drop one of the sops out of your hands. But do not suppose that this would be a trifling loss; since the want of only one of these sops, would prevent your return to light. For a huge dog, with three large, fierce, and formidable necks and heads, barking with his thundering jaws, terrifies in vain the dead, whom he cannot injure; and always watching before the threshold and black palace of Proserpine, guards the void Plutonian mansion. Having appeased this dog with one of your sops, you may easily pass by him, and then you will immediately enter the presence of Proserpine herself, who will receive you in a very courteous and benignant manner, desire you to repose on a soft seat, and persuade you to partake of a sumptuous banquet. But seat yourself on the ground, ask for a piece of common bread, and eat it; then deliver your message, and having received what you came for, bribe the cruel dog with the remaining sop. Afterwards, having given to the avaricious ferryman the piece of money which you have reserved, and having passed his river, you will return by the way you came to the choir of the celestial stars. But, above all things, I warn you, be particularly cautious not to open or look on the box which you carry, or explore that concealed treasury of divine beauty.' In this manner, the propitious tower delivered its prophetic admonitions.

"Psyche, therefore, without delay, proceeded to Tenarus, and duly taking her pieces of money and her sops, ran down the infernal avenue. Here, having passed by the lame ass in silence, given the ferryman his fee, neglected the entreaties of the floating corpse, despised the fraudulent prayers of the spinsters, and lulled the rage of the horrid dog with a sop, she entered the palace of Proserpine. Nor did she accept the delicate seat, or delicious banquet; but humbly sat at the feet of Proserpine, and contented with a piece of common bread, delivered her embassy from Venus. Immediately after this, she received the box secretly filled and shut; and having stopped the barking mouth of the dog with the remaining sop, and given the ferryman the other piece of money, she returned from the infernal regions much more vigorous than before.

"Having again beheld and adored the fair light of day, though she was in haste to finish her errand, she was seized with a rash curiosity: 'Behold,' said she, 'what a foolish bearer am I of divine beauty, who do not even take the least portion of it, that I may by this means appear pleasing in the eyes of my beautiful lover.' As she ended this soliloquy, she opened the box; but it

contained no beauty, nor indeed anything but an infernal and truly Stygian sleep, which being freed from its confinement, immediately seizes her, suffuses all her members with a dense cloud of somnolence, and holds her prostrate on the very spot where she opened the box; so that she lay motionless, and nothing else than a sleeping corpse.

“But Cupid, being now recovered of his wound, and unable to endure the long absence of his Psyche, glided through the narrow window of the bedchamber in which he was confined.

His wings, invigorated by repose, flew far more swiftly than before; he hastened to his Psyche, and carefully brushing off the cloud of sleep, and shutting it up again in its old receptacle, the box, he roused Psyche with an innoxious touch of one of his arrows. ‘Behold,’ said he, unhappy girl, again you have all but perished, a victim to curiosity. Now, however, strenuously perform the task imposed upon you by my mother, and I myself will take care of the rest.’ Having thus spoken, the lover soared aloft on his wings, and Psyche immediately carried the present of Proserpine to Venus.

“In the meantime, Cupid, wasting away through excess of love, and dreading his mother’s sudden prudery, betakes himself to his usual weapons of craft, and having with rapid wings penetrated the summit of heaven, supplicates the mighty Jupiter, and defends his cause. Then Jupiter, stroking the little cheeks of Cupid, and kissing his hand, thus addressed him: — Though you, my masterful son, never pay me that reverence which has been decreed me by the synod of the Gods, but perpetually wound this breast of mine, by which the laws of the elements and the revolutions of the stars are governed, and frequently defile it with earthly intrigues, contrary to the laws, the Julian edict, and public discipline, injuring my reputation and fame by base adulteries, and sordidly changing my serene countenance into serpents, fire, wild beasts, birds, and cattle; nevertheless, remembering my own moderation, and that you have been nursed in these hands of mine, I will accomplish all that you desire. At the same time you must be sensible that you ought to guard against rivals, and to recompense me for this service, by presenting me with any girl of transcendent beauty that may now happen to be upon the earth.

“Having thus spoken, he ordered Mercury immediately to summon an assembly of all the Gods; and at the same time to proclaim, that if any one of the celestials absented himself, he should be fined ten thousand pieces of money. The fear of such a penalty caused the celestial theatre to be filled immediately; whereupon lofty Jupiter, sitting on his sublime throne, thus addressed the assembly of Gods:—’ Ye conscript Gods, whose names are registered in the white roll of the Muses, you are all well acquainted with that youth whom I have reared with my own hands, and the impetuous fire of whose juvenile years I deem it necessary to restrain by some bridle or other. It is sufficient that he is every day defamed in conversation, for the adulteries and all manner of corruption of which he is the cause. Every occasion of this

must be taken away, and his youthful libertinism must be bound in nuptial fetters. He has made choice of a girl, and deprived her of her virginity. Let him, therefore, hold her, let him possess her, and embracing Psyche, always enjoy the object of his love.' Then turning his face to Venus, 'Nor do you, my daughter,' said he, be sorrowful on this occasion, nor fearful that your pedigree and rank will be disgraced by a mortal marriage; for I will now cause the nuptials not to be unequal, but legitimate, and agreeable to the civil law.' Immediately after this, he ordered Mercury to bring Psyche to heaven; and as soon as she arrived, extending to her a cup of ambrosia, 'Take this,' said he, 'Psyche, and be immortal; nor shall Cupid ever depart from your embrace, but these nuptials of yours shall be perpetual.'

"Then, without delay, a sumptuous wedding supper was served up. The husband, reclining at the upper end of the table, embraced Psyche in his bosom; in like manner, Jupiter was seated with Juno, and after them, the other gods and goddesses in their proper order. Then Jupiter was presented with a bowl of nectar, the wine of the Gods, by the rustic youth Ganymede, his cup-bearer; but Bacchus supplied the rest. Vulcan dressed the supper; the Hours empurpled everything with roses and other fragrant flowers; the Graces scattered balsam; the Muses sang melodiously; Apollo accompanied the lyre with his voice; and beautiful Venus danced with steps in unison with the delightful music. The order, too, of the entertainment was, that the Muses should sing the chorus, Satyrus play on the flute, and Peniscus on the pipe. Thus Psyche came lawfully into the hands of Cupid; and at length, from a mature pregnancy, a daughter was born to them, whom we denominate PLEASURE.

END OF THE FIFTH EPISODE.

Such was the tale told to the captive damsel by that delirious and tipsy old woman; but I, who stood not far from her, lamented, by Hercules, that I had not the means of committing to writing such a beautiful fable.

And now the robbers returned laden with booty, having apparently fought a severe battle. Nevertheless, some of the more active spirits among them leaving the wounded at home laws of Adrastia, or inevitable fate. Hence, when the soul is fascinated with material endowments, she is affected in a manner similar to those who, though born free, are, for a certain time, hired to employments, and, in this condition, captivated by the beauty of some female servant, determine to act in a menial capacity, under the master of their beloved object. Thus, in a similar manner, when we are profoundly delighted with external and corporeal good, we confess that the nature of matter is beautiful, who marks our assent in her secret book; *and if, considering ourselves as free, we at any time determine to depart, she proclaims us deserters, and endeavours to bring us back, and, openly presenting her mystic volume to the view, apprehends us, as fugitives from our mistress.* Then, indeed, the soul particularly requires fortitude and divine assistance, as it is no

trifling contest to abrogate the confession and compact which she has made. Besides, in this case force will be employed; for the material inflictors of punishments will then be roused to revenge, by the decrees of fate, against the rebels to her laws.

Venus, however, must not be considered here as the nature of matter; for though she is not the celestial Venus, but the offspring of Dione, yet, according to Proclus in *Cratylum*, she is that divine power which governs all the co-ordinations in the celestial world and in the earth, binds them to each other, and perfects their generative progressions, through a kindred conjunction. As the celestial Venus, therefore, separates the pure soul from generation, or the regions of sense, so she that proceeds from Dione binds the impure soul, as her legitimate slave, to a corporeal life.

After this, follows an account of the difficult tasks which Psyche is obliged to execute, by the commands of Venus; all which are images of the mighty toils and anxious cares which the soul must necessarily endure after her lapse, in order to atone for her guilt, and recover her ancient residence in the intelligible world. In accomplishing the last of these labours, she is represented as forced to descend even to the dark regions of Hades, which indicates that the soul, through being enslaved to a corporeal life, becomes situated in obscurity, and is deprived of the light of day, *i.e.* of the splendour of truth and reality; agreeably to which, Empedocles sings,

‘I fled from deity and heavenly light,
To serve mad discord in the realms of night.’

But Psyche, in returning from Hades, is oppressed with a profound sleep, through indiscreetly opening the box given her by Proserpine, in which she expected to find a portion of divine beauty, but met with nothing but an infernal Stygian sleep. This obscurely signifies, that the soul, by expecting to find that which is truly beautiful in a corporeal and terrene life, passes into a profoundly dormant state; and it appears to me, that both Plato and Plotinus allude to this part of the fable, in the following to be cured, proposed to go and bring away the other bundles of plunder, which, as they said, they had concealed in a certain cave. So having hastily devoured their dinner, they turned me and my horse into the road, intending to load us with those bundles; and striking us with staves, they marched us over many ups and downs, and through many windings, until we arrived, towards evening, very weary, at a certain cavern, from whence they quickly brought us back, heavily loaded, without having allowed us a moments rest. Such was their haste and trepidation, that they drove me by their blows against a stone which lay in the road, and caused me to fall down; and then the blows fell thicker and faster to compel me to rise, which I could hardly do being severely hurt in my off leg and near hoof. “How long,” cried one of them, “shall we waste food on this worn-out ass, and who is now gone lame too?”

“He has brought us ill-luck,” said another; “and ever since we had him we have gained little else than blows, and the loss of our brave comrades.”

““Decidedly,” said a third, “as soon as he has brought home this burden, which he carries so unwillingly, I will immediately hurl him down a precipice as dainty food for vultures.”

While those mildest of men were debating with each other about the death I was to die, we had now reached our home; for fear had made wings of my hoofs. Then having hastily removed our burdens, and paying no attention to our wants, nor even thinking of my death, they took their wounded comrades with them and started off again, to make up, as they said, for the time lost through my sluggishness.

Meanwhile, I was made not a little uneasy by thoughts of the death with which I was threatened; and I said to myself: “Why do you stand still, Lucius? Why do you tamely await the last calamity that can befall you? Death, and that of the most cruel kind, is decreed for you by the robbers, nor is the execution of the sentence a thing to cause them any great difficulty. You see those neighbouring precipices, and those sharp rocks projecting from their sides, which, fall wherever you may, will penetrate your body and tear you limb from limb. For that illustrious magic you were so fond of has given you only the form and the labours of an ass, but has invested you not with the thick hide of that animal, but with the delicate skin of a horse-leech. Why do you not, therefore, assume a masculine spirit, and consult your safety while yet you may? You have an excellent opportunity for flight while the robbers are away. Are you afraid of a half-dead old woman, whom you may finish with one blow of your lame foot? But whither on earth shall I fly, or who will receive me under his roof? Nay, that is a stupid, and perfectly asinine reflection; for where is the traveller who would not gladly ride off upon a beast that fell in his way?” And with that I made a strong effort, broke the thong by which I was tied, and was off as fast as my four legs could carry me.

Yet I could not escape the hawk’s eyes of the crafty old woman; for, as soon as she saw me free, she laid hold of the thong, with a boldness above her sex and age, and strove to lead me back again. I, however, bearing in mind the deadly purpose of the robbers, was moved by no pity, but immediately knocked her down with a stroke of my hind feet. But even when sprawling on the ground, she held on to the thong with a tenacious gripe, so that for awhile I dragged her along, in my gallop. She immediately began, too, with clamorous howlings, to implore the assistance of a stronger hand; but all the noise she made was of no use; for there was no one but the captive virgin that could afford her aid; and she, startled by the uproar, ran out of the cave, and saw, by Hercules, a most remarkable scene, the old woman, like another Dirce, only hanging not to a bull, but to an ass. Then did the virgin, with virile daring, perform an admirable exploit. For, wresting the thong from the hands of the old woman, she checked my speed with bland words, mounted cleverly on my back, and again incited me to hasten away. Besides my own

spontaneous desire to escape, I was now impelled by a wish to liberate the virgin, and further urged by the blows with which she frequently admonished me; so that my four feet beat the ground at the rate of a courser's gallop; and all the while I endeavoured to reply by my braying to the sweet words of the virgin. Sometimes, also, turning my neck, and pretending to scratch my back, I kissed her beautiful feet.

At last, sighing deeply, and looking anxiously to heaven, "O ye Gods," she said, "give me your aid, now or never, in my extreme danger; and thou, O cruel Fortune, now cease thy rage. Thou hast surely been sufficiently appeased by these my miserable torments. And you (addressing herself to me), in whom I rely for liberty and life, if you bring me home safe, and restore me to my parents and my beautiful lover, what thanks shall I not give you, what honours shall I not bestow upon you, and what food shall I not afford you? In the first place, I will comb that mane of yours nicely, and adorn it with my virgin hands; next, I will gracefully part and curl the hairs that hang over your forehead; and then I will, with all diligence, comb out and disentangle the rough and matted bristles of your long-neglected tail. I will stud you all over, my preserver, with many golden ornaments, which will make you as resplendent as the stars of heaven; I will lead you along in triumph, while the people joyfully follow; and I will daily fatten you, bringing to you nuts and tit-bits in my silken apron.

"But think not that amidst that delicate food, complete leisure, and the blessedness of your whole life, a glorious dignity shall be wanting to you. For I will leave a perpetual monument of my present fortune, and of divine providence; and will dedicate, in the vestibule of my house, an image of my present flight, depicted on a tablet. This history, also, though rude, shall be narrated in fables, and delivered to posterity in the writings of the learned; viz. **THE HISTORY OF A ROYAL VIRGIN FLYING FROM CAPTIVITY ON THE BACK OF AN ASS.**

You shall likewise be numbered among the miracles of antiquity. For, from the example of your true history, we shall believe that Phryxus crossed the sea on the back of a ram, that Arion piloted a dolphin, and that Europa sat on a bull. And, truly, if Jupiter lowed under the form of a bull, something human or divine may be concealed in my ass."

While the virgin ran on in this way, mingling frequent sighs with her ebullitions of hope, we came to a certain place where three roads met; and there, seizing me by the headstall, she strove hard to turn me into the road on the right hand, because it led to the abode of her parents. But I, who knew that the robbers had taken that path, in order to bring away the remainder of their spoil, strenuously resisted, and thus silently, in my own mind, expostulated with her: "What are you doing, O unhappy virgin? What are you about? Why will you hasten to Hades? What sort of use is this you want to make of my feet? You will be the cause not only of your own destruction, but of mine likewise."

While we were thus at variance about the road we should take, and were contending like coheirs in a law-suit about the lordship of the ground and the division of the path, the robbers, laden with their plunder, perceived us, and recognizing us at a considerable distance, by the light of the moon, saluted us with a malignant laugh; and one of their number thus addressed us: "Whither away so fast by moonlight? Do you not fear the shades and ghosts that roam by night? Are you hastening, most dutiful maiden, to pay a clandestine visit to your parents? Well, you shall not travel all alone, we will escort you, and show you a shorter way to your friends." And with that, he laid hold on my rein, and turned me round, at the same time beating me unmercifully with the knotted staff he carried in his hand. Then I, returning full loth to prompt destruction, recollected the pain of my hoof, and began to walk lame, with my head bobbing up and down; upon which, said the robber who had turned me back: "So, then, you stumble and stagger again. Your rotten feet are able to gallop away, but cannot walk. Yet, just now, you surpassed the winged speed of Pegasus."

While my kind conductor thus jeered me, whacking me at the same time with his staff, we had now arrived at the outward enclosure of the robbers abode. And there, behold, we found the old woman, with a rope tied about her neck, suspended from a branch of a lofty cypress tree. The robbers took her down, and dragging her along by her own rope, pitched her over the brink of a precipice. Then, having put the virgin in chains, they fell savagely upon the supper which the unhappy old woman had prepared for them, with posthumous diligence, as it were. And now, while they were devouring everything with greedy voracity, they began to discuss the question of our punishment, and their own revenge, and the opinions expressed on the subject were various, as is usually the case in a turbulent crowd. One proposed that the virgin should be burnt alive; a second was for exposing her to wild beasts; a third was of opinion that she should be crucified; and a fourth, that she should be mangled by various torments. At all events, she was condemned to die, in one way or other, by the suffrage of all.

At last one of them, having prevailed on the rest to cease the tumult, addressed them thus, in a mild and placid tone: "It does not accord with the ordinances of our association, nor with the clemency of each of us, nor indeed with my own moderation, to suffer you to inflict punishment which exceeds the magnitude of the crime; nor that you should employ for this purpose wild beasts, or the cross, or fire, or torments, or invoke the hasty darkness of a rapid death. Harken, then, to my counsel, and grant life to the maiden, but such life as she deserves. You have not, of course, forgotten what you some time ago decreed respecting that ass, who was always sluggish, indeed, but a prodigious eater, and who now also has counterfeited lameness, and has made himself the instrument and servant of the virgin's flight. It will be well, therefore, to cut his throat to-morrow, and, having taken out all his intestines, to sew up the virgin, naked, in the belly of the ass, who has preferred her to

us; so that, her face alone may project and be visible, and the rest of her body may be confined in the beastly embrace of his belly. Then let the ass, with the virgin thus sewn up in him, be exposed, on some stony cliff, to the heat of the burning sun. Thus both of them will suffer everything which you have rightly decreed. For the ass will be put to death, as he has long ago deserved; while she will endure the bites of creatures of prey, when her limbs are gnawed by worms; the scorching heat of fire, when the blazing sun shall have burnt up the belly of the ass; and the torment of the cross, when dogs and vultures tear out her entrails. Beckon up, too, her other miseries and torments. In the first place, she will remain alive in the belly of a dead beast; in the next place, her nostrils will be filled with a most fetid vapour; and, in the third place, she will waste away with protracted hunger, and will not have her hands at liberty to end her agonies by death.”

After he had spoken to this effect, the robbers agreed to his proposal, which they relished to their very heart’s content. On hearing their decision with my long ears, what could I do but bewail my poor body that was to be a dead carcase next morning?

BOOK THE SEVENTH.

ARRIVAL OF THE SPY WHOM THE ROBBERS HAD LEFT AT HYPATA — HE REPORTS THAT THE ROBBERY OF MILO'S HOUSE IS UNIVERVERSALLY IMPUTED TO LUCIUS — THE ROBBERS ARE JOINED BY A NEW RECRUIT. SIXTH EPISODE: THE RECRUIT'S STORY — HE IS CHOSEN LEADER OF THE BAND — HE DISSUADES THEM FROM KILLING THEIR CAPTIVE — A GRAND FESTIVAL — LUCIUS SHOCKED BY THE DAMSEL'S HEARTLESS LEVITY — THE PRETENDED ROBBER REVEALS HIMSELF — ESCAPE OF THE DAMSEL, TLEPOLEMUS AND CHARITE — THEIR TRIUMPHAL ENTRY INTO THE NATIVE CITY OF THE LOVERS — DESTRUCTION OF THE WHOLE BAND OF ROBBERS — LUCIUS IS PETTED, BUT UNHAPPY — HE IS SENT TO PASTURE, AND AGAIN DISAPPOINTED — MADE TO TURN A MILL — ILL-USED BY THE HORSES — MADE TO FETCH WOOD FROM THE FOREST — CRUELLY TREATED BY HIS DRIVER — IS ABOUT TO BE CASTRATED — DEATH OF HIS DRIVER — LUCIUS SEIZED BY A STRANGER — THE STRANGER AND LUCIUS TAKEN BY HIS MASTER'S, SERVANTS — LUCIUS BEATEN AND TORTURED BY HIS DRIVER'S MOTHER.

As soon as darkness gave place to the fair light of day, and all things were illuminated by the splendid chariot of the sun, a certain person, one of the robbers' comrades, arrived; for so he appeared to be, by their mutual salutations. This man sat down at the entrance of the cavern, and after he had recovered his breath, and was able to speak, he made the following narration to his companions: —

“With respect to the house of Milo, of Hypata, which we lately plundered, we may now be quite at our ease, and fear nothing. For after you, brave men, had returned to our cave, carrying off with you all Milo's property, I mingled with the crowd of the citizens, and assuming the appearance of one who was grieved and indignant at what had happened, observed what course was taken for an investigation of the affair, and whether, and to what extent, they would inquire after the robbers; in order that I might relate to you every particular, conformably to your injunctions. Now one Lucius, whoever he may be, was accused, by the unanimous voice of all the multitude, as the manifest author of the robbery, and this not upon dubious surmises, but upon convincing evidence. This Lucius, not long before, by false commendatory letters, passing himself off for a respectable man, strongly ingratiated himself with Milo, so that he was hospitably received by him, and ranked among his intimate friends. And when he had remained there not a few days, having ensnared the mind of a maid servant of Milo with false love, he diligently explored the holts and bars of the house, and curiously surveyed those parts of it in which all the property was usually deposited. This, also, was considered as no small indication of his guilt, that he fled on the very same night, and at the very moment the robbery was committed, and has not been heard of since. He had ready means of flight too, whereby he could rapidly elude his pursuers, and get farther and farther away from their search; for he rode away on his own white horse. Moreover, his servant was found in the same house,

and, being accused as accessory to the felony and escape of his master, was, by order of the magistrates, committed to the common gaol, and subjected on the following day to many torments. But though tortured till he was almost dead, he confessed, after all, nothing of the kind. Nevertheless, many persons were sent to the country of that Lucius in search of him, in order that he might undergo the punishment of his crime."

While he was narrating these things, my vitals were wrung with grief at the comparison they suggested between my ancient fortune and my present calamity, between that once happy Lucius and a miserable jackass. It also occurred to me, that not without reason had ancient sages pronounced Fortune to be blind, and entirely deprived of eyes; since she always bestows her riches on the unworthy and the wicked, and never judiciously makes any mortal the object of her regard; but indeed attaches herself for the most part to men from whom, if she could see, she ought to fly far away. And what is worst of all, she causes opinions to be entertained of us that are at variance with our real character, or even contrary to it; so as to enable the bad man to exult in the renown of the good man, and, on the other hand, to cause the most innocent to suffer such punishment as befits the most guilty. Here, methought, am I, to whom she has done her worst in changing me into a beast, and a quadruped of the vilest condition, I, whose misfortune would strike the most hardened reprobate as worthy to be lamented and commiserated, I am here accused of the crime of burglary, committed upon my most dear host; a crime for which burglary is too mild a name, and which one may more rightly denominate parricide. Yet I was not permitted to defend myself, or to utter so much as one word in denial of the charge. Now, however, when it was made in my presence, lest my silence should be mistaken for the acquiescence of a guilty conscience, I was racked with impatience to speak, were it only to say, *Non feci*, I did not do that deed. The former word, indeed, [non] I roared out again and again, but the other [feci] could by no means pronounce, but I continued to vociferate non non; and no more could I get out, though I made my pendulous lips vibrate with excessive rotundity.

Why, however, do I prolixly complain of the spitefulness of Fortune, since she was not ashamed to make me a fellow-servant and yoke-mate with my own horse. While these thoughts were floating through my mind, a concern of a more important nature engaged my attention, viz., the recollection that I was destined by the decree of the robbers to be a victim to the manes of the virgin; and frequently casting a look at my belly, I seemed to myself to have the unhappy damsel enclosed within it.

The robber who had just brought the news of that false accusation against me, having drawn out a thousand pieces of gold coin, which he had sewn up and concealed in his garment, and which he had taken, as he said, from different travellers, and had conscientiously brought to the common treasury, began to inquire anxiously concerning the welfare of his comrades. Finding that some of them, and indeed all the bravest, had perished by various deaths,

but all with great gallantry, he advised them to leave the highways at peace for some time, and rather apply themselves to searching after other associates, and to supplying the deficiency of their warlike band by the election of new hands from among the youths of the country. For, he observed, those that were unwilling might be compelled by fear, and the willing be incited by reward; and not a few would gladly abandon an abject and servile life, and unite themselves to an association which possessed a power like that of royalty. For his own part, he had some time since met with a certain man of a lofty stature, young, of vast bodily dimensions, and of great strength; and after much argument had at length persuaded him to make better use of his s, which had become torpid through long idleness; to enjoy while he might the advantages of a prosperous condition of body; and instead of holding out his powerful hand for alms, to exert it rather in helping himself to gold. All present assented to what he said, and decreed to receive the man he had spoken of, as he appeared to be a tried man, and also to search after others who might supply the places of those they had lost.

He went out, and returning shortly after, brought with him, as he had promised, a certain tall young man, with whom I do not think any one present could have stood a comparison; for, besides the great bulk of his body, he surpassed all the rest in height by a whole head, and yet the down had but just begun to overspread his cheeks. He was only half clothed, with odds and ends of cloth, cobbled together, through the joinings of which his brawny breast and belly seemed ready to burst forth. Thus entering, "All hail," said he, "ye, who are under the protection of the most powerful God Mars, and who are now become my trusty comrades; receive willingly a willing recruit, a man of magnanimous spirit, who more cheerfully receives wounds in his body than gold in his (hand, and who despises death, which others dread. And think not that I am a needy or abject man, nor judge of my merits from these rags; for I have been the leader of a most powerful band, and have, in fact, plundered all Macedonia. I am that famous robber Hæmus the Thracian, whose name whole provinces dread; and am the offspring of Thero, who was an equally illustrious robber; nourished in human blood; educated among bands of men of this description, and the heir and imitator of my father's valour. But I lost in a short space of time all my old band, all my brave comrades, and, all the great wealth we had amassed. For passing by Oratum, I attacked one of Caesar's commissaries, who had been high in office, but was afterwards deprived of his employment through the malignity of fortune. I will, however, relate the whole affair in order that you may understand it the better.

SIXTH EPISODE. THE RECRUIT'S STORY.

“There was a certain person honourably distinguished by the many offices he held in the palace of Caesar, and who was also well esteemed by Caesar himself. Malignant envy, and the crafty accusations of certain persons, hurled him into exile. But his wife, Plotina, a woman of rare fidelity and singular chastity, who had given stability to the family of her husband by the birth of ten children, spurned and despised the pleasures of city luxury, and became the companion of her husband's flight, and a partaker of his misfortune. For this purpose she cut off her hair, changed her dress, so that she might appear like a man; and begirt with necklaces of the greatest value and with zones of gold coin, she moved intrepidly amidst the drawn swords of the soldiers that guarded her husband, a partaker of all his dangers, maintaining an ever-wakeful care for his safety, and enduring continual labours with the fortitude of a man. And now having vanquished the greater part of the difficulties of the journey, and the dangers of the sea, she went with her husband to Zacynthus, which their fatal destiny had decreed to be their temporary habitation. As soon, however, as they had arrived on the shores of Actium, where we were then roving about on our return from Macedonia, they went late at night to a certain cottage which was near the shore and their ship, and there they slept in order to avoid the tossing of the sea. In this cottage we attacked and plundered them of every thing. Yet we did not depart without great danger. For as soon as the mistress of the house heard the first noise of the gate, she ran into the bedchamber, and disturbed all that were in the house by her tumultuous clamours. She likewise called on her servants by name, and on all her neighbours; but it so happened that we escaped with impunity through the general fear, each concealing himself out of regard to his own safety.

“This excellent woman, however, (for the truth must be spoken), who was a pattern of fidelity and was beloved for her virtues, immediately pouring forth her prayers to the majesty of Cæsar, obtained both a speedy return for her husband, and a complete revenge of the assault. In short, Cæsar was unwilling that the band of the robber Hæmus should any longer exist, and it was forthwith immediately destroyed. So much can the mere wish of a great prince effect. At length, when, by the pertinacious pursuit of the emperor's army, all our band was destroyed, I scarcely saved myself, and escaped from the midst of the jaws of hell, after the following manner. I clothed myself in the florid vestment of a woman, with numerous flowing folds, covered my head with a small woven mitre, and put on my feet those white and thin shoes which are worn by women; and thus, as it were, implanted and concealed in the other sex, I passed through the midst of the troops of hostile soldiers, riding on an ass laden with sheaves of barley. For, believing me to be a female ass-driver, they let me pass free; because at that time my beardless cheeks were still soft and smooth as a boy's. Yet I have not degenerated from my

paternal glory, or forgotten my fortitude, though somewhat fearful in consequence of being placed in the midst of martial blades; but protected by the disguise of a dress foreign to my sex, and attacking villas or towns, single handed, I have procured for myself this small viaticum by plunder.”

END OF THE SIXTH EPISODE.

Ripping open his rags as he spoke, he poured forth into the midst of them two thousand pieces of gold coin. “There,” said he, “I willingly offer to your band this contribution, and myself also (if you do not reject my offer), as a most faithful leader, who, in a short space of time, will make this your habitation to be no longer rocky, but golden.” The robbers, without hesitation, unanimously elected him their leader. They also brought forth a tolerably fair garment, which he put on, throwing away his rich rags. And having thus changed his attire, and embraced each of them, he was placed on the couch at the head of the table, and his leadership was inaugurated by a supper, and copious bowls.

In the conversation that ensued, the robber was made aware of the flight of the damsel, of my carrying her, and of the monstrous death to which each of us was destined. He asked where the virgin was, and being taken to her, and seeing her laden with chains, he turned away from her, with a contemptuous curl of his nose, and said: “I am not indeed so stupid, or at least so rash, as to oppose your decree; but I should have to endure the reproaches of my own conscience, if I dissembled what appears to me to be for your benefit. But, in the first place, suffer me, who am solicitous for your sake, to speak boldly, especially since, if my views are not acceptable to you, you may fall back on what you have decreed concerning the virgin and the ass. Now, I think that those robbers who are truly wise ought to prefer nothing to their own gain, not even vengeance itself, which is often detrimental to those who inflict it as well as to others. If, then, you destroy the virgin in the body of the ass, you will gratify nothing but your indignation, without any profit to yourselves. It is my opinion that she should rather be taken to some city, and there sold; for a virgin of her age may be sold for no small price. I myself, some time ago, knew certain bawds, one of whom might, as I think, give a great sum of money for this virgin, and place her in a brothel, suitable to her birth, and from which she will not be likely to run away again. She will also have afforded you some revenge, when she has passed into bondage at a brothel. I have sincerely offered this counsel to you, as conducive to your advantage; but you are the masters of your own judgments and acts.” Thus it was that this advocate of the robbers’ exchequer, and no less excellent saviour of the virgin and ass, pleaded our cause.

The rest of the robbers, after tormenting my entrails and my miserable spirit by their tedious deliberations, at length cordially acceded to the opinion of the new robber, and immediately freed the virgin from her bonds. But as for her, from the moment she beheld that young man, and heard him mention a brothel and a bawd, she began to be elated, and to smile most joyfully, so

that I felt inclined, with good reason, to vituperate the whole sex, when I saw a virgin, who pretended that she was enamoured of a young lover, and was desirous of a chaste marriage, now suddenly delighted with the name of a vile and filthy brothel. It was a case in which the character of the whole female sex was in question, and the verdict depended on the judgment of an ass. The young man, however, resuming his discourse, said: "Why do we not proceed to supplicate Mars to be propitious to us in selling the virgin, and searching for other associates? But, as far as I see, we have not any beast for sacrifice, nor sufficient wine for drinking largely. Send with me, therefore, ten of our comrades, with whom I may go to the next town, and bring you thence meat and drink fit for priests." Accordingly, he departed, attended by ten of the robbers, and the rest prepared a great fire, and raised an altar of green turf to the god Mars.

The foragers soon returned, bringing with them skins full of wine, and driving before them a great number of cattle; from among which they selected a large he-goat, old and shaggy, and sacrificed it to Mars the Secutor and Associate. A sumptuous supper was immediately prepared. Then the stranger said: "You must consider me as a strenuous leader not only of your plundering expeditions, but also of your pleasures." And with that he went cleverly to work, and performed every thing that was requisite with admirable dexterity. He swept the floor, made the couches smooth, cooked the meat, seasoned the dishes, and served them up handsomely; but especially he plied each of them, and that frequently, with large bowls of wine. Nevertheless, under pretence of fetching what he wanted from time to time, he often went to the virgin, and gaily presented her with fragments which he had secretly taken away, and cups of wine, of which he had previously tasted. And she most willingly received what he brought her, and sometimes, when he wished to kiss her, she readily responded to his wish, and kissed him quite lovingly.

These things greatly displeased me; and I said to myself: Shame upon you, girl, do you forget your faithful lover and your nuptials? Do you prefer this foreign and cruel homicide to that young man, whoever he be, to whom your parents have betrothed you? Does not your conscience prick you, that you thus trample on affection, and are pleased to act libidiously among gleaming spears and swords? What if the other robbers, likewise, should, by some means or other, perceive what you are doing, would you not again return to the ass, and again procure my destruction? Really you are playing your game at the risk of another's skin.

Whilst I was thus cogitating in great indignation, and falsely accusing the virgin in my own mind, I gathered from certain words of theirs, which though dubious, were not obscure to an intelligent ass, that the young man was not the famous robber Hæmus, but Tlepolemus, the bridegroom of the virgin. For, in the course of their conference, caring nothing for my presence, he said somewhat more distinctly "Be of good cheer, dearest Charite; for you shall presently have all these your enemies in captivity." And I observed that while

he himself refrained from drinking immoderately, he never ceased to ply the robbers more and more with wine, now unmingled with water, and moderately heated, so that they began to be overcome with intoxication. And, by Hercules, I suspect that he had mingled in their cups a certain soporiferous drug. At last, when they all, without a single exception, lay dead drunk on the floor, then Tlepolemus, having without any difficulty bound them strongly with ropes, and tied them together as he thought proper, placed the damsel on my back, and directed his steps to his own home.

As soon as we arrived there, the whole city turned out at the wished-for sight. Parents, kindred, retainers, bondmen, and servants, joyfully ran out to meet us. You might see a procession of every age and sex, and, by Hercules, a new and memorable spectacle, a virgin riding in triumph on an ass. As for myself, rejoicing with all my might, and not choosing to be at variance with the present display, as if I had no concern in it, I brayed strenuously, with erect ears and expanded nostrils, or rather, I trumpeted with a noise like thunder.

The damsel having now retired to her chamber, where her parents cherished and caressed her, Tlepolemus immediately took me back to the cave, accompanied by a great number of beasts of burden, and a multitude of his fellow-citizens. Nor did I return unwillingly; for, curious at all times, I was then particularly desirous to be a spectator of the captivity of the robbers, whom we found still fast bound, with wine even more than with ropes. Having, therefore, ransacked the cave, and brought out every thing that was in it, and we, and all the rest being loaded with gold and silver, Tlepolemus and his attendants rolled some of the robbers, bound as they were, over the neighbouring cliffs, and others they beheaded with their own swords. Then we returned to the city, exulting and rejoicing in so complete a revenge. The robbers' wealth was deposited in the public treasury; but the damsel, who had been recovered by Tlepolemus, was given to him according to law.

Then that noble woman paid the greatest attention to me, whom she called her saviour; and, on the very day of her nuptials, ordered my manger to be completely filled with barley, and as much hay to be given me as would be enough for a Bactrian camel. But what sufficiently dire execrations could I imprecate on Fotis, who had transformed me not into a dog, but an ass, when I saw all the dogs stuffed and crammed with the relics of the most abundant supper, and with the food they had pillaged? After the first night, the bride did not cease to tell her parents and her husband how greatly she was indebted to me, till they promised that they would confer on me the highest honours. Convoking, therefore, their most intimate friends, they held a consultation as to how I might most worthily be rewarded. One was of opinion that I should be shut up in the house, and there, leading an idle life, be fattened with choice barley, beans, and vetches. But the opinion of another prevailed, who regarded my liberty, and persuaded them rather to give me the run of the plains and meadows, where I might take my pleasure among the herds of

horses, and procreate many mules, for the masters of the mares. The keeper of the horses was accordingly summoned, and I was delivered over to him, with many injunctions that he should take care of me. And right gaily did I trot along by his side, rejoicing at the thought that I was now to have nothing more to do with packs and bags, and so forth, and that having obtained my liberty, I should doubtless find some roses in the meadows, when they began to blossom in spring. Frequently, too, it occurred to me, that since such great marks of gratitude and so many honours were conferred on me when but an ass, so much the greater would be the respect and favour shown me when I had recovered the human form.

But when the keeper of the horses had taken me to the country, I found there none of the pleasure or the liberty I expected. For his wife, an avaricious, bad woman, immediately joked me to the mill, and frequently striking me with a green stick, prepared bread for herself and her family at the expense of my hide. And not content to make me drudge for her own food only, she also ground com for her neighbours, and so made money by my toil. Nor, after all my weary labours, did she even afford me the food which had been ordered for me; for she sold my barley to the neighbouring husbandmen, after it had been bruised and ground in that very mill, by my own roundabout drudgery; but to me, who had worked during the whole of the day at that laborious machine, she only gave, towards evening, some dirty, unsifted, and very gritty bran. I was brought low enough by these miseries; but cruel Fortune exposed me to fresh torments, in order, I suppose, that I might boast of my brave deeds, both in peace and war, as the saying is. For that excellent equerry, complying, rather late, indeed, with his master's orders, for a short time permitted me to associate with the herds of horses.

At length a free ass, I capered for joy, and softly ambling up to the mares, chose out such as I thought would be the fittest for my concubines. But here my joyful hopes gave place to extreme danger. For the stallions, who had been fed high for the sake of copulating with the mares, and who, independently of this, were terribly strong creatures, more than a match for any ass, regarding me with suspicion, and anxious to preserve the purity of their race, furiously pursued me as their rival, without respect for the laws of hospitable Jupiter. One of them, with his head and neck and ample chest aloft, struck at me like a pugilist with his forefeet; another, turning his brawny back, let fly at me with his hind feet; and another, with a vicious neigh, his ears thrown back, and showing his white teeth, sharp as spears, bit me all over. It was like what I have read in history of the King of Thrace, who exposed his unhappy guests to be lacerated and devoured by wild horses. For so sparing was that powerful tyrant of his barley, that he appeased the hunger of his voracious horses by casting human bodies to them for food. In fact, I was so worried and distracted by the continual attacks of the horses, that I wished myself back again at the mill round.

Fortune, however, who could not be satiated with my torments, soon after

visited me with another calamity. For I was employed to bring home wood from a mountain, and a boy, the most villainous of all boys, was appointed to drive me. It was not only that I was wearied by toiling up and down the steep and lofty mountain, nor that I wore away my hoofs by running on sharp stones, but I was cudgelled without end, so that all my bones ached to the very marrow. Moreover, by continually striking me on the off-haunch, and always in the same place, till the skin was broken, he occasioned a great ulcerous cavity, gaping like a trench or a window; yet he never ceased to hit me on the raw. He likewise laid such a load of wood on my back, that you might have thought it was a burden prepared for an elephant, and not for a jackass. And whenever the ill-balanced load inclined to one side, instead of taking away some of the faggots from the heavier side, and thus easing me by somewhat lightening, or at least equalizing the pressure, he always remedied the inequality of the weight by the addition of stones. Nor yet, after so many miseries which I had endured, was he content with the immoderate weight of my burden; but when it happened that we had to pass over a river, he would leap on my back in order to keep his feet dry, as if his weight was but a trifling addition to the heavy mass. And if by any accident I happened to fall, through the weight of my burden, and the slipperiness of the muddy bank, instead of giving me a helping hand as he ought to have done, and pulling me up by the headstall, or by my tail, or removing a part of my load, till at least I had got up again; this paragon of ass-drivers gave me no help at all, however weary I might be, but beginning from my head, or rather from my ears, he thrashed all the hair off my hide with a huge stick, till the blows stirred me up and served me instead of a stimulating medicament.

Another piece of cruelty he practised on me, was this. He twisted together a bundle of the sharpest and most venomous thorns, and tied them to my tail as a pendulous torment; so that, jerking against me when I walked, they pricked and stabbed me intolerably. Hence, I was in a sore dilemma. For when I ran away from him, to escape his unmerciful drubbings, I was hurt by the more vehement pricking of the thorns; and if I stood still for a short time, in order to avoid that pain, I was compelled by blows to go on. In fact, the rascally boy seemed to think of nothing else than how he might be the death of me by some means or other; and that he sometimes threatened with oaths to accomplish. And, indeed, there happened a thing by which his detestable malice was stimulated to more baneful efforts; for on a certain day, when his excessive insolence had overcome my patience, I lifted up my powerful heels against him; and for this he retaliated by the following atrocity. He brought me into the road heavily laden with a bundle of coarse flax, securely bound together with cords, and placed in the middle of the burden a burning coal, which he had stolen from the neighbouring village. Presently the fire spread through the slender fibres, flames burst forth, and I was all over in a blaze. There appeared no refuge from immediate destruction, no hope of safety, and such a conflagration did not admit of delay, or afford time for deliberation.

Fortune, however, shone upon me in these cruel circumstances; perhaps for the purpose of reserving me for future dangers, but, at all events, liberating me from present and decreed death.

For by chance perceiving a neighbouring pool muddy with the rain of the preceding day, I threw myself headlong into it; and the flame being immediately extinguished, I came out, lightened of my burden, and liberated from destruction. But that audacious young rascal threw the blame of this most wicked deed of his on me, and affirmed to all the shepherds, that as I was passing near the neighbours fires, I stumbled on purpose, and set my load in a blaze; and he added, laughing at me, "How long shall we waste food on this fiery monster?"

A few days after this, he had recourse to still worse artifices against me. After having sold my load of wood at the nearest cabin, he led me home unladen, declaring that he could not manage so vicious a brute, and that he renounced the miserable office of being my driver. "Look at that lazy, crawling, out-and-out jackass," said he. "Besides all his other misdeeds, he is now worrying me with new ones that put me in mortal fear. For whenever he sees a traveller, be it a comely woman, or a marriageable girl, or a tender youth, he immediately makes at them as if he was mad, upsetting his burden, and sometimes pitching off his very pack-saddle, and throws them down with abominable intentions, makes up his great ugly mouth as if to kiss them, and bites and tramples them most indecently. All this occasions us no small strife and quarrels, and will perhaps bring us into trouble with the magistrates. Just now, espying a decent young woman, this frolicsome gallant ran at her, scattering all his wood, threw her down in the mud, and wanted to have his wicked will of her there and then. Had not her shrieks brought some people to her help, who were passing that way, and who snatched her half dead from under his hoofs, she must have died a horrible death, and left us to suffer the last penalty of the law."

With these and other such lies, which hurt my modesty the more because I could not reply to them, he desperately incensed the herdsmen against me. At last said one of them, "Why do we not immolate as he deserves this public paramour, this universal adulterer? Hark ye, boy; cut off his head, throw his entrails to the dogs, and keep his flesh to feed the workpeople; then we will carry his skin, well rubbed with ashes and dried, to our master, and easily make up a story of his having been killed by a wolf."

Without delay my villainous accuser prepared joyfully to execute the herdsman's sentence with his own hand, and began to sharpen his knife on a whetstone, mocking ray woe, and maliciously calling to mind the kick I had given him, and which, by Hercules! I wished had finished him. But one of the rustics exclaimed that it was a shame to slaughter so fine an ass. "Why lose the services of so useful a beast," he said, "merely because he is too lustful? Only geld him, and he can no how play his pranks any more; we shall be safe from danger on his account, and besides, he will grow stouter and fatter than

ever. I have known many an animal, not asses merely, but even high-spirited horses, that were so hot after mares, as to be quite furious and unmanageable, and which, after being cut, became quiet and fit to carry loads or do anything else that was required of them. So if you have no objection to what I say, after I have been to the market, which will not detain me long, I will fetch the implements from home, and immediately come back and geld this terrible rude gallant, and make him gentler than any wether."

Snatched by this proposal from the very clutches of death, but reserved for a most cruel punishment, I grieved as though I were about to perish wholly in losing an appendage to my body, and thought of destroying myself by continual fasting, or by leaping down a precipice: in that way I should die none the less, but I should die entire. Whilst I was pondering my choice of deaths, morning came again, and that boy, who was my tormentor, led me as usual up the mountain, where fastening me to a branch of great oak, he went a little way off, and began to cut down a load of wood with his axe. Just then, I saw a horrid bear lift up its great head, and creep out of a cave close by. Appalled at the sudden sight, I started back, sinking down with all my might upon my haunches, while my head and neck were held up by the thong, until it broke; whereupon I dashed down the mountains, not on my feet only, but projecting myself bodily, reached the plains beneath, and scoured across them, running with all my might from the dreadful bear, and the boy that was worse than the bear.

A man who was passing that way, seeing me roam at large, caught me, got on my back, and thumping me with a stick, turned me into a side road unknown to me. I carried him along with good will, thinking I was running away from that cruel operation, and caring little about the blows I received, for I was used to that sort of thing. But Fortune, with her inveterate malice, anticipated so opportune a chance of escape, and gave me over to fresh sufferings. For my master's herdsmen having gone out in all directions to look for a stray heifer, happened to fall in with us, and seizing me by the head stall, which they readily identified, they began to lead me away. My rider, however, making a bold resistance, called gods and men to witness against them. "Why do you pull me about in this violent way?" he said, "Why do you lay hands on me?"

"Do we behave unjustly to you," said the herdsmen, "when we find you making off with our ass? Tell us where you have hid the body of his driver, whom you have killed, no doubt." So saying, they knocked him to the ground, and kicked and pummelled him with their fists, he swearing all the while that he had seen no one with the ass, but had found it running away, alone, and had caught it, that he might restore it to its owner, and be rewarded for his trouble.

"Would to heaven!" he cried, "that I had never seen this ass, or that he could speak with a human voice, and bear testimony to my innocence. You would surely be ashamed of the way in which you treat me."

But all his protestations were of no avail, for the angry herdsmen marched him along, with a rope round his neck, to the forest on the mountain, where the boy used to fetch wood. He was no where to be found; but at last they discovered what were plainly the remains of his body, tom to pieces and strewed here and there. I knew well it was the bear's teeth had done this, and I would certainly have said so, had I possessed the faculty of speech. All I could do was to rejoice silently at seeing myself revenged at last.

After they had with much pains collected the scattered fragments of the body, they buried them on the spot, and marched my Belerophon to their cottages, there to remain tied fast, as a thief taken in the fact, and a bloody assassin, until they delivered him up next morning, for condign punishment, into the hands of the magistrates. Meanwhile, in the midst of the lamentations raised by the parents of the dead boy, up came that rustic who had promised to perform the operation upon me, and who now proposed to keep his word. "Our present loss is not of his causing," said one of the bystanders; "nevertheless you may cut what you please to-morrow from this villainous jackass — his head if you have a mind, and you shall not want for help."

Thus it came to pass that my calamity was postponed for another day, and I gave thanks to that kind boy, whose death, at all events, procured me one little day's respite from the knife. But I was not allowed even that short space of time to be grateful to him or to enjoy repose; for his mother rushed into my stable, weeping and bewailing her son's premature death, dressed in a black robe, tearing out her white hair, bestrewed with ashes, and vehemently beating her breasts.

"Look at him," she screamed, "how easily he takes it, that cursed ass, with his head stuck in the manger, indulging his gluttony, and for ever stuffing his insatiable belly. He has no pity for my affliction, nor does he bestow a thought upon the horrible fate of his deceased driver; no, he despises my age and weakness, and thinks that he shall get off with impunity after his enormous crime; perhaps he has the audacity to suppose he shall be thought innocent; for it is the nature of the worst criminals to expect impunity, even in spite of the reproaches of their own guilty conscience. Now, in the name of all the Gods, most infamous of quadrupeds, though you could borrow the use of speech for a while, do you think you could persuade any one, aye the veriest fool, that you were without fault in that horrid disaster, when you could have fought for my poor boy, and defended him with heels and teeth? You could often lift your heels against himself; why could you not use them with the same alacrity in his defence? You should have galloped off with him on your back, and saved him from the bloody hands of the robber; above all, you should not have fled alone, after throwing and deserting your fellow-servant, your conductor, your comrade, the friend who fed you. Do you not know that those who refuse help to persons in mortal peril are punished, because therein they offend against all good principles? But you shall no longer rejoice over my calamities, murderer that you are; I will let you know what strength there

is in violent grief.”

So saying, she took off her girdle, and tied my feet separately, and as tightly as she could, so as to deprive me of the means of revenging myself. Then snatching up a great stake, which was used to bar the stable door, she never ceased whacking me with it until her strength was quite spent, and it fell from her wearied hands. Then complaining of the too speedy exhaustion of her arms, she ran back into the house, fetched a live coal from the hearth, and thrust it between my thighs; until, employing the only means of defence left me, I squirted a volley of liquid ordure into her face and eyes, and thus putting her to the rout, blinded and stinking, I saved myself from destruction; otherwise the ass would have perished like another Meleager by the brand of this raving Althea.

BOOK THE EIGHTH

ARRIVAL OF A SERVANT OF CHARITE — SIXTH EPISODE: DEATH OF CHARITE AND TLEPOLEMUS — FLIGHT OF THE KEEPERS OF THE HORSES WITH LUCIUS AND OTHER ANIMALS — ALARM OF WOLVES — THE PARTY ATTACKED BY DOGS — A MARVELLOUS AND SHOCKING ADVENTURE — SEVENTH EPISODE: SINGULAR PUNISHMENT OF A CRIMINAL — LUCIUS OFFERED FOR SALE AT A FAIR — IS BOUGHT BY AN ITINERANT PRIEST — THE FRAUDS OF THE PRIESTS OF THE SYRIAN GODDESS — THEIR EXPOSURE — LUCIUS IN GREAT PERIL OF HIS LIFE.

AT that time of the night when the cocks crow, a young man came from the next city, who, as I perceived, was one of the servants of that virgin Charité, who had endured equal sorrows with myself among the robbers. Sitting near the fire, in the company of his fellow-servants, he related, as follows, the wonderful and execrable particulars of her death, and the destruction of her whole house. “Grooms, shepherds, and cow-herds, we have lost our unfortunate mistress, Charité, and by a most grievous catastrophe. Yet she did not depart to the shades alone. But, that all of you may know the particulars, I will narrate to you from the beginning what happened, and which deserves to be committed to writing, in the form of a history, by more learned men, on whom Fortune has conferred the ability of writing with facility and elegance.

SEVENTH EPISODE. DEATH OF CHARITE AND TLEPOLEMUS.

“There was a young man in the next city, whose name was Thrasullus, of noble birth, of knightly rank, and very rich; but he was a man addicted to the luxury of taverns, and to harlots, and potations by day. On this account he iniquitously associated with a factions band of robbers, and his hands were dyed with human blood. Such was the man, and such was the report concerning him. Now, as soon as Charite was marriageable, he was among her principal suitors, and most ardently endeavoured to obtain her in wedlock. And, though he surpassed in nobility all the rest of her lovers, and solicited her parents with splendid gifts, yet he was rejected by them, on account of his morals, and suffered the disgrace of a repulse. When, therefore, Charité, my master’s daughter, came into the hands of the worthy Tlepolemus, Thrasyllus, though disappointed in his hopes, yet firmly cherishing his love, and adding to his passion the rage he felt on account of his rejected suit, sought for an opportunity of perpetrating a bloody deed. At length, a seasonable occasion presenting itself, he prepared to execute the wickedness which had for a long time been the subjects of his thoughts. On the day on which the virgin had been liberated, by the cunning and fortitude of her spouse, from the deadly swords of the robbers, he mingled with the crowd of those that congratulated her, and made himself remarkable by the exulting joy he professed in the present safety of the new married pair, and in the hopes of their future offspring. Hence, being received into our house, among the principal guests, as the nobility of his race demanded, and concealing his wicked designs, he falsely personated the character of a most faithful friend.

“And now, gradually ingratiating himself more and more by his assiduity, by frequent conversation, and sometimes also by sitting as a guest at the young couple’s table, he fell, by imperceptible degrees, into deeper love than ever. Nor is this wonderful, since the flame of love, small at first, delights with a gentle glow; but, when fanned by continued familiar intercourse, it waxes fierce, and burns a man up wholly. Thrasyllus for a long time pondered how he might find an opportune place for clandestine conference. He perceived that he was more and more excluded from the avenues to an adulterous intercourse by the multitude of observers, and that the strong bonds of a new and increasing affection could not be severed; and, further, that even if Charite were willing to comply with his desires, which she never would be, her ignorance of the art of deceiving a husband would hinder such a purpose. Yet, in spite of all these obstacles, he was bent with desperate obstinacy on the accomplishment of what was impossible, as though it had not been so. Things which seem difficult in the beginning of love, appear easy when it has been strengthened by time. Hear now, and carefully note, I pray you, to what deed he was driven by the violence of his furious lust.

“One day Tlepolemus, accompanied by Thrasyllus, went to hunt wild beasts, if, indeed, the roe comes under that denomination; for Charite would not allow her husband to pursue beasts armed with tusk or horn. The toils were spread round a hill thickly covered with trees, and the high-bred hounds were turned in to rouse the beasts from their lairs. Their good training was immediately seen, for they spread abroad so as to enclose every avenue. For a while they followed the scent in silence, till at last one gave tongue, and then they all burst out with impetuous, dissonant yells, that made everything ring again. But it was not a roebuck, nor a timid doe, nor a hind, the gentlest of all wild creatures, that was started, but an enormous boar, the like of which was never seen — a brawny, thickhided, filthy brute, with bristles standing upright on his back, foaming and gnashing his teeth, with eyes that darted fire, and rushing along like a thunderbolt. The keenest of the hounds that pressed upon his flanks were ripped up by his tusks, and flung here and there; then he broke through the toils at the first charge, and got clear off. We, meanwhile, were terrorstricken, having been used only to such hunting as was without danger, and being, besides, without weapons or means of defence; so we hid ourselves the best way we could under thick foliage and behind trees.

“Thrasyllus now seeing a favourable opportunity for accomplishing his intended treachery, said insidiously to Tlepolemus: Why do we remain stupefied with surprise, or even dismayed, like these low-souled slaves, and trembling like women, whilst we suffer such a fine prey to escape us? Why not mount and pursue? You take a javelin, and I will take a lance.’

“Without more said, they jumped at once on their horses, and made after the brute with all speed. But the boar, confident in its strength, wheeled round, and looking horribly ferocious as it gnashed its teeth, stood glaring at them uncertain which to attack first. Tlepolemus hurled his javelin, and lodged it in the animal’s back; but Thrasyllus, leaving the boar alone, charged the horse. Tlepolemus rode with his lance, and cut its hamstrings. The quadruped, sinking down in a pool of its own blood, rolled over on its back, and involuntarily threw its master, whom the boar immediately rushed at in fury, and after tearing his clothes, rent his body in many places as he was endeavouring to rise. Meanwhile, his good Mend felt no remorse for the infamous deed he had begun, nor was his cruelty yet satisfied; for whilst Tlepolemus was striving to defend his gored legs, and was piteously calling to him for help, he pierced him through the middle of the right thigh with his lance; which he did the more boldly, because he judged that the wound would resemble those made by the brute’s tusks. Afterwards he ran the boar through and through without difficulty.

“After the young man was thus slain, we were all called out from our hiding-places, and ran to him in great grief. But Thrasyllus, though he had accomplished his purpose, and rejoiced in having slain him whom he looked on as his enemy, yet concealed his joy under a countenance that simulated sorrow; and ardently embracing the corpse that he himself had made, he

cleverly counterfeited all the signs of mourning, only his tears refused to flow. Thus imitating us who lamented truly, he falsely cast upon the boar the odium of the deed his own hand had done.

“The news of this crime spread quickly, and first of all reached the family of Tlepolemus, and smote the ears of his unhappy wife. The moment she heard it — she will never hear news more — she lost her senses, and ran like a frantic bacchanal through the crowded streets, and away over the fields, screaming out her husband’s name, and bewailing his fate. The compassionate citizens flocked after her; all who met her followed her, sympathizing in her grief; and the whole city was emptied to see the sad spectacle. At last, she reached the spot where lay the body of her husband; there, swooning away, she fell prostrate on his corpse, and all but yielded up on the spot the soul that was devoted to him; but her Mends with difficulty forced her away, and she remained unwillingly alive.

“At last, the body was carried to the tomb, the whole city joining in the funeral procession. Then did Thrasyllus cry, and roar, and beat his breast, and even weep, for the tears which he had been unable to shed in his first feigned sorrow, were now supplied him by his augmented joy. He concealed his real feelings with all sorts of affectionate words, calling piteously to the deceased by name, as his friend, his playmate in boyhood, his comrade, his brother. And every now and then he would take hold of Charité’s hands to hinder her from beating her bosom; would try to mitigate her grief and wailing with words expressive of the liveliest sympathy, and with various examples of the uncertainty of life. And amidst all these false shows of humanity and friendship, he took every opportunity of touching the person of the bereaved woman, and nourishing his own odious passion by that stolen pleasure.

“The funeral being ended, the widow was now impatient to join her husband, and thought over all means to that end. At last, she chose one that was gentle, cost no effort, needed no weapon, and was like quietly falling asleep. She abstained from food, neglected her person, and would have passed away from daylight to the darkness of the grave, but for the urgent pertinacity of Thrasyllus, who, partly by his own efforts, partly through those of her friends and her parents, prevailed on her to refresh her disfigured and almost perishing body with the bath and with food.

“Charite, who revered her parents, yielded against her will to a religious sense of duty, and with a somewhat more serene countenance did what was necessary for the preservation of her life; but still her inmost soul was consumed with grief. She spent all her days and nights in pining remembrance, and in paying divine honours to an image of the deceased, which she had caused to be made in the costume of the god Bacchus, so that she tortured herself, even by that kind of consolation. Meanwhile, the reckless, headlong Thrasyllus, without waiting until the tears she shed had satisfied her grief, nor till the commotion of her spirits had partly subsided, and time had gradually blunted the keenness of her sorrow, did not forbear to

she speak to her of marriage while she was still weeping for her husband, rending her garments, and tearing her hair, and to reveal to her by his indecent importunity the secret of his breast and his ineffable treachery.

“Charite was seized with horror and loathing at the abominable proposal, which came upon her like a clap of thunder, or a blast from some malignant star, and she fell senseless as if smitten by lightning. Recovering after a while, with wild shrieks, she called to mind what had passed between her and the villain Thrasyllus, and postponed her reply to his suit until she should have maturely considered it.

“During that delay, the shade of the cruelly-slain Tlepolemus, lifting up its ghastly, gory face, thus addressed her as she slept: ‘My own wife, a name which none else shall call you, if my memory dwells in your heart — if my cruel death has broken the bonds of affection that united us, contract a happier marriage with whom you will, only give yourself not into the sacrilegious hands of Thrasyllus: neither talk with him, nor sit at the same board, nor share the same bed with him. Shun the blood-stained hand of my murderer; begin not your marriage with parricide. Those gory wounds which you have washed with your tears were not all inflicted by the tusks of the boar; but the lance of the wicked Thrasyllus has parted me from you.’ And then he told her all the circumstances, and set before her the whole scene of the crime.

“When Charite had first laid her head upon her pillow, her tears flowed over her beautiful cheeks even while she slept; but roused by the vision of her restless sleep as by the wrench of the rack, she broke out again into loud and long wailing, tore her night-dress, and beat her lovely arms with merciless hands. Yet she imparted to no one the story of the apparition she had seen; but concealing altogether the knowledge she had obtained of the crime, she secretly resolved to punish the nefarious murderer, and to deliver herself from the intolerable burthen of life.

“Again the odious and importunate suitor assailed her obdurate ears with proposals of marriage; but she gently declined them, and dissembling her purpose with admirable artifice, she thus replied to his urgent supplications: The sweet face of your brother, my beloved husband, is still before my eyes; the cinnamon odour of his ambrosial body is still in my nostrils; the beautiful Tlepolemus still lives in my bosom. You will do best then if you allow a most wretched woman the necessary time for mourning, and let the remaining months of the year be spent in that legitimate duty. What I ask concerns not only my own reputation, but your safety also, lest by a premature marriage we provoke the just indignation of my husband’s ghost to your destruction.’

“Unchecked in his importunity by these arguments, and even by the promise that accompanied them, Thrasyllus persisted in molesting her ears with his vile addresses, until, apparently overcome, Charite said to him: ‘One thing at least, Thrasyllus, you must grant to my earnest entreaties, and that is that our cohabitation be quite secret and unknown to any of my family until the year is out.’ Thrasyllus was completely duped by her feigned compliance

with his suit; he consented with alacrity to the clandestine intercourse, and passionately longed for the return of night and darkness, caring for nothing in comparison with the possession of Charité. 'But mind,' said Charite, 'come well muffled up, without any attendant, and approach my door in silence at the first watch. Only whistle once, and wait for my nurse, who will be on the watch behind the door, and will instantly open it for you, and conduct you in the dark to my chamber.'

'Thrasyllus, suspecting nothing, was delighted with the scheme of those funereal nuptials, and was only troubled with impatience at the length of the day and the slow approach of evening. At last, when daylight had disappeared, dressed as Charité had directed, he was admitted by the watchful nurse, and stole full of hope to the nuptial chamber. There the old woman, treating him with obsequious attention by her mistress's orders, noiselessly produced cups and a flagon containing wine mixed with a soporiferous drug. Then excusing her mistress's delay on the pretext that she was with her father, who was ill, she plied him with the beverage, which he drank freely, and without suspicion, until he fell fast asleep.

'As soon as he lay stretched on his back in that helpless state, Charite was summoned, and rushing in with dire determination, stood quivering with rage over the murderer, 'Behold,' she cried, 'this faithful companion of my husband! Behold this gallant hunter! Behold this dear bridegroom! This is the hand that shed my blood; this is the breast that conceived treacherous plots for my undoing: those are the eyes that to my sorrow I delighted, but that now anticipate their coming punishment, wrapped in the darkness that will cover them perpetually. Sleep securely; dream of delight; I will not smite you with sword or spear. Far be it from me to put you on an equality with my husband in the manner of your death. Your eyes shall die in your living head, and you shall never see more but in dreams. I will make you think your enemy's death happier than your own life. Never shall you see the light; you shall need to be led by the hand; you shall not clasp Charite; you shall not enjoy your promised nuptials; you shall know neither the repose of death nor the pleasure of life; but you shall wander like an erring phantom between the infernal regions and the sun; and you shall long seek the hand that has blinded you, and, what is the most miserable thing in calamity, you shall not know whom to complain of. I will make a libation of the blood of your eyes at the tomb of my Tlepolemus, and sacrifice those eyes to his sacred shade. But why do I suffer you to have a respite from your deserved torture, while you are dreaming perhaps of embracing me, who am your bane? Wake from the darkness of sleep to a worse darkness; lift up your sightless face; recognize my vengeance; comprehend your misfortune; compute the sum of your miseries. Thus have your eyes charmed your modest bride; thus have the nuptial torches lighted your chamber; you shall have the Furies for bridesmaids, and blindness and the perpetual stings of conscience for companions.'

“Having poured out these words like one inspired, Charite drew out the pin from her hair, and plunged it over and over again into the eyes of Thrasyllus; then leaving him to awake in pain and blindness from his lethargic sleep, she caught up the naked sword which Tlepolemus used to wear, and rushed frantically through the city towards her husband’s tomb, manifestly bent on some desperate deed. All of us, servants, and the whole population, anxiously pursued her, crying out to each other to wrest the weapon from her insane hands. But Charite standing by the coffin of Tlepolemus, kept everybody off with the glittering blade; and when all around her were weeping and lamenting, she cried: ‘Away with these importunate tears! Away with this wailing, which ill accords with my fortitude. I have taken vengeance upon the bloody murderer of my husband. I have punished the accursed destroyer of my nuptials; it is now time that with this sword I make my way straight to my Tlepolemus.’

“Then having related all that her husband had told her in the dream, and the artifice by which she had inveigled Thrasyllus, she plunged the sword beneath her right breast, fell bathed in blood, murmured a few broken words, and breathed out her magnanimous spirit. The friends of the unfortunate Charite immediately washed her body with care, and depositing it by the side of Tlepolemus, re-united her for ever to the husband she loved.

“When Thrasyllus was aware of all this, he thought he could not inflict on himself a death commensurate with the calamities he had caused, and that the sword could not suffice to expiate his guilt; therefore he had himself carried to the tomb of Tlepolemus and Charite, where, crying out repeatedly, ‘Behold, O ye injured manes, here is your voluntary victim,’ he caused the doors to be firmly closed upon him; and there he suffered the doom pronounced by himself, and perished by starvation.”

END OF THE SEVENTH EPISODE.

Such was the story, interrupted with many sighs and tears, which the servant told to the sorrowing rustics, who fearing a change of master, and deeply commiserating the misfortune of the house to which they had belonged, determined to run away. The master of the stud, the same to whom I had been given in charge with such impressive orders to be kind to me, plundered the cottage of everything valuable in it, and loading me and other beasts of burden with the spoil, deserted his old abode. We carried women and children, cocks and hens, geese, kids, whelps; in short, whatever was unable to keep up with our pace, was made to walk with our feet. But enormous as my load was, I did not care for it, so glad was I of the flight that saved me from the knife of that abominable gelder.

Having crossed a steep mountain covered with a forest, and descended to the plain on the other side, we arrived, just as evening was throwing its shadows on our road, at a certain populous and thriving town, whence the inhabitants would not allow us to proceed by night, nor even in the morning.

The reason of this was, that the whole district was infested by multitudes of fierce wolves of enormous bulk and strength, that even beset the roads and fell like highway robbers on those who travelled by them. Nay, sometimes impelled by the rage of hunger, they stormed the neighbouring farms, and the men were no more safe from their fury than their defenceless flocks. They told us too, that the road we should have to travel was strewn with half-eaten human bodies, and whitened with fleshless bones; and therefore, that we ought to proceed with extreme caution, and be especially careful to travel only in broad day-light, while the sun was high in the heavens, since its light checks the fury of those dreadful creatures; and that we should move, not stragglingly, but in close compact order, through those dangerous places.

But our rascally fugitive conductors, in blind haste to escape the risk of pursuit, despised these salutary warnings, and without waiting for day-light, loaded and drove us forward. Then I, aware of the danger, took all possible care to keep between the other beasts in the very middle of the throng, so as to save my buttocks from the fangs of the wolves; and all our conductors were much surprised to see me beat the horses in speed. But this was not the result of my natural quickness of limb, but of my fear; and I thought within myself that it was nothing else than fright which had given such agility to the renowned Pegasus, and that the reason why he had been styled winged, was, doubtless, because he had skipped and bounded up to the very sky, in his dread of being bitten by the fire-breathing Chimæra.

Meanwhile the herdsmen who drove us had armed themselves as if for battle. This one carried a lance, that one a hunting spear, another a bundle of javelins, another a club; and some had provided themselves with stones, which the rough road supplied in abundance. A few carried sharpened stakes, and a great number waved blazing torches to frighten the beasts; and nothing but the trumpet was wanting to give our troop the appearance of an army in battle array. But after having terribly frightened ourselves, we escaped the threatened danger only to fall into a worse one. For, whether scared by the shouting of so large a body of men, and by the glare of the torches, or being engaged elsewhere, the wolves never approached us, nor did one of them come in sight even at a distance. But the labourers on the farm which we were then passing, taking us for a gang of robbers, and letting slip enormous dogs, which had been carefully trained for their masters' defence, and were fiercer than any wolves or bears, urged them against us with all sorts of shouts and cries. With their natural ferocity thus encouraged and exasperated, the dogs rushed at us, attacked us on all sides, men and cattle without distinction, and after mauling them a long time, laid many of them low. It was certainly a remarkable, and still more a pitiable spectacle, to see all those dogs seizing those that fled, ravening at those who stood their ground, mounting upon the bodies of those who were down, and overrunning our whole troop, biting all that came before them.

This was terrible indeed, but worse was added to it; for the peasants poured

down showers of stones upon us from the roofs of their cottages and from an adjacent hill, so that we were quite at a loss to know which we should most avoid, the dogs that attacked us at close quarters, or the stones that were launched at us from a distance. One of the latter fell upon the head of a woman who was seated on my back, and who, smarting from the blow, immediately began to scream and roar for her husband to come to her aid. Wiping the blood from her wound, the herdsman cried out, "In the name of all the gods, why do you so cruelly assault and maltreat poor hardworking travellers? Have we offered to rob you? What harm have we ever done you? You do not live in dens like wild beasts, or in caves like savages, that you should take delight in shedding human blood."

As soon as he had said this, the shower of stones ceased, the ferocious dogs were called off, and one of the peasants cried out from the top of a cypress tree on which he was perched: "And we too, are no robbers, and do not want to plunder you; we only fight to protect ourselves from suffering the like at your hands, so now you may go your ways in peace and safety." Therefore we continued our journey, but wounded in all manner of ways, some with stones, others by the teeth of the dogs, but all more or less hurt.

Having gone a little way further, we reached a grove of tall trees, with pleasant green glades, where our leaders thought good to rest and take some refreshment, and dress the wounds of their bruised and mangled bodies. So they threw themselves on the ground in all directions, and after lying awhile to recover from their fatigue, they began to apply various remedies to their wounds, washing the blood from them in the running stream; applying wet sponges to their contusions, and tying up their gaping wounds with bandages. In this way each did the best he could for himself. Meanwhile, an old man was descried on the top of a hill, with goats feeding round him, and plainly showing that he was a goat-herd. One of our people called out, and asked him had he any milk or new cheese to sell. But he, shaking his head a long while, replied: "And are you thinking of food or drink, or of any refreshment at all? Do you not know what sort of a place you are in?" So saying, he turned his back upon us, and went off with his flock.

His words, and the manner of his departure, struck our people with no small fear; and while they were all anxious to ascertain the nature of the spot where they lay, but could find no one to tell them, another old man made his appearance. He was a tall man, bent with age, and dragged his feet slowly and wearily along, leaning heavily on his staff, and weeping profusely. When he came up with our men, he threw himself on his knees before them, and embracing them one after the other, thus besought in most piteous accents: "By your fortunes, by your genii, and as you hope to live strong and hearty till you reach my age, help an unfortunate old man, who has lost his only hope, and save my little boy from the jaws of death. My grandson, the sweet companion of my journey, tried to catch a sparrow chirping on a hedge, and he fell into a ditch close by here, that was hidden with low shrubs, and there

he lies in extreme peril of his life. I know indeed, by his cries to me for help, that he is still alive. But being so weak in body, as you see, I cannot succour him. But you, who enjoy youth and strength, can easily aid an unhappy old man, and save for him this child, the last and only scion of my stock.”

As the old man made these entreaties and tore his white hair, we were all moved with pity; and one of the party, the youngest, boldest and strongest of them all, who besides, was the only one that had come off unwounded from the late conflict, sprang to his feet, and enquiring where it was the boy had fallen, went with the old man towards some rough bushes which the latter pointed out a little way off. Meanwhile, after the cattle had done feeding, and their drivers had finished their meal and the dressing of their wounds, each of them packed up his baggage again, and made ready for another start. They called loudly to the young man who had gone away with the old stranger, and afterwards, surprised by his long delay, they sent one of their number to look for him, and tell him it was time to be off. The messenger came back soon, trembling, and ghastly pale, and brought strange news of his fellow-servant. He had seen him, he said, lying on his back, half eaten, and a monstrous dragon squatting over him; whilst the unfortunate old man was not to be seen at all.

Considering this matter, and comparing it with the words of the shepherd on the hill, which had doubtless been intended to warn them against that terrible inhabitant of the neighbourhood, our men hurried away as fast as they could from the deadly spot, drubbing us briskly with their sticks. After getting over a long stage at a very quick rate, we arrived at a village where we halted for the night, and there I learned a very extraordinary occurrence which I will relate.

EIGHTH EPISODE. SINGULAR PUNISHMENT OF A CRIMINAL.

THERE was a servant to whom his master had committed the management of all his affairs, and who was bailiff of that large farm where we had taken up our quarters. He had married one of his fellow-servants, but fell in love with a free woman who was not of the household. Enraged by his adultery, his wife burned all his account books, and all the contents of his store-room. And not content with having thus avenged the wrongs of her bed, but turning her fury against her own flesh and blood, she put a rope round her neck, fastened to it also an infant she had borne to her husband, and threw herself into a deep well along with her little one. Her master was exceedingly incensed at her loss, and seizing the servant who had provoked his own wife to the commission of such a dreadful deed, had him stripped naked, smeared all over with honey, and bound fast to a fig-tree, the rotten trunk of which was filled with the nests of a prodigious multitude of ants, that were continually running to and from all directions. As soon as these ants smelt the honey with which the bailiff's body was smeared, they fastened upon him, and with minute, but innumerable and incessant bites, gradually consumed his flesh and his entrails; and after the miserable man had been thus tortured a long while, his bones were at last picked clean; and so they were still to be seen, quite dry and white, attached to the fatal tree.

END OF THE EIGHTH EPISODE.

Quitting this detestable dwelling, and leaving the rustics in great sorrow, we proceeded on our journey. After travelling all day over a level country, we came much fatigued to a handsome populous town. There our men resolved to stop and take up their permanent abode, both because the place offered them every convenience for hiding from those who might come from a distance in pursuit of them, and because the town was abundantly blessed with provisions. Myself and the other beasts were allowed three days' rest to improve our condition, and then we were led out for sale. The crier proclaimed the price of each of us with a loud voice, and all were bought by wealthy persons, except myself, whom all the purchasers passed by with contempt. I lost patience at the manner in which I was handled, and my teeth examined to ascertain my age; there was one man especially, who was always poking his nasty dirty fingers against my gums; but at last, I caught his hand between my teeth, and nearly crushed it. That deterred every one from buying me, as a ferociously vicious brute. Then the crier, bawling till his throat was almost split, cracked all sorts of ridiculous jokes upon me. "What is the use," said he, "of offering for sale this old screw of a jackass, with his foundered hoofs, his ugly colour, his sluggishness in everything but vice, and a hide that

is nothing but a ready-made sieve? Let us even make a present of him, if we can find any one who will not be loth to throw away hay upon the brute." In this way the crier kept the bystanders in roars of laughter.

But my merciless fortune, which I had been unable to leave behind me, far as I had fled, or to appease by all my past sufferings, again cast its evil eye upon me, and for a wonder, produced a purchaser, the fittest of all men to prolong my hard sufferings. He was an old eunuch, partly bald, with what grizzled hair he had left hanging in long curls, one of those lowest dregs of the rabble who compel the Syrian goddess to beg, hawking her about the highways and the towns, and playing on cymbals and castanets. This man having a great mind to buy me, asked the crier of what country I was. The latter replied that I was Cappadocian, and a fine strong animal. Again, the other asked my age. "The mathematician who cast his nativity," replied the joking crier, "calculated that he was five years old; but no doubt he is better informed on this point than any one else, from the register of his birth. Now though I make myself liable to the penalties of the Cornelian law if I knowingly sell you a Roman citizen for a slave, what should hinder you from buying a good and useful servant, who will do your pleasure at home and abroad?"

The odious purchaser went on asking questions without end, and at last came to the important point, was I gentle? "Gentle?" said the crier; "it is not an ass, but a wether you see before you, such a quiet thing you may do what you will with him; none of your biters or kickers; but altogether such an animal that you might suppose there was a decent, honest man under his ass's hide. You may convince yourself of the fact without difficulty; only stick your face between his thighs, and you will see how patient he will be."

Thus did the crier make fun of the old vagabond; but the latter perceived that the other was mocking, and cried out in a passion: "What, you deaf and dumb carcase, you crazy crier, may the omnipotent and all-procreant Syrian goddess, and blessed Sabazius, and Bellona, and the Idoean mother, and our mistress Venus, with her Adonis, strike you blind, you that have been flinging your scurrilous jokes at me this ever so long. Do you think me such a fool as to put the goddess on the back of a vicious brute, that he might pitch the divine image to the ground, and that I should have to run about with my hair streaming, to look for some one to lift my goddess from the ground, and repair her hurts?"

When I heard him talk in this strain, I thought of prancing suddenly, like mad, that seeing how very wild I was, he might give up the thought of buying me. But the anxious purchaser anticipated my intention by at once paying down the price, seventeen denars, which my master promptly took up, to his own satisfaction and my vexation, and immediately delivered me to my new owner, Philebus, with a rush halter round my neck. Philebus took me home with him, and cried out the moment he reached the door: "Hallo, girls! here is a handsome servant I have bought for you." Now these girls were a set of

eunuchs, who immediately broke out into screams of joy, with broken, hoarse, effeminate voices, thinking it was a slave fit to render them good service. But when they perceived the substitution, not of a stag for a virgin, but of a jackass for a man, they turned up their noses, and jeered at their leader, saying he had not brought a servant for them, but a husband for himself. "Mind," said they, "you don't keep this pretty dear all to yourself, but let us too, your doves, have the use of him sometimes." Thus babbling, they took and tied me to the manger.

There was among them a strapping young fellow, who played extremely well on the horn, and whom they had bought at the slave mart, with the money they had collected here and there. Abroad he used to play before them when they led the goddess in procession, and at home they employed him in other ways. As soon as he witnessed my arrival, he was greatly delighted, and gave me plenty of fodder, joyfully exclaiming: "You are come at last to relieve me in my terrible labours; long may you live, and be a pleasure to your masters, and give me a chance to recruit my exhausted strength." Hearing him talk thus, I pondered on the new troubles that were before me.

Next day they went out, all dressed in various colours, hideously bedizened, their faces and eyelids daubed with paint, with small mitres on their heads, and wearing saffron-coloured linen and silk vestments. Some of them had white tunics, covered with narrow purple stripes in all directions; and they all wore girdles and yellow shoes. They laid the goddess, covered with a silk mantle, on my back; and brandishing enormous swords and axes, with their arms bared to the shoulder, they danced and bounded like maniacs to the sound of the flute. After going about a good many cottages, they came to a rich man's villa, and setting up their yells at the very gate, they rushed frantically in. Bending down their heads, they rolled their necks about, making their long hair stand out in a circle; from time to time they bit their flesh with their teeth, and lastly, they cut their arms with the sharp weapon which each of them carried. There was one of them who was transported with a more ecstatic fury than the rest, and heaving his breath rapidly from the bottom of his chest, as if filled with the divine spirit, he pretended to be stark mad; as if the presence of the gods did not do men good, but weakened or disordered them. But you shall see how by divine providence they received their due reward. The fellow began by delivering a trumped-up story of his own guilt, and crying out aloud, in the tone of a prophet, that he held committed some offence against the holy laws of religion; and then he called upon his hands to inflict on him the chastisement due to his crime. At the same time he took up one of the whips usually carried by those half men, with several long lashes of twisted wool, strung with knuckle-bones of sheep, and gave himself a severe flogging, the pain of which he endured with astonishing firmness. You might see the ground wet with the blood that flowed from the gashes of the sword and the strokes of the whip. Now the sight of all this blood and wounds caused me no slight uneasiness, lest perchance the stomach

of the foreign goddess might crave for ass's blood, as some men's for ass's milk.

When at last they were tired, or thought they had scarified themselves sufficiently, they left off their butchery. Then the bystanders vied with each other in dropping money, not only brass, but silver too, into the open bosom of their robes. They received, besides, a barrel of wine, milk, cheese, barley, and wheaten meal, besides barley for myself, the bearer of the goddess. All these things they stuffed into bags provided for the receipt of such doles, and laid them on my back; so that being doubly laden, I was at once a walking temple and a walking granary. Roaming about in that manner, they plundered the whole region.

One day, being highly pleased with an unusually large collection they made in a certain town, they resolved to regale themselves and be merry. They begged a very fat ram from a farmer, whom they cajoled with a lying prophecy, and told him they would sacrifice it to appease the hunger of the Syrian goddess. Having made all their preparations for the banquet, they went to the baths, and on their return they brought a remarkably vigorous peasant home with them to supper. They had only tasted a few morsels of the first course, when they started up from table, and gathering round the young man, began to assail him with execrable solicitations.

Unable to endure the abominable spectacle, I tried to shout, O CITIZENS! but could not get beyond the O, which I uttered in a fine sonorous tone, well becoming a jackass, but very unluckily timed. For several young men, who were looking for an ass that had been stolen the night before, and who were closely examining all the inns to see if the animal was not in one of them, happening to hear me bray, and thinking it might be their own ass that was hidden in the house, rushed in unexpectedly, and caught these miscreants in the very midst of their detestable turpitudes. Instantly calling in the neighbours from all quarters, they made them aware of the horrible discovery, bestowing at the same time sarcastic compliments on the sanctimonious purity of those priests. Struck with consternation at this disclosure of their infamy, which spread rapidly among the people, and made them objects of universal abhorrence, my masters packed up every thing, and secretly quitted the town about midnight.

After getting over a good deal of ground before dawn, and arrived by daylight in an unfrequented spot, they held a long consultation, which ended in their proceeding to punish me unmercifully. They lifted the goddess off my back, and laid her on the ground, stripped off all my trappings, tied me to a tree, and flogged me with their whip strung with sheep's bones until I was all but dead. There was one who proposed to hamstring me with an axe, because I had so foully scandalised his modesty; but the others voted for leaving me alone not from any good will to me, but in consideration of the image that lay on the ground.

They replaced my load therefore on my back, and drove me before them

with blows of the flat of their swords, till we arrived at a great town. One of its principal inhabitants, a very religious man, who had a great reverence for the gods, hearing the tinkling of the cymbals, the beating of the timbrels, and the soft Phrygian music, came to meet us, and offer his devout hospitality to the goddess. He lodged us all within his fine spacious mansion, and sought to win the divine favour by the most profound veneration and the finest victims. Here it was that my life was exposed to the greatest danger I ever remember to have incurred. A certain person in the country had sent as a present to our host, who was his landlord, the haunch of a very large and fat stag he had killed in the chase. It had been carelessly hung rather low behind the kitchen door, where a hound seized it, and carried it off. When the cook discovered his loss, which he imputed to his own negligence, his lamentation was extreme, and for a long time he shed unavailing tears, thinking that his master would presently call for his supper. Terrified at last at the punishment that awaited him, he tenderly kissed his little son, snatched up a rope, and set about hanging himself. But his affectionate wife became opportunely aware of his desperate case, and seizing the fatal noose in both hands with all her might, "What," she cried, "has this accident frightened you out of your senses? Do you not see the remedy which the providence of the gods has offered to your hands? If you have any sense left in this whirlwind of disaster, rouse it up and listen to me. Take that ass, that was brought here to-day, to some out-of-the-way place, and cut his throat; then take from the carcase a haunch just like that which is lost, cook it nicely, dress it with the most savoury sauce you can make, and serve it up before your master, instead of the venison."

The rascally cook was delighted at the thought of saving his own life at the cost of mine; and highly extolling his wife's sagacity, he set about sharpening his knives, to execute the "butchery she had recommended.

BOOK THE NINTH.

LUCIUS, TO SAVE HIMSELF, RUNS INTO THE SUPPER ROOM — HE IS SUSPECTED OF HYDROPHOBIA PERIL FROM WHICH IS DELIVERED BY THE WATER TEST. NINTH EPISODE : WHAT THE POOR MAN GOT FOR HIS CASK — HOW THE PRIESTS OF THE SYBIAN GODDESS WORKED THE ORACLE THEY ARE ARRESTED FOR THEFT AND SACRILEGE LUCIUS SOLD TO A BAKER — HIS HARD LIFE AT THE MILL — THE BAKER'S WICKED WIFE CONVERSATION BETWEEN HER AND HER CONFIDANTE. TENTH EPISODE: THE JEALOUS HUSBAND DUPED THE BAKER'S WIFE ENTERTAINS HER LOVER — UNEXPECTED ARRIVAL OF HER HUSBAND. ELEVENTH EPISODE: STORY OF THE FULLER'S WIFE — LUCIUS UNMASKS THE PERFIDY OF THE BAKER'S WIFE — THE BAKER'S REVENGE THE DIVORCED WIFE RESORTS TO WITCHCRAFT — DEATH OF THE BAKER — LUCIUS SOLD TO A GARDENER — VISIT OF THE GARDENER TO A RICH MAN SUPERNATURAL OMENS. TWELFTH EPISODE: THE RURAL TYRANT ADVENTURE OF THE GARDENER WITH A SOLDIER — THE GARDENER CONCEALS HIMSELF WITH LUCIUS IN A FRIEND'S HOUSE — THEY ARE DISCOVERED, AND THE GARDENER IS ARRESTED.

THUS did that cursed butcher arm his nefarious hands against me. There was no time to be lost; the danger was too urgent to allow of long cogitation; I resolved to escape by flight from the knife that was so, near my throat, and instantly breaking the halter with which I was tied, I galloped away as fast as my legs could carry me, flinging out my heels as I ran for the greater safety. Having quickly shot across the first portico, I dashed without hesitation into the dining-room, where the master of the house was feasting with the priests of the goddess on the sacrificial meats; and I upset and smashed great part of the supper things, and even the tables. The master of the house, greatly annoyed by such unseemly havoc, ordered one of his servants to take away "the troublesome, frisky brute," as he called me, and gave the man strict injunctions to shut me up in some safe place, that I might not again disturb the quiet of his guests by such pranks. For my part, having saved myself from the knife by this clever feat, I was very glad to enjoy the security of my prison.

But certainly it is not for mortal man to prosper against the will of fortune, nor can all the contrivances of human wisdom overthrow or alter the fatal disposition of divine providence. That very device of mine, which seemed to have afforded me a momentary deliverance, brought upon me another peril, which went near to cause my instant destruction; for one of the servants, as I afterwards learned from what passed between his fellows, rushed in great agitation into the supper-room, and told his master that a mad dog had just before run into the house through a back door, opening on a lane; that he had fallen furiously on the hounds; then made for the stables, where he had wreaked his rage on the horses; and lastly, that he had not spared the men either, for he had bitten Myrtilus, the muleteer, Hephæstion, the cook, Hypatius, the chamberlain, and Apollonius, the physician, besides a great many other servants who had endeavoured to drive him out; and some of the

animals he had bitten, already showed undoubted symptoms of rabidness.

The whole party was struck with dismay at this intelligence, and guessing from my wild behaviour, that I was infected with the same malady, they caught up such weapons as lay at hand, and exhorted each other to despatch me for their common safety, though, in fact, it was they themselves who were mad, and not I. They would doubtless have cut me to pieces with the lances, spears, and even axes, with which the servants readily supplied them, had I not run before the storm, and burst into the bed-chamber of the priests, my masters. My pursuers then fastened the door upon me, and kept me besieged, that the deadly virus might do its work, and destroy me, without their running the risk of coming in contact with me. Finding, therefore, that I was left alone and free to do as I pleased, I profited by the opportunity which fortune offered me, lay down on a bed, and enjoyed what I had so long foregone, a good sleep in human fashion.

Having slept off my fatigue on that good bed, I awoke when it was already broad daylight, and jumped up fresh and hearty. Then I heard the people who had kept watch all night outside the door, thus debating with one another about me. "Is it likely that this unfortunate ass can go on raging everlastingly? Surely not. It is rather to be presumed that the virus has spent itself, and his fit is over." As their opinions differed on this question, they agreed to have a look at me; and peeping through a chink in the door, they saw me standing at my ease, apparently as quiet and as well as ever. Thereupon, they ventured to open the door and examine my state more fully; and one of them, who was sent from heaven to be my saviour, proposed to the rest a means of knowing whether I was mad or not. This was to put a vessel full of fresh water before me; if I drank it without hesitation, in my usual way, this would be a sure proof that I was quite free from all distemper; on the contrary, if I shunned the water with manifest horror at the sight of it, it would be a clear case that the dreadful malady had still fast hold of me; for so it was laid down in ancient books, and confirmed by frequent experience.

This advice being voted good, they forthwith fetched a large vessel full of fine clear water from the nearest fountain, and placed it before me, still keeping on their guard. I went up to it at once, being very thirsty, and plunging my head into the vessel, drank up the water, which truly did me much good in every way. Then I quietly suffered them to pat me with their hands, rub my ears, lead me by the headstall, and do whatever else they pleased by way of trying me, until they were all convinced of my gentleness, and of their own mistake in supposing me to be mad.

Having thus preserved myself from two great dangers, I was again loaded next day with the divine baggage, and marched away to the sound of cymbals and castanets, to continue our mendicant rounds. After visiting a great number of hamlets and towns, we arrived at a village built on the ruins of a town that had formerly been very opulent, as the inhabitants reported. We entered the first inn we came to, and there we heard a pleasant story of the way in which

the wife of a poor man cuckolded her husband: and you shall hear it too.

NINTH EPISODE. WHAT THE POOR MAN GOT FOR HIS TUB.

THERE was a poor man who had nothing to subsist on but his scanty earnings as a journeyman carpenter. He had a wife who was also very poor, but notorious for her lasciviousness. One day, when the man had gone out betimes to his work, an impudent gallant immediately stepped into his house. But whilst he and the wife were warmly engaged, and thinking themselves secure, the husband, who had no suspicion of such doings, returned quite unexpectedly. The door being locked and bolted, for which he mentally extolled his well-conducted wife, he knocked and whistled to announce his presence. Then his cunning wife, who was quite expert in such matters, released the man from her close embraces, and hid him quickly in an old empty butt, that was sunk half-way in the ground, in a corner of the room. Then she opened the door, and began to scold her husband the moment he entered. "So you are come home empty-handed, are you?" said she, "to sit here with your arms folded, doing nothing, instead of going on with your regular work, to get us a living and buy us a bit of food; while I, poor soul, must work my fingers out of joint, spinning wool day and night, to have at least as much as will keep a lamp burning in our bit of a room. Ah, how much better off is my neighbour Daphne, that has her fill of meat and drink from daylight to dark, and enjoys herself with her lovers."

"What need of all this fuss?" replied the abused husband; "for though our foreman has given us a holiday, having business of his own in the forum, I have nevertheless provided for our supper to-night. You see that useless butt, that takes up so much room, and is only an incumbrance to our little place; I sold it for five denars to a man who will be here presently to pay for it and take it away. So lend me a hand for a moment, till I get it out to deliver it to the buyer."

Ready at once with a scheme to fit the occasion, the woman burst into an insolent laugh: "Truly I have got a fine fellow for a husband; a capital hand at a bargain, surely, to go and sell at such a price a thing which I, who am but a woman, had already sold for seven denars, without even quitting the house."

Delighted at what he heard, "And who is he," said the husband, "who has bought it so dear?"

"He has been down in the cask ever so long, you booby," she replied, "examining it all over to see if it is sound."

The gallant failed not to take his cue from the woman, and promptly rising up out of the butt, "Shall I tell you the truth, good woman?" he said; "your tub is very old, and cracked in I don't know how many places." Then turning to the husband, without appearing to know him: "Why don't you bring me a light, my tight little fellow, whoever you are, that I may scrape off the dirt from the inside, and see whether or not the tub is fit for use, unless you think I

don't come honestly by my money?"

That pattern of all quick-witted husbands, suspecting nothing, immediately lighted a lamp, and said, "Come out, brother, and leave me to make it all right for you." So saying, he stripped, and taking the lamp with him into the tub, went to work to scrape off the old hardened dirt. And while he was polishing the inside, the charming gallant polished off the carpenter's wife, laying her on her belly on the outside, she meanwhile amusing herself, like a harlot as she was, with making fan of her husband, poking her head into the tub, and pointing out this place and that to be cleaned, and then another, and another; until both jobs being finished, the unfortunate carpenter received his seven denars, and had to carry the butt on his back to the adulterer's house.

END OF THE NINTH EPISODE.

After staying a few days in this town, where they were pampered by the bounty of the public, and made a great deal by their soothsaying, these pious priests bethought them of a new device for getting money. They composed a single oracular response, which would fit a variety of cases, and thus they gulled a great number of persons who came to consult them upon all sorts of subjects. The oracle was as follows:

The steers are yoked, and till the ground,
That crops may rise, and joys abound.

Suppose now that a person consulted the oracle with regard to his marrying: to him it said plainly that he should take upon him the yoke of matrimony, and raise a fine crop of children. Suppose it was one who had a mind to buy land: the yoked oxen and the abundant harvests were quite to the point. If the applicant was anxious about a journey he had to take: the meekest of quadrupeds were ready yoked, and the produce of the soil signified a lucrative result. If he was one who had to go into battle, or to pursue a gang of robbers: the priests declared that the oracle promised him victory, and that he should bring the necks of his enemies under the yoke, and reap a rich harvest of booty.

My masters had gained no little money by this cheating method of divination; but exhausted at last by perpetual interrogations for which they had but one answer, they again departed by a road much worse than that which we had travelled the preceding night. The greater part of it was broken up into deep ruts and holes full of water, and the rest was covered with thick mud and very slippery. At last, greatly fatigued, and with my legs bruised by continually slipping and falling, I had just reached a smooth bit of ground, when suddenly a body of armed men on horseback galloped down upon us, and after pulling up with difficulty, seized Philebus and his companions by the throat, and beat them with their fists, calling them sacrilegious, obscene

villains. Then they handcuffed them all, and bellowed to them to produce the golden bowl they had stolen. "Produce," they shouted, "that proof of your crime, which you filched from the very shrine of the Mother of the Gods, when you shut yourselves up in her temple, under pretence of solemnizing secret rites; and then you quitted the town before daylight without saying a word to any one, as if you thought you could escape punishment for such abominable guilt." Meanwhile, one of them searching the goddess I carried on my back, found the gold cup in her bosom, and drew it forth in the sight of all present. But even that palpable evidence could not abash or dismay those nefarious wretches, but affecting to laugh, and to turn the affair into a joke, they exclaimed: "What an untoward accident! How often the innocent are put in jeopardy! Here are ministers of religion put in peril of their lives only for a cup which the Mother of the Gods made a present to her sister, the Syrian Goddess, as a pledge of hospitality." But in spite of all such frivolous excuses, the rustics marched them back, and lodged them in prison; and the cup and the image I had carried having been solemnly deposited in the temple, I was brought forth on the following day, and again offered for sale by the voice of the crier. A certain baker from the next town bought me for seven denars more than Philebus had given for me; and putting on my back a good load of com he had just bought, he took me to his mill by a very rough road, full of stones and roots of trees.

There were a good many beasts employed there, in turning several millstones, and that not only by day, but all night long too, for the mill was always kept going. Lest I should be disgusted with the beginning of my servitude, my new master treated me with all the honours due to a stranger of consideration, and I had a holiday, and a manger abundantly supplied; but the beatitude of having nothing to do and plenty to eat did not last beyond the first day. On the following day, I was fastened up to turn what seemed to me the largest millstone of all, and with my head covered I was put into a little hollow path in the form of a circle, in which I was to go round and round perpetually. But I had not so far forgotten my old cunning as to fall in easily with this new discipline; and though when I was a man I had often seen machines of that kind revolve, yet, as if I was quite a novice at the work, and did not know what to do, I stood stock still, pretending stupefaction. I imagined that when they saw I was not fit for the work, they would put me to something else that was less fatiguing, or that they would let me eat and do nothing. But my craft, instead of doing me good, only brought me into trouble. For several men armed with sticks came round me while I suspected nothing, for my head was covered and I could not see; and at a given signal they all shouted out together, and let fall upon me a storm of blows. I was so terrified by the uproar, that, abandoning all thoughts of trickery, and pulling at the trace with all my might, I paced the ring nimbly, and excited a general burst of laughter by my sudden change of behaviour.

The day was near its end, I was very tired, when they loosed the rush ropes

that fastened me to the mill, and let me go to the manger. Though exhausted with fatigue and hunger, and in great need of having my strength recruited, yet prompted by my natural curiosity, I neglected the food that was before me to observe with a sort of pleasure the economy of our detestable work-place. O gods! what a set of stunted men I saw there! Their skins were seamed all over with marks of the lash; their scarred backs were shaded rather than covered with tattered frocks; some had only aprons; and all were so clothed, that their skin was visible through the rents in their rags. Their foreheads were branded with letters; their heads were half shaved; they had irons on their legs; they were hideously sallow; their eyes were bleared, and sore and raw from the smoke of the ovens; and they were covered with flour, as athletes are with dust when they contend in the arena.

But how shall I describe my brute companions? What worn-out old mules and geldings! How they hung their heads at the manger as they chewed the heaps of straw! Their necks were covered with putrid sores; they coughed incessantly, and panted through their gaping nostrils; their chests were raw from the friction of the rush breast rope; their flanks laid open to the hone with continual cudgelling; their hoofs lengthened to an extraordinary degree by dint of walking in the mill round; and their hides were rough all over with mange. Beholding the wretched plight of those animals, whom I myself might be brought to resemble, and recollecting my own happy fortune when I was Lucius, I hung my head and sorrowed over the deep degradation into which I had fallen. The only consolation I had was in the pleasure of indulging my inborn curiosity, by observing all that was said and done around me without reserve, for no one took any account of my presence. Truly, it was with good reason that the divine author of the ancient Greek epos, wishing to depict a man of consummate wisdom and prudence, sang of one who had visited many cities and become acquainted with many peoples. I myself hold my asinine days in grateful remembrance, because, being hidden under that form, I went through a great number of adventures, which made me acquainted with many things, if they have not rendered me wiser. Thus I picked up an excellent story, which particularly interested me, and which you shall hear.

The baker who had bought me was a worthy, well-conducted man, but suffered the most cruel domestic affliction in consequence of having to wife the wickedest of all women; insomuch, that even I often groaned in secret over his sad lot. There was not one vice from which that nefarious woman was free; but every kind of iniquity had flowed into her soul, as into a cesspool for the reception of all uncleanness. She was mischievous, malignant, addicted to men and to wine, froward and stubborn, vilely rapacious, unbounded in profusion, a foe to faith and chastity. Moreover, despising and trampling under foot the majesty of heaven, instead of the true religion, she affected to entertain some fantastic and sacrilegious notion of a God whom she declared to be the only one, and under pretence of certain frivolous observances with which she imposed upon the public and beguiled

her unfortunate husband, she got drunk in the morning, and prostituted her body at all hours.

This woman persecuted me with amazing rancour. For before the dawn of morning, as she lay still in bed, she used to call out and bid them yoke the new ass to the mill; as soon as she was up she used to order me to be drubbed without stint in her presence; and when the cattle were unyoked at breakfast-time, she would order me to be kept from the manger long after the rest. These cruelties greatly whetted my natural curiosity to scrutinize her behaviour. I perceived that a certain young fellow was continually going into her room, and I greatly longed to catch sight of his face, if the covering put on my head had only allowed me the use of my eyes; in that case I should not have wanted sagacity enough to discover in some way or other the criminal proceedings of the abandoned woman.

A certain old woman, who was her confidante, and the go-between in her intrigues, was with her every day from morning to night. After breakfasting together, they used to sit and drink neat wine as if for a wager, all the while devising schemes to cheat the unfortunate husband. Now, though I was greatly vexed at the blunder committed by Fotis, who had made an ass of me when intending to change me into a bird, yet I had at least this comfort in my lamentable deformity, that being furnished with very long ears, I could hear what was said even at a great distance. One day, for example, I heard the squeaking old woman talk as follows:

“Make up your mind, mistress, what you will do with that pluckless acquaintance you chose without consulting me, a coward that shudders at the grim frown of your sour and odious husband, and torments you by the laggard weakness of his love, that corresponds so ill with your own warmth. What a different man is Philesietæros! young, handsome, generous, mettlesome, and more than a match for all the useless vigilance of husbands. By Hercules! he is the only man that deserves to enjoy the embraces of all the ladies of quality, he alone deserves to be crowned with gold, if it was only for that capital trick he lately played on a jealous husband. Listen, now, and see the difference between such a man and your lover. You know one Barbaras, the decurion of our town, whom the people nickname Scorpion, on account of his peevish, spiteful disposition. He has a wife of a good family, and surpassing beauty, whom he keeps shut up at home with all the caution imaginable.”

“To be sure,” said the miller’s wife, “I know her very well. You mean my schoolfellow, Arete?”

“Then you know the whole story about Philesietærus?” rejoined the old woman. —

“Not at all,” replied the other; “but I long to hear it, so tell it all, mother, from beginning to end.” Accordingly, the old woman, who was an interminable chatterer, began as follows:

TENTH EPISODE. THE JEALOUS HUSBAND OUTWITTED.

“THIS Barbaras, being obliged to go a journey which he could not avoid, and wishing to take all possible measures to keep his dear wife faithful to him, secretly communicated his intentions to his slave Myrmex, the one in whom he had most confidence, and ordered him to watch over the conduct of his mistress, threatening him with chains, and prison, and starvation, and a torturing death to end all, if any man so much as touched her with the tip of his finger as he passed her in the street; and all these threats he confirmed with the most solemn oaths. Having thus left Myrmex terribly frightened and disposed to keep a most vigilant watch over his wife, Barbaras set out on his journey without fear of bad consequences.

“Intensely anxious about his charge, Myrmex would never let his mistress go out alone. He kept her shut up all day spinning wool, always under his own eye; and when it was necessary for her to go in the evening to the public baths, he went with her, sticking like glue to her side, and holding the skirt of her robe in his hand, so wonderfully awake was he to all the duties of his trust.

“But the beauty of the lady could not escape one who was so keen-sighted in matters of gallantry as was Philesietærus; but what piqued and incited him above all things, was the repute of her impregnable virtue, and the extraordinary care with which it was guarded. He resolved, then, to lay siege with all his might to the house in which she was immured, and to make his way in at all costs and hazards, in spite of its commander’s vigorous discipline. And knowing well the frailty of human nature, and that gold can smooth down all difficulties, and break open adamantine gates, he addressed himself to Myrmex, whom he fortunately met alone, told him of his love for his mistress, and conjured him to afford some remedy for his torments; assuring him that his speedy death was certain, if his desires were not quickly fulfilled. Besides,’ said he, ‘you have nothing to fear in so easy a matter as that which I ask of you; since no more is required than that I should steal into your house alone, under cover of darkness, and remain there only a moment.’ These insinuating arguments he followed by the application of a wedge that was well adapted to cleave asunder the stubborn toughness of the servant’s resolution; for holding out a handful of shining gold coin fresh from the mint, he told him that twenty of them were for the lady, and that ten of them should be freely at his own service.

“Terrified at the stupendous proposal, Myrmex took to his heels at once, without listening to another word. But he could not get the lustre of the yellow gold out of his sight; and though he had left it behind, and had never stopped running till he got home, he still seemed to behold the beautiful coin, and clutched it in imagination. Miserably was the poor fellow distracted between opposite feelings: he thought of the fidelity he owed his master, and then of

his own gain; the fear of horrible punishment made him hang back; the bewitching thought of that money lured him on. At last the gold prevailed over the fear of death, and time by no means allayed his longing for that lovely coin; it clung to him like a pestilence even through the anxious night; so that while his master's threats would have detained him at home, yet the gold irresistibly summoned him abroad. Gulping down all shame, therefore, he went straightway to his mistress, and delivered his message from Philesiætaerus; and she, a wanton born, at once sold her virtue for cursed metal. So Myrmex, deluged with joy at the wreck of his fidelity, and eager to finger the gold which it was his ill fate to have seen, went in quest of Philesiætaerus, and told him that at last, with great difficulty, he had effected his wishes. Then he asked on the spot for the promised recompense, and suddenly found himself possessed of a handful of gold coin, he who had never in his life been master of a copper.

"When night was come, he conducted the bold gallant, alone and with his face well muffled, to the house, and into his mistress's chamber. But just as the pair were paying their first adorations to Love, just as the naked recruits in the warfare of Venus were performing their first service, the husband, who had chosen that time of night on purpose, arrived suddenly at the moment when he was least expected. He knocked, he called, he pounded at the door with a stone, and growing more and more suspicious in consequence of the delay, he threatened terrible vengeance against Myrmex, who was so bewildered by the sudden calamity that he knew not what to do, and could only excuse himself by saying that the darkness of the night had hindered him from finding the key, which he had hidden with great care. Meanwhile, Philesiætaerus, alarmed by the noise, hastily put on his clothes, and ran out of the bedroom, but forgot in his confusion to thrust his feet into his shoes.

"Then Myrmex put the key in the lock and let in his master, who was still bawling and swearing with all his might; and whilst the latter hurried to his chamber, Myrmex let Philesiætaerus slip out unperceived, shut the door behind him, and went back to his bed with his mind quite at ease. But when Barbaras got up in the morning, he saw a strange pair of shoes under the bed; and instantly suspecting what had happened, but saying not a word to his wife or any of the servants, he took up the shoes unobserved and hid them in his bosom; then ordering Myrmex to be bound and marched off to the forum, he went thither himself, groaning inwardly, and assuring himself he should trace out the adulterer by means of the shoes.

"As Barbaras walked along the street with lowering brows and a face swollen with rage, Myrmex followed him in chains. He had not, indeed, been taken in the fact, but overwhelmed by a guilty conscience, he cried and lamented, so as to excite the useless compassion of the beholders. Philesiætaerus happened very opportunely to pass that way, and though he had business which called him elsewhere, yet being forcibly struck, but not dismayed, by the spectacle that suddenly came before him, he recollected the

mistake he had made in his haste, and immediately inferring all the consequences, he acted on the spot with his usual cleverness and presence of mind. Pushing aside the other servants, he rushed upon Myrmex, bawling at him with all his might, and hitting him on the face with his fists, but so as not to hurt him much: Villain and liar!’ he cried, ‘may your master and all the gods, by whose names you forswear yourself, punish you a such a rascal deserves! You that stole my shoes yesterday from the bath. You deserve, by Hercules, to have those chains upon you until they are worn out, and to be shut up for ever in the darkness of a dungeon.

“Completely duped and befooled by the ready-witted stratagem of the bold youth, Barbaras went back to his house, called Myrmex before him, and putting the shoes into his hands, forgave him with all his heart, and advised him to return them to their owner from whom he had stolen them.”

END OF THE TENTH EPISODE.

No sooner had the old woman ended her story, than the baker’s wife cried out: “Happy is the woman who has such a stout-hearted lover as that; while I, poor thing, have got one that trembles at the mere sound of the mill, and even at the hoodwinked face of that mangy ass.”

“Never mind,” said the old woman. “I will engage to bring you this brisk lad presently, well inclined, and in good courage. Then, having arranged to return in the evening, she went away.

The chaste wife forthwith set about preparing a banquet fit for priests. She filtered choice wine, made fresh savoury ragouts, and furnished out an abundant table. In short, she made ready for her paramour’s arrival as for that of some god; for it happened conveniently for her, that her husband supped abroad with his neighbour the fuller. The hour of noon having arrived, I was released from the mill, and let go to feed; but what pleased me most was, not that I had a respite from drudgery, but that having my head uncovered and the free use of my eyes, I could watch all the doings of that wicked woman. At last, when the sun had sunk beneath the ocean to illuminate the inferior zones of the earth, in came the bold gallant alongside of the wicked old hag. He was quite young, with smooth blooming cheeks, and very handsome. The miller’s wife received him with all sorts of caresses, and the supper being ready, she made him take his place at the table.

But scarcely had he put his lips to the preparatory potion, taken by way of a whet, when the husband was heard returning much sooner than he had been expected. Thereupon, his exemplary wife, heaping all sorts of curses upon him, and wishing he had broken his legs, hid the pale and trembling youth under a bin for sifting com which happened to be at hand; then, with a face of perfect composure, she asked her husband why he had so soon quitted the entertainment of his crony, and returned home.

The miller, who seemed greatly distressed, replied, with a sigh: “I hurried away because I could not endure the abominable guilt of his abandoned wife.

Good gods! what a faithful, well-conducted matron she seemed, and how infamously she has disgraced herself! I swear by yonder sacred Ceres, that even yet I can hardly believe the evidence of my own eyes against such a woman.”

The miller’s impudent wife hearing her husband talk thus, and being curious to hear the whole story, pressed him to relate all that had happened; and never ceased importuning him until he yielded, and began to relate to her the disgrace of his neighbour’s house, while he yet knew not of his own.

ELEVENTH EPISODE. THE FULLER'S WIFE.

"THE wife of my old comrade, the fuller," said he, "who appeared a very honest woman, and bore the best character, and seemed to manage her husband's house with great propriety, fell in love with a certain man, and as they saw each other frequently in secret, it happened that when the fuller and I returned from the baths to supper, the pair were then in the very act.

"Startled and confused by our sudden arrival, the woman could do no better on the instant than hide her paramour under a very high wicker cage, hung round with cloths, which were exposed there to the bleaching fumes of sulphur burned beneath them. Having thus concealed him, quite safely as she thought, she came and sat down with us to supper. Meanwhile, the young man was obliged to breathe the suffocating vapour of the sulphur; and, according to the usual effect of that acrid and penetrating mineral, he was forced to sneeze repeatedly. The husband, who was opposite his wife at table, hearing the sound that came from behind her, thought it was herself that sneezed, and said, *Jove save you!*' as usual on such occasions. This happened a second, a third, and many more times in succession; till at last, surprised at these endless sneezings, he began to suspect the real state of the case, and pushing aside the table, he upset the cage, and discovered the man, who lay panting for breath, and almost suffocated.

"Transported with rage at the outrage done him, he shouted for his sword, and would have cut the throat of the half-dead wretch, had I not, with great difficulty, restrained him from an act which would have been perilous to us all, by assuring him that his enemy would soon die from the effect of the sulphurous fumes, without our making ourselves guilty of his death. Yielding not so much to my persuasions as to the necessity of the case, he dragged the half-lifeless young man into the next lane; and then I pressed his wife, and at last prevailed upon her, to quit the house and take refuge with some of her friends, until time should have somewhat cooled her husband's boiling rage; for I made no doubt but that, in the furious exasperation he then exhibited, he would proceed to some desperate extremity against her and himself too. I had now had more than enough of my friend's entertainment, and so I returned home."

END OF THE ELEVENTH EPISODE

Whilst the miller was telling this story, his wife, with unparalleled effrontery, broke out from time to time with invectives and curses upon the fuller's wife, calling her a perfidious wretch, a shameless strumpet, an opprobrium to her whole sex, to fling aside all sense of honour and decency; to trample on the obligations of the marriage-bed; to turn her husband's house into an infamous brothel; to have abandoned the dignity of a married woman, and earned for herself the name of a prostitute. Such women, she said, ought to be burnt

alive.

Conscious, however, of her own secret guilt, she pressed her husband to go to bed early, that she might the sooner relieve her gallant from the misery of his confinement; but the miller having been disappointed of his supper at the fuller's, and having returned home hungry, requested her to have the table laid. She quickly served him up, but with anything but good will, the supper she had provided for another. Meanwhile, my very entrails were racked when I thought of the late doings and present effrontery of that abominable woman; and I pondered anxiously in my mind whether I could not find some means of doing a service to my master by disclosing her treachery; and whether I could not expose the young fellow to the eyes of every body, by upsetting the bin under which he was squatting like a tortoise.

Whilst I was thus distracted by the thought of the outrage done my master, the providence of the gods came to my aid. For a lame old man, who had charge of the horses and other beasts of burthen, seeing it was the time to give us water, came to drive us all to the next pond. This afforded me a most favourable opportunity for vengeance. I noticed, as I passed, that the young gallant's fingers projected beyond the edge of the bin, and pressing the point of my hoof on them I squeezed them flat, so that yelling with the intolerable pain, and throwing off his cover, he stood manifest to every eye, and unmasked the falsehood of that libidinous woman.

The miller did not seem greatly shocked by the disclosure of his wife's debauchery, but began with a mild and quiet countenance to reassure the lad, who trembled all over, and was pale as death. "Don't be afraid, my boy," he said; "I am not a barbarian, or a man of rough and savage ways. I will not smoke you to death with sulphur; nor will I put such a pretty boy as you into the hands of justice, to suffer the severe penalties of the law against adultery. But I will come to an arrangement with my wife, not, however, for a division of property; no, I will rather make a partnership affair of it, so that, without any dispute or disagreement, we three may make ourselves comfortable in one bed. I have always lived with my wife on such harmonious terms, that, as became discreet people, what the one liked the other liked also, But common justice demands that the wife should not have more authority than the husband."

After quietly joking in this way, he made the unwilling youth go with him to his chamber, and shutting out his modest wife, he exacted what he thought a pleasant sort of vengeance for the wrong done to his bed. But when the sun had risen next morning, he called for two of the strongest of his workpeople, who hoisted the lad, while the miller himself flogged his buttocks with a rod. "What!" said he, "you, who are so soft and tender, a mere boy, you hanker after women, do you? And nothing will suit you but women of free condition, that have got husbands; you have such a precocious longing for the reputation of an adulterer." After reprimanding him in this sort of way, and giving him a right good flogging, he thrust him out of doors. And thus did that most

enterprising of all gallants escape far better than he had hoped for, but in woful plight and with aching buttocks.

The baker, moreover, divorced his wife, and made her quit his house forthwith. Thereupon the woman's natural malignity being exasperated by this affront, however well deserved, she had recourse to her familiar weapons, and to the customary devices of women. She sought out with diligence a certain nefarious woman, who was believed to be able to do whatever she pleased by means of her enchantments and drugs; her she loaded with presents, and importunately besought her to do one of two things: either to soften the heart of her husband, that he might be reconciled to her; or if that could not be done, to send at least some ghost, or some dire demoniacal power, to take away his life by violent means. Upon this, the witch, who was capable of exercising an influence upon the gods, employed at first only the milder resources of her wicked art, and endeavoured to influence the feelings of the husband that had been so seriously offended, and lead them back to their former affection. When, however, the result turned out to be quite different from what she had anticipated, being incensed with the gods, for the contempt with which they had treated her, as well as by the loss of the gain which was to have been hers, if she succeeded, she now began to level her attacks against the life of the unfortunate husband, and to stimulate to his destruction the ghost of a certain woman, who had met with a violent death.

Perhaps, however, O scrupulous reader, you will carp at my story, and will reason as follows: "How is it possible, you silly ass, that you could know, as you say you did, what was done by women in secret, when at the very moment you were pent up within a bakehouse?" Hear, then, how I, an inquisitive man, wearing the shape of a beast of burden, came to know all that was transacted with a view to the destruction of my master, the baker.

About midday there suddenly appeared in the bakehouse a woman of a hideous aspect, marked by guilt and extreme sorrow; she was half clad in a patched mourning mantle, her feet were naked, and her haggard face was sallow as boxwood. Her grizzly, dishevelled hair, defiled with ashes, hung over her forehead, and concealed the greater part of her face. This strange-looking woman, taking the baker gently by the hand, led him aside into his chamber, as if she had something to say to him in secret, and having shut the door, remained there a very long time.

However, when all the wheat was ground which had been delivered out to the workmen, and it became necessary to get more, the servants went to the door of the chamber, and calling to their master, asked for more wheat for the mill. But as no master answered them, though they shouted to him again and again, they began to knock more loudly at the door. Finding, too, that it had been carefully bolted, they suspected something tragical had occurred, and making a violent effort, they tore the door off the hinges, and rushed in. The woman, however, was no where to be found, but they saw their master hanging lifeless from a beam. Loosening the rope from his neck, they took

him down, and with great lamentations and weeping, bestowed upon the corpse the last ablution. Finally, having performed the customary offices for the dead, they committed him to the tomb, a great crowd attending the funeral.

On the following day, his daughter came running from the neighbouring village, where she had lately been married, full of sorrow, shaking her dishevelled hair, and ever and anon beating her breasts with her hands. For she had discovered all that happened, although no one living had related to her the misfortune that had befallen the family; but the piteous form of her father had presented itself to her in her sleep, his neck still bound with the halter, and disclosed to her all the wickedness of her stepmother, her infidelity, the enchantment, and how he had been strangled by a ghost, and had descended to the realms below. After she had given way to long-continued lamentations, at last, being prevailed upon by the united entreaties of her friends and acquaintances, she put an end to her wailings. And now, the funeral solemnities being in the usual manner completed at the tomb, on the ninth day, she had the slaves, the furniture, and all the beasts of burden, brought forth to be sold by auction, for the benefit of the heiress. Then did capricious fortune, by the chance results of a sale, disperse in various ways the property of one house.

A poor gardener made purchase of me for fifty pieces of money, which he said was a great price; but he paid it in order that he might procure subsistence for himself by our common labour. The occasion appears to me to require that I should explain the nature of these services of mine. Every morning, my master was in the habit of leading me to the next city, with a heavy load of vegetables; and after he had sold them to the general dealers there, he returned to his garden, sitting on my back. Then, while he was digging and watering, and was busied with other laborious employments, I was left to take my ease, and refresh myself with silence and rest. But, lo! the revolving year had now, after the autumn delights of the vintage, descended to the wintry frosts of Capricorn; and then I was perished with continual cold, through the constant rains and the nightly dews, being exposed to the open air in a stable without a roof. For my master, in consequence of his extreme poverty, could not purchase even for himself, much less for me, any straw, or bed-clothes, his only protection from the cold being the thatch of his little cottage. Besides this, in the morning I had to endure great fatigue, in walking with unshod feet on clay that was quite frozen, and pieces of very sharp ice; and I never even got a bellyful of food. For both my master and myself had meals alike in quality and quantity, and very meagre they were; since they consisted of old and unsavoury lettuces, which had run to seed, looked just like so many brooms, and were full of a clammy, bitter juice, that smelt disgustingly.

One night, a householder who lived in the next village, having lost his way through the darkness of a moonless night, and got drenched to the skin with rain, turned with his wearied horse into our garden; and being as courteously received as circumstances would allow of, and being invited to take there a

night's repose, which, if not surrounded by many refinements, was at all events very welcome, he desired to make a present to his hospitable entertainer, and promised that he would give him from his farm some corn and oil, and two casks of wine. My master therefore proceeded, without delay, to the farm of the householder, which was distant from his garden sixty stadia, seated on my bare back, and carrying with him a little sack, and some empty wineskins.

The journey accomplished, we arrived at the farm, and there the kind host immediately asked my master to partake of a sumptuous entertainment. But while they were drinking jovially, a most astonishing prodigy took place. One of the hens in the poultry-yard, running through the middle of the yard, kept up a continual cackling, as if she wanted to lay. On this her master, looking at her, said, "Notable servant that you are, and remarkably prolific, for this long time you have treated us with your daily productions. And now, too, I see, you are thinking about helping us to a dainty morsel. Boy!" said he, speaking to one of his servants, "get the basket that the hens lay in, and place it in the corner as usual." When the boy had done as he was desired, the hen, refusing to go to her nest as usual, produced before the very feet of her master a premature offspring, and one of a singularly ominous nature. For she did not bring forth an egg, as we usually see hens do, but a chicken, perfectly formed, with feathers and claws, eyes and voice; which immediately began to follow its mother about.

Another prodigy also occurred, of a far more astonishing nature than the former, and at which all men might with great reason be terrified. For, under the very table which held the remnants of the entertainment, the earth opened with a yawning chasm from its inmost depths, and a copious fountain of blood gushed forth; while numerous drops, as they splashed about, sprinkled the table with gore. At that very instant also, while every one was struck with astonishment and dismay at these divine presages, one of the servants came running from the wine cellar, and announced that all the wine, that had long ago been racked off, was boiling up in all the vessels, with a heat as if a large fire had been put under it. In the meantime also, some weasels were observed, outside of the house, dragging into it a dead serpent. Then, too, out of the mouth of the sheep-dog jumped a small green frog; and a ram that stood near him rushing on the same dog, strangled him at a single grip. These numerous portents, and others of a like nature, filled the minds of the master of the house and all his family with intense amazement and terror; what was to be done first or what last; what they ought especially to do, and what they ought not to do to appease the anger of the Gods; with how many and what sort of victims they should make atonement, they were quite at a loss to decide.

While all were stupefied with expectation of some dreadful catastrophe, a servant came running in, and announced to the master of the house a great and fearful visitation.

TWELFTH EPISODE. THE RURAL TYRANT.

THIS good man was the proud father of three sons, now grown up, well educated, and remarkable for their good conduct.

Between these young men and a poor man, the owner of a small cottage, there had been an intimacy of long standing. Now, close adjoining to the humble cottage lay the extensive and fertile domain of a wealthy and powerful young man, who made but bad use of the influence derived from his high birth. As he was powerful from the number of his dependents, and did what he pleased in the city, he behaved in a very unceremonious manner to his poor neighbour, killing his sheep, driving away his oxen, and trampling down his corn before it was ripe. Already he had deprived him of all hopes of a harvest, and now he wanted to expel him from the possession even of his land. To this end, raising a frivolous question about the boundaries of the fields, he laid claim to the whole of the land as his own.

Upon this, the countryman, who was otherwise a mild, harmless man, seeing himself plundered, through the avarice of his rich neighbour, collected together a considerable number of his friends, for the purpose of ascertaining what were the actual boundaries of his land, in order that, at all events, he might keep enough of his paternal land to dig himself a grave. Among others, the three brothers were present, to give such small assistance as best they might, in their friend's extreme need. Still, the mad oppressor was not in the least daunted, or even moved, by the presence of many citizens, and was so far from being disposed to abstain from acts of rapine, that he would not even confine himself to civil language. For, when they mildly expostulated with him, and endeavoured to pacify his boisterous disposition by soothing words, he swore in the most solemn manner by his own life and that of his dearest relatives, that he cared but little for the interference of so many arbitrators; and that, in fact, he would forthwith order his servants to take that neighbour of his by the ears, and drag him far away from his cottage, and banish him altogether.

His words aroused the greatest indignation in the minds of all who heard him; and one of the three brothers answered, without hesitation, and told him plainly, that it was in vain, that trusting to his riches, he made such arrogant threats, since the poor even can obtain redress against the insolence of the wealthy, through the liberal protection of the laws. What oil is to flame, what sulphur is to a conflagration, what the whip is in the Fury's hand, such was the fuel afforded by these words to the furious disposition of this man. Roused to a perfect frenzy, and bidding them all, and their laws too, go and be hanged, he ordered the shepherds' dogs to be let loose, as well as those upon the farm, savage and blood-thirsty creatures, accustomed to prey upon the dead carcasses that were thrown into the fields, and to bite and mangle the passing traveller. Accordingly, incited by the well-known hallooing of the shepherds, the dogs

rushed upon the men, barking horribly, and tore the flesh off their bones. Nor even when the men fled did they spare them; but pursued them with so much the more ferocity.

In this scene of havoc and slaughter of the confused multitude, the youngest of the three brothers stumbled against a stone, and was thrown to the ground, where he was devoured by those ferocious dogs. The moment his brothers recognized his dying shrieks, they ran to help him, and wrapping their cloaks around their left hands, used every effort to protect their brother, and to drive off the dogs, by volleys of stones. But they were unable to quell their ferocity; and the unfortunate youth was tom in pieces, and died, entreating with his breath, that they would avenge the death of their youngest brother on that most villainous purse-proud man. Then the two remaining surviving brothers, not, by Hercules, so much despairing of, as spontaneously disregarding their own safety, made an attack upon the rich man, and with furious impetuosity hurled a shower of stones against him. Then the blood-thirsty wretch, who, before this, had been trained by practice in many similar deeds of outrage, hurled a lance, and pierced one of the two brothers through the middle of the breast. And yet, though mortally wounded, the young man did not fall to the ground. For the lance, which had pierced him, and the greater part of which had come out at his back, was by the force of the blow fixed in the earth, and kept his body suspended by the firmness of the handle, as it stood quivering in the ground. In addition to this, one of the assassin's servants, a tall robust fellow, violently hurled a stone from a distance, and tried to hit the third brother on the right arm; but the stone, passing just by the tips of his fingers, and so expending its force in vain, fell to the ground without inflicting any injury, contrary to the expectation of all who were present. Now as the youth was endowed with singular presence of mind, this fortunate circumstance afforded him some hope of revenge. For, pretending that his hand was disabled, he thus addressed his most savage antagonist:—"Exult in the destruction of our whole family, glut your insatiable vengeance with the blood of three brothers, and complete your glorious triumph over your prostrate fellow-citizens; only remember, that after you have deprived this poor man of his lands, extend and extend as you may, you will still always have some neighbour or other. But this right hand of mine, which should undoubtedly have struck off your head, hangs powerless, smitten by the iniquitous decree of fate." The furious cutthroat, exasperated by these words, seizing a sword, rushed eagerly on the wretched youth, with the intention of slaying him with his own hand. However, he had provoked one who was not inferior to himself. For the youth, quite contrary to his anticipation, seized hold of his right hand with a most powerful grasp; and then brandishing his sword, with repeated blows dismissed the impure soul of the rich man from his body; and lastly, to free himself from the hands of the attendants who were running to give assistance, he cut his own throat with the sword that was still reeking with the blood of his enemy.

These were the events which the astounding prodigies had foreshown; and these were the events which were related to the most unfortunate master. The old man, overwhelmed by so many misfortunes, could not so much as utter a single word, or even shed a tear, but seizing the knife with which he had just before been helping his guests to cheese and other viands, he pierced his own throat with numerous gashes, thus following the example of his most unhappy son; so that falling with his face on the table, he washed away, with a river of flowing blood, the stains of that portentous gore which had before fallen upon it. The gardener, commiserating the fate of this house, which had thus come to destruction in the shortest space of time, and deploring his own mischance, made a return for his meal with his tears, and ever and anon clasping together his empty hands, immediately mounted on my back, and returned the way we came.

His return, however, was by no means free from accident. For a certain tall fellow, who was a soldier belonging to one of the legions, as his dress and appearance seemed to indicate, met us on the road, and asked the gardener, in a haughty and insolent tone, whither he was leading that unladen ass? My master, who was still full of grief, and was ignorant, besides, of the Latin language, passed on without making any reply. Upon this, the soldier could not control the insolence that was so natural to him, but considering his silence as a mark of contempt, thrust him from my back, at the same time striking him with a vine-stick, which he carried in his hand. The gardener humbly declared that he did not understand what the soldier said, being ignorant of the language in which he spoke. The soldier, therefore, demanded in Greek, "Whither are you leading that ass?" The gardener replied, that he was going to the next town. "But I am in want of it," said the soldier; "it must help, with other beasts, to carry from the neighbouring village the baggage of our commanding officer." With that, laying hold of the rope by which I was led along, he began to pull me away. The gardener, however, wiping away the blood that trickled down his face from the blow he had just received, again entreated the soldier to act more civilly and humanely, and supplicated him to do so, by all his hopes of future good fortune. "This ass," said he, "is very lazy, and then besides, he has that abominable complaint, the falling sickness; it is as much as he can do to carry a few bundles of vegetables from my garden close by; it quite blows him; so he is not a likely beast for the carriage of larger burdens." When, however, he found that the soldier could not be softened by entreaties, but was still more and more savagely bent on plundering him, and that now he had shifted his hold of the vine-stick, and was preparing to fracture his skull with the large knob at the end, he had recourse to his last chance. Feigning that he would embrace the soldier, in order to excite his compassion, he bent down, and pulling both legs from under him, dashed him violently to the ground; then instantly throwing

himself upon his sprawling antagonist, he bit him, and thumped him, and jobbed him all over, face, arms, and ribs, with his fists, his elbows, and with a stone which he picked up in the road. As for the soldier, he could neither resist nor at all defend himself, from the very moment that he was laid prostrate on the ground; but could only threaten from time to time that the moment he got up he would cut him to pieces with his sword. The gardener, taking warning by this hint, snatched the sword from his side, and throwing it far away, again pummelled him harder than ever, so that the soldier, stretched on his back and disabled with wounds and bruises, had to counterfeit death, as the only means of saving his life. The gardener, then taking, the sword away with him, mounted my back, and made off at my utmost speed straight towards the town; and, not caring to visit his own garden, at all events for the present, he directed his steps towards the house of an intimate friend of his. After relating all the circumstances, he begged and entreated his friend to stand by him in his present dangerous position, and to conceal him and his ass there for a short time, so that by keeping out of the way two or three days, he might escape the penalty of the capital offence he had committed. This man, not being forgetful of their former friendship, he readily received him, and having dragged me with my legs tied together up stairs into an attic, the gardener crept into a chest that was in the warehouse below, and covering himself with the lid, there lay concealed.

Meanwhile the soldier, as I afterwards learned, like one recovering from a violent fit of intoxication, made his way to the town, staggering and tottering, sore with the pain of so many wounds, and with difficulty supporting himself on his stick. Ashamed to mention to any of the citizens the particulars of his own violence and his ignominious defeat, he silently digested the affront he had received, until meeting at last with some of his fellow-soldiers, he told them of his misfortune. They were of opinion, that he should conceal himself for some time in the barracks; (for, besides the disgrace to himself, he feared also the military oath sworn by the Genius, on account of the loss of his sword), while they, noting down the description he gave of us, would make the most zealous endeavours for our discovery, and the gratification of their own vengeance. Nor was a perfidious neighbour wanting to tell them very speedily where we were concealed.

Thereupon, the soldier's comrades applied to the magistrates, and falsely asserted that they had lost on the road a silver cup of considerable value, that belonged to their commanding officer, and that a certain gardener had found it, and would not give it up, but was now lying concealed in the house of a friend. The magistrates, on being made acquainted with the loss, and the name of the commanding officer, came to the door of our dwelling, and with a loud voice, gave notice to our host that it would be better for him to deliver us up, who were beyond a doubt concealed in his premises, than to render himself liable to capital punishment. But our friend, not being in the least daunted, and resolute to save the guest he had taken under his protection, declared that he

knew nothing about us, and that he had not seen that gardener for several days. On the other hand, the soldiers, swearing by the Genius of the emperor, maintained that he was concealed there, and nowhere else.

At length the magistrates were determined, by making a strict search, to confute him in this his obstinate denial. Accordingly, sending the lictors and other public officers into the house, they ordered them carefully to search every hole and corner. But, after all their search, the officers reported that no human being, nor yet any ass, was to be found within the threshold. The dispute now grew very warm on both sides; the soldiers swore by Caesar that they knew for certain we were there, while the master of the house swore as stoutly by all the gods in denial of the assertion. On hearing this contention and clamour, I, who was in general an ass of an inquisitive and restless disposition, stretched my neck out of a little window, and tried to see what all the noise was about; but one of the soldiers, by chance turning his eyes in the direction of my shadow, instantly called out to all of them to observe it; whereupon they instantly raised a loud shout, and rushing up the steps, some of them seized hold of me, and led me prisoner from my place of concealment. And now, without more delay, they narrowly examined every corner, and opening the chest, they found the wretched gardener, dragged him out, and carried him before the magistrates, and finally to the public gaol, in order that he might suffer capital punishment. Nor could they ever have done joking and laughing at the notion of my looking out of the window. From this circumstance, also, the well-known proverb originated, about the peeping ass and his shadow.

BOOK THE TENTH.

LUCIUS DEPARTS WITH HIS NEW MASTER, THE SOLDIER —
THIRTEENTH EPISODE: THE WICKED STEPMOTHER — LUCIUS
SOLD TO TWO BROTHERS, COOK AND CONFECTIONER TO A MAN
OF HIGH

STATION — DEPREDATIONS OF LUCIUS IN THE LARDER — HIS
FONDNESS FOR HUMAN FOOD DISCOVERED — HIS BEHAVIOUR
AT

THE SUPPER-TABLE OF THE GREAT MAN WHO BUYS HIM —
LUCIUS IS PAMPERED AND PETTED, AND EXCITES PUBLIC
CURIOSITY AND ADMIRATION — CARRIES HIS MASTER TO
CORINTH — A LADY OF QUALITY FALLS IN LOVE WITH HIM —
HIS MASTER PROPOSES TO MAKE LUCIUS PERFORM STRANGE
THINGS IN THE AMPHITHEATRE — FOURTEENTH EPISODE: —
HISTORY OF A WOMAN CONDEMNED TO BE THROWN TO WILD
BEASTS — DRAMATIC EXHIBITION IN THE AMPHITHEATRE —
LUCIUS MAKES HIS ESCAPE, AND GALLOPS TO CENCHREÆ.

WHAT became of my master, the gardener, on the following day, I know not. But the soldier, who had been so handsomely thrashed for his overbearing conduct, untied me from my manger and took me away, there being no one to hinder him. Then going to his barracks, as it appeared to me, he led me into the public road, laden with his baggage, and equipped quite in military style. For he put on my back a glittering helmet, of remarkable brightness, a shield still more splendid, and a long gleaming lance. The latter he took care to place conspicuously on the top of the pole, which he had arranged in the form of a trophy, not so much in compliance with the regulations, as for the purpose of terrifying unfortunate travellers. Having passed over a level country by an easy road, we came to a little town, but we did not put up at an inn, but at the house of a certain decurion. After having delivered me to the care of a servant, the soldier repaired without delay to the presence of his officer, who had the command of a thousand men.

I remember that a few days after our arrival, a most wicked and dreadful crime was perpetrated in that town. I will record it in my book, that you also may read it.

THIRTEENTH EPISODE. THE WICKED STEPMOTHER.

THE master of the house had a son, a young man of great literary attainments, and consequently remarkable for his piety and modesty; so that any one would have wished to have just such a son. The mother of this young man having been dead many years, his father contracted a second marriage, and his second wife had borne him another son, who had now just passed his twelfth year. But the stepmother, who held supreme sway in her husband's house, rather in consequence of her good looks than her good morals, regarded her stepson with lustful eyes, whether it was that she was naturally vicious, or was impelled by Fate to such extreme criminality. Know, therefore, excellent reader, that you are about to peruse a tragic, and not a comic tale, and that you will have to ascend from the sock to the buskin.

Now as long as the little Cupid was in its infancy, this woman easily repressed her rising blushes, and concealed them in silence. But when love, raging without control, wrapped her whole soul in flame, she then succumbed to the cruel God; and, feigning illness, concealed the disease of the mind under the pretence of bodily ailment. Now every one knows that all the morbid changes in the bodily condition and appearance are quite alike in those who are sick and those who are in love; such, for instance, as an unsightly paleness, languor of the eyes, restless sleep, and sighs the more deep from the slowness of the torment. You might have supposed that she was only afflicted by fitful attacks of fever, had it not been that she wept. Alas! for the unskilful impressions of her doctors! what meant the hurried pulse, the sudden flush, the oppressed respiration, the frequent tossings and turnings from side to side. Good Gods! how easy is it even for one who is no doctor, but is acquainted with the symptoms of love and passion, to comprehend the true nature of the case, when he sees a person burning without bodily heat?

Unable any longer to control her raging passion, she at length broke her long silence, and sent for her son to be called to her, a name she wished he had never borne or might bear no more, that she might not, by using it, be reminded of her shame. The young man obeyed without delay the command of his love-sick parent, and with a forehead wrinkled with sorrow, like that of an old man, he went into the chamber of her who was the wife of his father and the mother of his brother, paying that obedience to her which, to a certain degree, was her due. As for her, fast aground, as it were, upon the shoals of doubt, and long unable to break a silence that tortured her, she again rejects every word which she had at first conceived to be most adapted to the present interview, and even still in a state of indecision, through shame, she cannot tell how to begin. The young man, however, suspecting nothing wrong, with a downcast countenance, spontaneously asked her what was the cause of her present malady. Upon this, availing herself of the pernicious opportunity

afforded her, she took courage to falter out these few words, while she wept profusely, and hid her face with her garment:

“You yourself are the sole cause and origin of my malady, and you are the remedy too, and the only chance of life now left me. For those eyes of yours, penetrating through my own into the inmost core of my heart, have kindled there a most vehement fire. Take pity, therefore, on me, who am perishing for your sake; and let no scruples on your father’s account have the least weight with you, for, by complying with my wishes, you will preserve for him a wife, who is otherwise doomed to die. It is with reason that I love you, since in your face I recognize his features. We are alone; you have nothing to fear; you have full opportunity for this act, so necessary to my existence — a thing that no one knows.”

The young man being in utter confusion at this unexpected misfortune, although he recoiled from the mere thought of such an abominable deed, yet did not think it right to exasperate her by too abrupt a refusal of a denial, but rather that he ought to appease her by a delusive promise. He promised, therefore, without reserve, and earnestly persuaded her to keep up her spirits, restore her strength by nutriment, and pay attention to her health, till his father should go on some journey or other, and leave them free to enjoy their pleasures. He then withdrew from the baneful presence of his stepmother, and conceiving likewise that this calamity with which his house was threatened called for the deepest consideration, he immediately related the affair to an aged man of well-tryed prudence, who had been his tutor. After long deliberation, nothing seemed to be so advisable as to escape this storm, let loose by adverse fortune, by instant flight.

The woman, however, impatient at even the smallest delay, invented some pretext or other, and found means cunningly to persuade her husband to take a journey, with all speed, to some small farms of his, which were situate at a very considerable distance. This being done, in a state of frantic eagerness for the fulfilment of her hopes, she solicited her stepson to perform his promise. The young man, however, now pretending this thing, now that, as an excuse, avoids her execrable presence, till at last, clearly perceiving, from the varying nature of his messages, that he refused to fulfil his promise, her nefarious love became suddenly changed into hatred far more intense. Immediately summoning a most villainous slave of hers, who had formed a portion of the dowry she brought her husband, and who was ready for the perpetration of any crime, she communicated to him her perfidious designs, and there was no course that seemed to them preferable to depriving the unfortunate youth of life. Accordingly, this villain was sent immediately to buy a poison of the most deadly quality, and, having carefully mixed it in wine, she prepared it for the destruction of her guiltless son-in-law.

As it so happened, while the wicked pair were deliberating about a suitable opportunity for giving him the poison, the younger boy, this most abandoned woman’s own son, returning home after his morning studies, and feeling

thirsty from his breakfast, found the cup of wine which contained the poison, and swallowed at a draught the contents; but no sooner had he drunk the deadly potion which had been prepared for his brother, than he fell lifeless on the ground. His tutor, horrified at his sudden death, alarmed the mother and the whole family with his cries. And now, when the cause was ascertained to have been the noxious draught, opinions varied as to who were the authors of the crime. But this wicked woman, a singular specimen of a stepmother's malice, not at all moved by the shocking death of her son, nor by the consciousness of having murdered him, nor by the misfortune of her house, nor by the grief her husband would feel for the loss of his son, seized upon the destruction of her own offspring as a ready means of vengeance. She immediately sent a messenger to inform her husband, who was on his journey, of the calamity which had befallen his house; and when he returned home with all possible haste, she, with enormous effrontery, pretended that her son had been destroyed by poison, administered to him by her stepson. And in this she did not altogether speak falsely, because the boy really had met with the death which had been intended for the young man. She, however, pretended that the younger brother had been put an end to through the wickedness of her stepson, because she would not comply with the licentious proposals the latter had made to her. Nor was she contented with lies of such enormity, but even added, that he had likewise threatened her with a sword, in consequence of her detection of his wickedness.

Grievously was the unhappy man afflicted at the death of both his sons; for he saw his younger son buried before his face, and he knew that his other son would certainly be condemned to death for incest and fratricide; and then, besides, he was impelled to extreme hatred of this son by the feigned lamentations of a wife whom he held too dear. No sooner, therefore, had the funeral rites of the unfortunate boy been arranged, than the unhappy old man hastened straight from the pile to the forum, with the tears still wet upon his cheeks, and tearing his white hairs, begrimed with ashes; and there, giving loose to his passionate feelings, he used every endeavour to procure the destruction of his remaining son, by tears and by entreaties, even embracing the very knees of the decurions; and never imagining the treachery of his most infamous wife, he exclaimed that his son was an incestuous wretch, who had attempted to violate his father's bed; that he was a fratricide, and had threatened to kill his stepmother. In fine, by his lamentations, he aroused not only the senate but the people, to such a degree of pity and indignation, that, impatient of the tedious formality of a judicial process, and waiving incontestable proofs in support of the accusation, and the studied subterfuges of pleaders, they shouted out with one consent, that a public crime ought to be punished by the public, and that the author of it ought to be stoned to death. In the meantime, the magistrates, apprehensive, on their own account, lest the growing excitement should lead to results destructive of all order and of the civic weal, began, partly by expostulating with the decurions, and partly by

soothing the feelings of the public, to induce them that the trial might proceed in due order, and in conformity with the customs of their ancestors, the allegations on both sides being duly weighed, and the sentence pronounced in a legal manner. They added, that no one ought to be condemned without a hearing, after the manner of fierce barbarians or lawless tyrants, since, by so doing, they would leave, in those times of profound peace, a dreadful precedent for posterity.

This sound advice prevailed; and immediately the crier proclaimed aloud that the senators were to assemble in the senate-house. These having immediately taken their accustomed places, according to their rank and dignity, the crier again made proclamation aloud, and the accuser first came forward; then the prisoner was called and brought into court, and, lastly, the crier, in conformity with the law of Athens and the process of the Areopagus, announced to the advocates on both sides that they were to plead without preamble, and to avoid all appeals for the purpose of exciting commiseration. That this was the manner of proceeding I learned from overhearing the remarks of many people, as they were talking with one another. But as I was not present at the trial, but tied up to a manger, I shall only commit here to writing what I ascertained to be exactly the truth.

As soon as the harangues of the orators were concluded, the senators determined that the truth of the charges should be established by certain proofs, and that a question of such great consequence should not be left to suspicion and conjecture. They, likewise, thought it requisite that the servant, who was said to be the only person who knew the facts of the case, should be brought forward. Nor was that candidate for the gallows in the least dismayed, either by the doubtful result of so serious an investigation, or by the view of the thronged senate house, or even by his own guilty conscience, but began to state and affirm as true a number of things which he himself had invented. He said, that the young man, being indignant at the repulse received from his step-mother, had summoned him; that, in order to avenge the affront, he had ordered him to destroy her son; that he had promised him a great reward to ensure his secrecy; that on his refusal to do what he wished, he had threatened to put him to death; that he had delivered to him the poison mixed with his own hand, to be given to his brother; and that the young man, suspecting he had forborne to administer the potion, and had reserved it, to produce as evidence of the crime, at last gave it to the boy with his own hand."

When this villainous knave had, with an affected agitation, uttered these egregious lies, which bore a most plausible resemblance to truth, the trial was brought to a conclusion, and not one was there among the senators so favourably disposed towards the young man, as not to pronounce him clearly guilty, and condemn him to be sewed up in the leathern sack. The verdicts, in which they all agreed, were about to be committed to writing, according to custom, and to be placed in the brazen urn; after which, the die being cast, no change could lawfully be made, but the life of the criminal was placed in the

hands of the executioner. Just then, an aged physician, a member of the senate, and a person of approved integrity, and of remarkable influence, covering with his hand the mouth of the urn, that no one might rashly put his billet into it, thus addressed the court:

“I rejoice that, long as I have lived, I have ever enjoyed your approbation; and I will not suffer a manifest act of homicide to be perpetrated, by condemning a man to death on a false accusation; nor you to violate your oath, as judges, for the lying testimony of a slave. I myself will not cheat my own conscience, and trample on the reverence which is due to the gods, by pronouncing an unjust sentence. Learn, therefore, from me, the real circumstances of the case. This villainous fellow came to me some time ago, and offered me a hundred golden solidi [i.e., a hundred shillings] for a prompt and deadly poison, telling me he wanted it for a person who, being grievously afflicted with an incurable disease, wished to rid himself from the torment of life. Noticing the confusion and incoherence of the rascal’s story, and feeling sure that he was about to perpetrate some crime, I certainly gave him the potion, but as a precaution, in case the affair should be looked into at some future time, I did not immediately take the money that was agreed upon, but said to him, Lest by chance any of these golden coins which you offer me should be found to be light or spurious, put them in this bag, and seal it with your own seal, till they are to-morrow examined in the presence of a money-changer.’

He complied, and sealed up the money; as soon, therefore, as he was brought into court to give evidence, I ordered one of my servants to go with all haste and fetch the bag from my shop, and here I now produce it before you. Let him look at it, and examine the impression of his own seal. Now how can the brother be accused of having procured the poison which this fellow bought?”

On the instant, a violent fit of trembling seized the villain; his natural hue gave place to a deadly paleness; and a cold perspiration suffused all his limbs. He began to shift about his feet with irregular movements; to scratch now this, now that side of his head; and, with his mouth half open, stammering and stuttering, to utter I know not what silly nonsense, insomuch that not a single person could reasonably suppose him to be innocent of the crime. Recovering, however, his craftiness once again, he unceasingly denied the charge, and accused the physician of lying. On this, the physician, independently of his being bound by oath to give a just judgment, when he saw that his honour was openly impeached, made redoubled efforts to confute this villain; till at last the public officers, by order of the magistrates, seizing the slave’s hand, found the iron ring, and compared it with the impression on the bag. As the result corroborated the suspicion previously entertained, the rack and the wooden horse were put in operation, according to the Greek custom. Being upheld, however, by a wonderful amount of boldness, he was proof against all blows, and even fire itself.

At last, the physician exclaimed, "I will not suffer, by Hercules! I will not suffer, either that this innocent young man shall receive a punishment at your hands contrary to justice, or that this fellow shall stultify our judgment and escape the punishment due to his crimes. I will give you an evident proof on this matter under consideration. When this most abandoned man was anxious to obtain the deadly poison, I was of opinion that it ill accorded with my art to furnish any one with the means of producing death, being sensible that medicine was sought not for the destruction, but for the preservation of mankind; yet I feared that if I should refuse to give it him, I should thereby prompt him to another method of perpetrating the crime, and that he would accomplish the criminal purpose upon which he had resolved, either by buying a deadly potion from some other person, or, at all events, by the sword, or some such weapon; fearing this, I gave him indeed a drug, but it was a preparation of the soporiferous plant called mandrake, remarkable for the torpor which it is known to occasion, and which produces a sleep exactly resembling death. Nor is it to be wondered at, that this most desperate knave, being certain of undergoing, if convicted, the utmost penalty that can be inflicted on him, conformably to the customs of our ancestors, should be ready to endure these tortures, as being lighter evils. But if the boy has really taken the potion which was mixed by my hands, he is still alive, in a torpid state, and asleep: and immediately his drowsy slumbers are shaken off, he will return to the light of day. But if he is really dead, you may look for some other way of accounting for his decease."

The old man having addressed them to this effect, they assented to what he said; and immediately proceeded in great haste to the pile on which the body of the boy was laid. Not a member was there of the senate, nor a person of the first rank, who did not run thither, impelled by curiosity. And behold, the father himself, having with his own hands removed the lid of the coffin, found his son rising that moment from the dead, the deathlike sleep shaken off; and most ardently embracing him, and unable in words to express his present joy, he led him forth into the presence of the people, and the boy was brought into court, just as he was, swathed and bound in the grave-clothes.

And now the naked truth was obvious to every one, the wickedness of the nefarious slave, and of the still more abandoned woman, being clearly exposed. Accordingly, the stepmother was condemned to perpetual banishment, the slave was crucified; and by the consent of all, the golden solidi were presented to the worthy physician, as a reward for the trance he had produced with such happy results. Thus did the singular and romantic fortune of the old decurion come to a termination worthy of Divine providence; since, in a passing moment, indeed an instant of time, he suddenly became the father of two young men, after he had been in danger of losing both.

END OF THE THIRTEENTH EPISODE.

As for myself, you shall hear what changes of fortune I experienced at that time.

The soldier who had made me his own without paying for me, being about to carry letters to the great prince at Rome, in obedience to the commands of his tribune, sold me for eleven denars to two brothers, servants of a very wealthy personage in the neighbourhood. One of them was a confectioner, who made bread and sweetmeats; the other was a cook, and dressed rich stews seasoned with the relishing juices of pounded herbs and aromatics. These two, dwelling together and living in common, bought me for the purpose of carrying the numerous vessels which were required for their master's use, when he was travelling through different countries. I was admitted, therefore, as a third companion with these two brothers; and never, at any time, during my transformation, did I experience a fortune so marked with good luck. For, in the evening, after the supper, which was always on a magnificent scale, my masters were in the habit of bringing home to their little room numerous fragments that were left; the one brought ample remains of roast pig, chickens, fish, and delicate dishes of that kind; while the other brought bread, pastry, sugarplums, hook cakes, lizard cakes, and many kinds of honied sweetmeats. Accordingly, after they had fastened the door of their chamber, and had gone to the baths for the purpose of refreshing themselves, I used to cram myself with the dainties that fell in my way through the favour of the Gods. For I was not so much a fool, nor so truly an ass, as to neglect this most delicious fare, and feed upon coarse hay. My thievish manœuvres for a long time succeeded most beautifully, because, as yet, I pilfered cautiously and sparingly, only a few articles out of a great number, and they had no suspicion of such tricks being played by an ass. But when, becoming still more fearless of detection, I devoured all the nicest bits, and, rejecting all that was stale, began to lick up the more choice morsels, the brothers were not a little surprized and perplexed. And though even then they did not believe such a thing of me, still they made diligent enquiry as to who was the author of their daily losses. At length, indeed, they even went so far as to accuse each other of this most base act of theft; and they began to keep sharper watch, and to count all they put by.

At length, throwing off all hesitation and reserve, one of them thus addressed the other: "Why, really now, this is neither fair nor like a man, for you every day to be diminishing what has been put by, and to be purloining the choicest parts, and then to go and sell them, so as slyly to increase your own stock, and then cry halves of the remainder. If, in fact, you are tired of our partnership, we may still live as brothers in all other respects, and yet give up this partnership concern of ours. For I see that when dissatisfaction at the loss has increased to a very considerable extent, it will create very great discord between us."

To this the other rejoined, "I do, by Hercules! admire this effrontery of yours, after you have secretly been pilfering the articles, to forestall my

complaints, which, in silence and sorrow, I have kept to myself, being determined to put up with it as long as ever I could, rather than accuse my brother of shabby theft. But it is well, that having spoken upon the matter on both sides, we are put upon seeking a remedy for our loss, lest our misunderstanding, gathering strength by silence, should produce between us a strife like that of Eteocles and his brother.”

Bandyng these and similar reproaches against one another, they both of them solemnly declared that they had been guilty of no fraud whatever, nor of the slightest purloining; but agreed, that they ought by every possible contrivance try to discover the thief who was the author of their common loss. It was not possible, they said, that the ass, which was the only being there, could take a fancy to such kind of food: and still, every day the choicest portions were nowhere to be found; and certainly no flies found their way into their room, that were as large as were the harpies of old, who robbed Phineas of his dainties.

In the meantime, I, being bountifully crammed with dainty morsels, and well stuffed with human food, found my body plumped up, my hide softened with rich juices, and my coat grown sleek and shining. But that same comeliness was the cause of a great shock to my feelings. For being roused to suspicion by the uncommon breadth of my back, and perceiving that my hay remained every day quite untouched, they now directed all their attention to me. Accordingly, having shut the door at the accustomed hour as usual, as though they were going to the bath, they peeped at me through a little crevice, as I was intent upon eating the fragments which were exposed in various directions. And now, forgetting all consideration for their loss, they burst into a violent fit of laughter at the monstrous epicurism of an ass; and then calling together a number of their fellow-servants, they pointed out to them the incredible appetite of an animal like me. Then laughter so loud and so continued seized them all, that the master, who happened to be passing by, asked what fun was going on to make his servants laugh so excessively. Being told what it was, he came himself and peeped through the same cranny. Then he too laughed until his stomach ached, and opening the door of the room, he came nearer to me, and observed me very attentively. But as for me, seeing that fortune was inclined to smile more propitiously upon me, I went on eating quite at my ease, the merriment of those present inspiring me with additional confidence; till at last the master of the house, enchanted by the novelty of the sight, ordered me to be led to the supper-room; or rather he led me to it with his own hands; and the table being laid, he directed every kind of substantial food to be placed before me, and dishes that had not been tasted. Now, though I was well stuffed already, yet desiring to render myself more agreeable, and more pleasing to him, I ate of the food placed before me as if I had been quite hungry. But they, prompted by extreme curiosity, thinking of every thing which an ass would be most likely to loathe, offered it to me, for the purpose of testing my politeness; such as meat seasoned with assafoetida, fowls

sprinkled over with pepper, and fish soused in foreign pickle. In the meantime, the banquet room resounded with roars of laughter.

At last, a bit of a buffoon who was present, said, "Give a little wine to our comrade."

"Well said, rogue," cried the master; "I dare say our friend would have no objection to a cup of honied wine."

"Here, lad," said he, "wash well that golden cup, fill it with honied wine, and offer it to my guest; and at the same time, tell him that I have drunk his good health." All the guests now awaited the result in a state of intense curiosity; the huge cup was handed to me, and without more ado, I emptied it at a single draught quite deliberately, and with a very jovial air, screwing up the extremities of my lips, in resemblance of a tongue. Then a shout of applause arose, and all, with one accord, drank my health.

In the end, the master, being excessively pleased, after calling the servants who had bought me, ordered that four times the price they had paid for me should be given to them; thereupon he delivered me into the charge of a certain person, a freedman of his, to whom he was much attached, and who was very well off, and desired him to take all possible care of me. This person treated me in a very humane and kind manner; and that he might still more deserve the esteem of his patron, most studiously consulted his amusement by teaching me clever tricks. In the first place, he taught me to recline at table, leaning on my elbow; next, to wrestle and to dance even, raising my fore feet; and — a thing that won especial admiration — to use signs instead of words, so as to indicate what I disapproved of by throwing back, and what I approved of by bowing my head. He also taught me, when I was thirsty, to look towards the cup-bearer, and by winking first one eyelid then another, to show that I wanted something to drink. In all these matters I stowed myself very ready and obedient; as I could have done them all, though no one had shown me how. But I was afraid, lest, if I should happen to perform them, in imitation of human beings, without the aid of a master, most people would think that it portended sinister events, and that I, as a monster and prodigy, might have to part with my head, and be given as fat provender to the vultures.

And now my renown was spread abroad in all directions, so that I rendered my master quite famous and illustrious, in consequence of my wonderful accomplishments. "This," said the people, "is the man who has an ass for his guest and companion; an ass that wrestles, an ass that dances, and understands the language of men, and expresses what he means by signs." It is proper, however, that I should now, at all events, inform you, though I ought to have done so in the beginning, who this Thyasus was, and whence he came; for such was the name of my master. The country which gave him birth was Corinth, a city which ranks as the chief of all the province of Achaia. And, as he had gradually attained all the honours which his pedigree and dignity demanded, he had now been nominated to the office of quinquennial magistrate. Accordingly, in order that he might act conformably to the

splendour of that office, he had promised to exhibit a show of gladiators for the space of three days; thus extending his liberality to the greatest possible degree. In fact, it was his desire of receiving the public applause that had now brought him to Thessaly, in order to procure from thence the most noble wild beasts and some celebrated gladiators.

And now, having made all his arrangements and completed all his purchases quite to his satisfaction, he was preparing to return home. Disdaining, however, his own splendid chariots, which, some covered and some open, were drawn along in the rear of the cavalcade; regardless also of his Thessalian horses, and his other beasts of Gallic breed, whose generous pedigree bore testimony to their rarity and value; despising and neglecting all these, he rode most lovingly on me, who was decked out with golden trappings, a coloured saddle, purple cloths, a silver bit, an embroidered girth, and some little bells that tinkled as I went along, and sometimes he addressed me in the kindest of words. Among many other expressions too which he made use of, he declared how extremely delighted he was at possessing in me, at one and the same time, a companion and a bearer.

And now, having finished our journey, partly by land and partly by sea, we arrived at Corinth, where vast numbers of the citizens came out to meet us, not so much as it seemed to me for the purpose of doing honour to Thyasus as from a desire of seeing me. For so great a rumour had pervaded that city about me, that I was a source of no small emolument to my keeper. For perceiving that many were eagerly desirous to see my pastimes, he had the doors shut, and admitted them one by one, charging each a good price for admission. By this means he managed every day to pick up no small sums.

Among the number of spectators, there was a lady of rank and fortune, who having purchased a sight of me, was quite enchanted with my manifold tricks, and at last conceived a wonderful desire of being more intimate with me. In short, her passion grew to such a height, that, like an asinine Pasiphæe, she prevailed on my keeper, for a considerable sum of money, to let her have my company for a single night: and the good-for-nothing fellow consented, regardless of all considerations save only his own gain.

Jam denique coenati e tridinio domini decesseramus; et jamdudum prætitanter cubiculo meo matronam offendimus. Dii boni! qualis ille, quamque præclarus apparatus! Quatuor eunuchi confestim, pulvillis compluribus ventose tumentibus plumâdelicatâ, terrestrem nobis cubitum præstruunt; sed et stragulâ veste, auro ac murice Tyrio depicta, probe constemunt; ac desuper, brevibus admodum, set satis oopiosis pulvillis, aliis nimis modicis, quibus maxillas et cervices delicatæ mulieres suffulcire consueverunt, superstruunt. Nee dominæ voluptates diutinâ sua præsentia morati, clausis cubiculi foribus, facessunt. At intus cerei præclarâ micantes luce, nocturnas nobis tenebras inalbabant.

Tunc ipsa cuncto prorsus spoliata tegmine, tæniâ, quoque, quâ décoras devinerat papillas, lumen prope assistens, de stanneo vasculo, multo sese

perungit oleo balsamo, meque indidem largissime perfricat; sed multo tanto impensius crura etiam natesque perfundit meas. Tunc exosculata pressule, non qualia in lupanari soient basiola jactari, vel meretricum poscinumnia vel adventorum negotinumnia, sed pura atque sincera instruit, et blandissimos affatus. “Amo, et cupio, et te solum diligo, et, sine te jam vivere nequeo; et cætera quîs mulieres et alios inducunt, et suas testantur affectiones. Capistroque me prehensum, more quo didiceram, déclinât facile. Quippe cum nil novi, nibilque difficile facturus mihi viderer; præsertim post tantum temporis, tam formosæ mulieris cupientis amplexus obiturus. Nam etvinopulcherrimo atque copioso inemet madefeceram; et unguento fragrantissimo proluvium libidinis suscitaram. Sed angebar plane non exili metu, reputans, quemadmodum tantis, tamque magnis cruribus possem delicatam matronam inscendere; vel tarn lucida, tamque tenera, et lacté ac melle confecta membra, duris ungulis complecti: labiasque modicas ambrosio rore purpurantes, tarn amplo ore tamque enormi, et saxeis dentibus deformis saviari; novissime, quo pacto quanquam ex unguiculis perpruriscens, mulier tarn vastum génitale susciperet. Heu me qui dirupta nobili fœminâ, bestiis objectus, munus instructurus sim mei domini? Molles interdum vocolas, et assidua savia, et dulces gannitus, oonamorsicantibus oculis, iterabat ilia. Et in summa, “Teneo te,” inqtdt, “teneo meum palumbulum, meum passerum., Et cum dicto, vanas fuisse cogitationes meas, ineptumque monstrat me turn. Arctissime namque complexa totum me, prorsus sed totum recepit. Illa vero, quotiens ei parcens, nates recellebam, accedens totiens nisu rabida, et spinam prehensens meam, appliciore nexu inhœrebat: ut, Hercules, etiam deesse mihi aliquid ad supplendum ejus libidinem crederem; nec Minotauri matrem, frustra delectatam putarem adultero mugiente.

And now, the laborious and wakeful night being finished, the woman, to avoid being seen, withdrew from my embraces before day-light, at the same time making a contract with my keeper for some future night, at the same price. He was willing enough to gratify her, partly for the large sum he received from her, and partly for the opportunity afforded him of displaying such a novel spectacle to his lord; to whom, without delay, he unfolded the whole scene of our lust. Thereupon Thyasus, having liberally rewarded his freed man, destined me to be shown in public. And, because that egregious wife of mine could not be publicly connected with me, being a person of quality, nor any other volunteer could be found for the same purpose, a certain vile woman, who had been sentenced by the prefect to be devoured by wild beasts, was procured, for a great sum of money, to have connexion with me in the theatre, in the sight of all the spectators. Of this woman I have heard the following history: —

FOURTEENTH EPISODE. THE JEALOUS WIFE.

SHE had a husband, whose father, when setting out on a journey, had given directions to his wife, the young man's mother, whom he left in a state of pregnancy, that if she brought forth an infant of the weaker sex, she should immediately have it put to death. Now she, having brought forth a girl during her husband's absence, and being moved by the natural affection of a mother, disobeyed the commands of her husband, and delivered it to her neighbours to be brought up. On her husband's return, she informed him that she had been delivered of a daughter, who had been destroyed. When now the bloom of age called for the maiden's nuptial day, as she could not give her daughter a portion suitable to her parentage, without the knowledge of her husband, the only way she could do was to disclose the secret to her son. Besides, she was very much afraid lest he, by some accident, might in the ardour of youth inadvertently make some attempt on the chastity of his sister, who was also ignorant that he was her brother.

The young man, who was remarkable for his affectionate disposition, religiously obeyed the commands of his mother, behaved like a good brother, and kept the family secret so well, that to all appearance he entertained for his sister only an ordinary degree of good will. But he undertook to perform a brother's duties by receiving her into his own house, as if she had been some orphan girl of the neighbourhood, who had been deprived of the guardian care of her parents; and he proposed to marry her, ere long, to a most dear companion of his, with whom he was united by the closest ties of friendship, and to bestow on her most liberally a dowry at his own expense.

But these excellent and innocent arrangements could not escape the deadly malevolence of Fortune, who caused a dire jealousy to spring up in the young man's house, and drove the wife to those crimes for which she was now condemned to be thrown to the wild beasts. She began by suspecting the girl to be a rival, who supplanted her in her husband's affections; then she hated her, and finally she resolved to put her to death in the most inhuman manner.

Accordingly, she had recourse to the following wicked stratagem: having stolen her husband's ring, she went to a farm of theirs in the country, and from there sent a servant, who, though faithful to her, was an utter villain, and told him to inform the girl that the young man had come to the farm and desired to see her, adding, that she was to come alone, with all possible speed. And, lest any doubt might happen to arise in her mind about the propriety of coming, she delivered to him the ring which she had stolen from her husband, to show as a token that his message was authentic. On this, in compliance with the injunctions of her brother, for she was the only one who knew that he was her brother, and having also taken notice of his seal, which was shown to her, she promptly did as she was desired. As soon, however, as, through this most base stratagem, she had fallen into the snares which were prepared for

her, the wicked wife, goaded to madness by her jealous fury, stripped the girl naked, and had her flogged until she was nearly dead. It was in vain that the poor girl confessed the truth, which was wrung from her by the lash, and declared that she was wrongfully accused; in vain she cried out again and again that the young man was her brother. Her sister-in-law treated her story as a falsehood, and thrusting a burning brand between her thighs, made her suffer a hideous death.

Immediately upon this, her brother and her husband being informed of her cruel death, hastened to her, and in sore affliction committed her to the tomb. Nor was the young man able patiently to endure the miserable fate of his sister, by the hands of her, too, by whom, least of all, it ought to have been occasioned; but, being racked with grief and choler, he fell into a burning fever, so that he seemed in urgent need of medical aid. On this his wife, who had long since forfeited her claim to that title, went to a certain physician, notorious for his perfidy, who, being famous for his victories in many a mortal struggle, could enumerate the mighty trophies which his right hand had gained. To him she immediately offered fifty thousand sesterces, if he would sell her poison so efficacious as to destroy in an instant, that so she might purchase the death of her husband.

This done, she and the physician pretended that the most excellent potion which they had brought, and which the learned call sacred, was necessary for mitigating pains of the viscera, and carrying off the bile; but, in its stead, was substituted another potion, sacred to the interests of Proserpine. And now, in the presence of the sick man's household, and some of his relations and friends, the physician, with his own hand, after having well stirred the contents, offered the cup. But that audacious woman, in order that she might at the same moment remove the accomplice in her crime, and save the money which she had promised, held back the cup in the presence of them all, and said, "Most worthy of doctors, you must not give this draught to my dearest husband till you have swallowed a good portion of it yourself. For how am I to know but that there may be some deadly poison in it? And this ought by no means to offend you, who are a man so prudent and so learned, if I, as an affectionate wife, am anxious for the safety of my husband, and so perform a necessary act of duty." The physician, quite confounded by the desperate assurance of the bloodthirsty woman, and having no time to think of any subterfuge, could not help drinking largely of the potion, lest he should excite suspicion of his guilt if he showed any hesitation or fear. Then the young man, confidently following his example, took the cup from his hand, and drank what was left.

The matter being for the present finished, the physician was preparing to return home as quickly as possible, in order that he might counteract the deadly effects of the poison he had taken, by a timely antidote. But the barbarous woman, bent on completing her infernal work, would not suffer him to depart from her a hair's breadth till, as she said, the potion should have

been digested and its effect determined by actual proof. However, after much importunate entreaty, she at length reluctantly allowed him to go. In the meantime, the virulence of the fatal poison had spread through all his inside, and made havoc in his vitals. Stupefied, and in excruciating pain, it was with the utmost difficulty he reached home, where he had barely time to relate what had happened, and give injunctions to his wife, at all events, to demand the promised reward for thus ensuring the death of two persons. Thus cut off by a violent death, did this very celebrated doctor breathe his last.

Nor did the young man live much longer, but perished by the same kind of death, amid the feigned tears of his false wife. After he had been committed to the tomb, and a few days had intervened, during which funeral obsequies were performed for the dead, the widow of the physician came and demanded the money which was due for the double homicide. But the other widow, always consistent with herself, put on a very unreal appearance of good faith, and replied with great suavity, assuring the applicant that she would promptly pay her the stipulated sum, only she wished she would give her a little of the same mixture, for the purpose of completing the business she had begun.

Completely duped by her insidious perfidy, the doctor's widow readily consented to do as she was requested; and that she might ingratiate herself the more with this wealthy woman, she hastened home, and immediately brought her the whole box of poison. Having, therefore, obtained that powerful instrument of crime, the wretch now prepared to indulge her murderous propensities without stint.

She had an infant daughter, by the husband whom she had lately murdered; and she felt extremely galled that the laws would give to this little child the inheritance of her father, as being his next of kin. Coveting the whole patrimony of the daughter, she waited only for an opportunity of depriving her of life. Making sure, therefore, that wicked mothers come in for the reversion of the inheritances of their deceased children, she showed herself to be just such a parent as she had been a wife. Accordingly, preparing a breakfast, she seized her opportunity, and with the same poison destroyed both the widow of the physician and her own daughter. As for the child, the baneful venom instantly stopped her breathing, and consumed her tender life. But as for the doctor's widow, when she felt the virus of the detestable drug creeping through her lungs, she at once suspected the truth; the increasing difficulty of her breathing converted her suspicion into a certainty, and she hastened at once to the house of the governor of the province, clamorous for justice, and declaring she had enormous crimes to reveal. A great concourse of people gathered round her, and the governor immediately gave her a hearing. After she had unfolded to him from first to last all the atrocities of that horrible woman, she was seized with a fit; her mouth, that was open in the act of speaking, closed convulsively; she ground her teeth violently together, and fell dead at the governor's feet. That able and energetic functionary would not allow the manifold crimes of this execrable poisoner to lose their terrors by

delay, but immediately ordered her chambermaids to be brought before him, and extracted the truth from them by means of torture. On their deposition he sentenced the culprit to a punishment which was no doubt less than she deserved, but as no other torment could be devised so well adapted to the enormity of her guilt, he ordered that she should be thrown to wild beasts.

END OF THE FOURTEENTH EPISODE.

With such a woman as this it was determined that I should be publicly connected, as if I had been lawfully married to her. It was with extreme anguish, therefore, that I looked forward to the day of the spectacle; being frequently tempted rather to destroy myself with my own hand, than be defiled by contact with such an abandoned woman, or be disgraced by the infamy of such a public spectacle. But, as I was destitute of human hands and of fingers, I had no means of drawing a sword with my round and stumpy hoof. However, I consoled myself, as well as I could, in my extreme anguish, with a slender hope; for the spring now beginning to appear, would deck all the country with flowering buds, and clothe the meadows with a purple glow; the roses would burst forth from their thorny cells, exhaling aromatic odours, and these would restore me to my former shape as Lucius.

And now behold, the day destined for the show came; and amid shouts of applause, a long train escorting me, I was led to the amphitheatre. During the first part of the performance, which was devoted to the joyous choral dances of the players, I was placed outside the gate, and was glad to crop some very fresh grass which grew just at the entrance; while I every now and then delighted my curious eyes with a most agreeable view of the spectacle through the open gate.

Beautiful boys and maidens, in the bloom of youth, splendidly dressed, moved with great elegance of gesture through the graceful evolutions of the Greek Pyrrhic *dance*. Now they revolved in a circle; now they deployed into an oblique line, with hands joined; at times they formed a wedge-like figure enclosing an open square; then they parted into two troops, and went through a variety of intricate movements, till they ceased at the sound of the trumpet. Then the screen was lowered, the hangings were drawn aside, and a dramatic scene was exhibited.

There was a wooden structure formed in imitation of that celebrated mountain, Ida, of which the poet Homer has sung. It was a fabric of considerable height, covered over with turf and with growing trees up to the very top, whence, by the contrivance of the artist, a fountain was made to flow and pour down a stream of water. A few goats cropped the grass, and a young man, handsomely arrayed in flowing Barbaric vestments, and having his head covered with a golden tiara, in resemblance of Paris, the Phrygian shepherd, appeared to be employed in pastoral pursuits. A beautiful boy then came forward, his only garment being the mantle generally worn by striplings, which covered his left shoulder. His beautiful yellow hair flowed loosely, and

from the midst of it issued a pair of little golden wings; these and the caduceus he carried showed him to be Mercury. He danced forward, holding in his hand a golden apple, which he presented to the performer who personated Paris, made known to him by signs what Jove commanded, and gracefully retired. A girl then made her appearance, of noble features, representing the goddess Juno: her head was surrounded with a white diadem, and she bore a sceptre in her hand. Another then entered, who was easy to be recognized as Minerva, having on her head a shining helmet, encircled with a wreath of olive. She raised her shield aloft, and brandished her spear, like that goddess when engaged in battle. After these came another female, of surpassing beauty; the loveliness of her divine complexion declared her to be Venus, and Venus such as she was while yet a virgin. Her perfect form was naked, all but some charms imperfectly concealed by a gauze scarf, which the wind played with amorously, sometimes uncovering the beauties beneath it, sometimes pressing it against the limbs, and displaying their delicious contour. The goddess appeared in two different colours; her body was dazzlingly white, because she had descended from the heavens, while her silken garment was azure, because she had emerged from the sea.

The virgins who represented the goddesses were accompanied by their respective attendants: Juno by two young players, representing Castor and Pollux, whose heads were covered with helmets of semi-oval form, graced with a cluster of stars. She advanced with a calm and unaffected air to the warbling of the flute, and promised the shepherd, with modest gestures, that she would bestow on him the empire of all Asia, if he adjudged to her the prize of beauty.

She who personated Minerva was attended by two armed youths, Terror and Fear, who danced before her with drawn swords. Behind her a piper played a martial air, mingling shrill and deep-braying tones, and excited the agility of the dancers as with the blast of the trumpet. With restless head and threatening glances, Pallas bounded forward, and with animated gesture signified to Paris that if he pronounced her victorious in the contest of beauty, she would render him illustrious for his valour, and his achievements in war.

Greeted with vast applause from the spectators, Venus advanced with a sweet smile, and stood still in a graceful attitude in the middle of the stage, surrounded by a throng of merry little boys, such plump, round-limbed, fair-skinned little fellows, you would have sworn they were real Cupids, who had just flown from heaven or from the sea; for they had little wings, and arrows, and all other accoutrements conformable; and they carried gleaming torches before their mistress, as if to light her way to a nuptial banquet. She had also in her train a lovely choir of virgins, the charming Graces and the Hours, who strewed the path of their goddess with loose flowers and bouquets, and propitiated the queen of pleasure with the pleasant offerings of the spring.

Presently the flutes began to breathe soft Lydian airs, that thrilled the audience with delight; but greater still was their delight, when Venus began to

move in concert with the music, and with slow lingering steps, and gentle sinuous flexure of the spine and head, and graceful movements of the arms, to respond to the soft modulations of the flutes; while now her eyes swam with voluptuous languor, now flashed with the ardour of passion, and sometimes she seemed, as it were, to dance with her eyes alone. As soon as she had approached close to the judge, she was understood to promise, by the movements of her arms, that if she was preferred to the other goddesses, she would bestow on Paris a wife surpassing all women in beauty, in a word, one like herself. Gladly, then, did the young Phrygian deliver to her the golden apple he held in his hand, as a token of her victory.

What wonder is it, then, you vilest of people, forensic cattle rather, vultures clad in gowns, if all judges now sell their decisions for a price? Even in the early ages of the world, favour was able to corrupt judgment in a question agitated between Gods and men, and a young man, a rustic and a shepherd, elected judge by the counsels of mighty Jupiter, bartered the first judicial decision for the lucre of lust, ensuring thereby the destruction of all his race. Ay, by Hercules, and another such judgment was given in later times, by the illustrious leaders of the Greeks, when Palamedes, renowned for wisdom and learning, was condemned on false accusations as a traitor; as also when the mendicant Ulysses was preferred to the mighty Ajax, who excelled in military prowess. And what sort of judgment was that given by those renowned lawgivers, the Athenians, those clever people, and masters of all the sciences? Was not that divinely wise old man, whom the Delphic god pronounced superior in wisdom to all men, circumvented by the treachery and envy of a most infamous faction, as a declared corrupter of youth, though he restrained their excesses as with a bridle? Was he not cut off by the deadly juice of a pestilential herb, leaving to his fellow-citizens the stain of indelible ignominy? For even at this day the most excellent philosophers make choice of his most holy sect before all others, and swear by his name, in their highest aspirations for consummate happiness.

Lest, however, any one blame this outburst of indignation, and say to himself, Look ye now, are we to suffer an ass to philosophize to us? I shall again return to the point in the narrative from which I digressed. After that judgment of Paris was finished, Juno and Minerva retired from the stage in sorrow and anger, and showed by their gestures the indignation they felt at being rejected; but Venus, full of joy and merriment, testified her gladness by dancing with all her choir. Then wine, mixed with saffron, burst forth on high from the summit of the mountain, through a pipe that lay concealed, and flowing in scattered streams, besprinkled as it fell, with an odoriferous shower, the goats that fed around, and changed their native whiteness for a more beautiful yellow tint. And now, the whole theatre exhaling a sweet odour, a chasm of the earth absorbed the wooden mountain.

One of the soldiers now ran down the street, to fulfil the demands of the people, and bring from the public prison the woman before-mentioned, who,

as I have stated, was condemned to the wild beasts, on account of her manifold crimes, and destined to be my illustrious bride. What was intended also to be our genial bed was already prepared. It was brilliantly adorned with the Indian tortoise-shell, swelling with feathery heaps, and decorated with a silken coverlet. As for me, besides the shame of being thus publicly exhibited, and besides the contact of that wicked and polluted woman, I was also in the highest degree tormented with the fear of death; for it struck me that if, while we were performing our prescribed part in the exhibition, any wild beast should be let in on purpose to destroy the woman, it would not be so remarkably well trained or sagacious, or so temperate and abstemious, as to tear the woman to pieces who was at my side, and spare me, as being uncondemned, and guilty of no crime.

Being therefore alarmed, not on grounds of delicacy alone, but on account of my life, while my master was intent on preparing for the representation, and all his servants were partly engaged in getting ready for the spectacle of hunting, and partly in gazing at the grandeur of the show: and as no one thought that so tame an ass required to be so very attentively watched, and I was free to follow my own devices, accordingly little by little I stole away softly and quietly. "When I reached the nearest gate, I hurried along at a most rapid pace. And after I had travelled a hot gallop of six miles, I arrived at Cenchreæ; a city which has the reputation of being the most noble colony of the Corinthians, and is washed by the Aegean and Saronic sea. Here, also, there is a port, which is a most safe harbour for ships, and frequented by a vast concourse of people.

Avoiding, therefore, the crowds, and choosing a sequestered spot on the sea-shore, close to the spray of the waves, I stretched my weary body on the soft bosom of the sand. The chariot of the sun had sped onward to the end of its course; and I resigned myself to repose, and was soon wrapped in sweet sleep.

BOOK THE ELEVENTH.

LUCIUS ON THE SEA-SHORE AT NIGHT — HIS PRAYER TO THE GODDESS ISIS —
THE GODDESS RESPONDS IN PERSON — PROCESSION OF THE GODDESS —
LUCIUS RECOVERS HIS PROPER SHAPE — ADDRESS OF THE PRIEST OF ISIS TO
LUCIUS — DEDICATION OF A SHIP TO THE GODDESS — RELIGIOUS CEREMONY
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INITIATION INTO THE MYSTERIES OF OSIRIS AND SERAPIS — LUCIUS
ADMITTED INTO THE COLLEGE OF THE PASTOPHORI.

AWAKING in sudden alarm about the first watch of the night, I beheld the full orb of the moon shining with remarkable brightness, and just then emerging from the waves of the sea. Availing myself, therefore, of the silence and solitude of night, as I was also well aware that the great primal goddess possessed a transcendent majesty, and that human affairs are entirely governed by her providence; and that not only cattle and wild beasts, but likewise things inanimate, are invigorated by the divine influence of her light; that the bodies likewise which are on the earth, in the heavens, and in the sea, at one time increase with her increments, and at another lessen duly with her wanings; being well assured of this, I determined to implore the august image of the goddess then present, Fate, as I supposed, being now satiated with my many and great calamities, and holding out to me at last some prospect of relief.

Shaking off all drowsiness, therefore, I rose with alacrity, and directly, with the intention of purifying myself, began bathing in the sea. Having dipped my head seven times in the waves, because, according to the divine Pythagoras, that number is especially adapted to religious purposes, I joyously and with alacrity thus supplicated with a tearful countenance the transcendently powerful Goddess: —

“Queen of heaven, whether thou art the genial Ceres, the prime parent of fruits, who, joyous at the discovery of thy daughter, didst banish the savage nutriment of the ancient acorn, and pointing out a better food, dost now till the Eleusinian soil; or whether thou art celestial Venus, who, in the first origin of things, didst associate the different sexes, through the creation of mutual love, and having propagated an eternal offspring in the human race, art now worshipped in the seagirt shrine of Paphos; or whether thou art the sister of Phoebus, who, by relieving the pangs of women in travail by soothing remedies, hast brought into the world multitudes so innumerable, and art now venerated, in the far-famed shrines of Ephesus; or whether thou art Proserpine, terrific with midnight howlings, with triple features checking the attack of the ghosts, closing the recesses of the earth, and who wandering over many a grove, art propitiated by various modes of worship; with that feminine brightness of thine, illuminating the walls of every city, and with thy vaporous beams nurturing the joyous seeds of plants, and for the revolutions of the sun

ministering thy fitful gleams: by whatever name, by whatever ceremonies, and under whatever form it is lawful to invoke thee; do thou graciously succour me in this my extreme distress, support my fallen fortune, and grant me rest and peace, after the endurance of so many sad calamities. Let there be an end of my sufferings, let there be an end of my perils. Remove from me the dire form of a quadruped, restore me to the sight of my kindred, restore me to Lucius, my former self. But if any offended deity pursues me with inexorable cruelty, may it at least be allowed me to die, if it is not allowed me to live."

Having after this manner poured forth my prayers and added bitter lamentations, sleep again overpowered my stricken feelings on the same bed. Scarcely had I closed my eyes, when behold! a divine form emerged from the middle of the sea, and disclosed features that even the gods themselves might venerate. After this, by degrees, the vision, resplendent throughout the whole body, seemed gradually to take its stand before me, rising above the surface of the sea. I will even make an attempt to describe to you its wondrous appearance, if, indeed, the poverty of human language will afford me the power of appropriately setting it forth; or, if the Divinity herself will supply me with a sufficient stock of eloquent diction.

In the first place, then, her hair, long and hanging in tapered ringlets, fell luxuriantly on her divine neck; a crown of varied form encircled the summit of her head, with a diversity of flowers, and in the middle of it, just over her forehead, there was a flat circlet, which resembled a mirror, or rather emitted a white refulgent light, thus indicating that she was the moon. Vipers rising from furrows of the earth, supported this on the right hand and on the left, while ears of corn projected on either side. Her garment was of many colours, woven of fine flax; in one part it was resplendent with a clear white colour, in another it was yellow like the blooming crocus, and in another flaming with a rosy redness. And then, what rivetted my gaze far more than all, was her mantle of the deepest black, that shone with a glossy lustre. It was wrapped around her, and passing from below her right side over the left shoulder, was fastened in a knot that resembled the boss of a shield, while a part of the robe fell down in many folds, and gracefully floated with its little knots of fringe that edged its extremities. Glittering stars were dispersed along the embroidered extremities of the robe, and over its whole surface; and in the middle of them a moon of two weeks old breathed forth its flaming fires. Besides this, a garland, wholly consisting of flowers and fruits of every kind, adhered naturally to the border of this beautiful mantle, in whatever direction it was wafted by the breeze.

The objects which she carried in her hands were of a different description. In her right hand she bore, a brazen sistrum, through the Harrow rim of which, winding just like a girdle for the body, passed a few little rods, producing a sharp shrill sound, while her arm imparted motion to the triple chords. An oblong vessel, made of gold, in the shape of a boat, hung down from her left hand, on the handle of which, in that part in which it met the eye, was an asp

raising its head erect, and with its throat puffed out on either side. Shoes, too, woven from the palm, the emblem of victory, covered her ambrosial feet.

Such was the appearance of the mighty goddess, as, breathing forth the fragrant perfumes of Arabia the happy, she deigned with her divine voice thus to address me: "Behold me, Lucius; moved by thy prayers, I appear to thee; I, who am Nature, the parent of all things, the mistress of all the elements, the primordial offspring of time, the supreme among Divinities, the queen of departed spirits, the first of the celestials, and the uniform manifestation of the Gods and Goddesses; who govern by my nod the luminous heights of heaven, the salubrious breezes of the ocean, and the anguished silent realms of the shades below: whose one sole divinity the whole orb of the earth venerates under a manifold form, with different rites, and under a variety of appellations. Hence the Phrygians, that primaeval race, call me Pessinuntica, the Mother of the Gods; the Aborigines of Attica, Cecropian Minerva; the Cyprians, in their sea-girt isle, Paphian Venus; the arrow bearing Cretans, Diana Dictynna; the three-tongued Sicilians, Stygian Proserpine; and the Eleusinians, the ancient Goddess Ceres. Some call me Juno, others Bellona, others Hecate, and others Rhamnusia. But those who are illumined by the earliest rays of that divinity, the Sun, when he rises, the Æthiopians, the Aarii, and the Egyptians, so skilled in ancient learning, worshipping me with ceremonies quite appropriate, call me by my true name, Queen Isis. Behold then, commiserating your calamities, I am come to thy assistance; favouring and propitious I am come. Away, then, with tears; leave your lamentations; cast off all sorrow. Soon, through my providence, shall the day of deliverance shine upon you. Listen, therefore, attentively to these my instructions.

"Eternal religion has consecrated to me the day which will be born from this night; to-morrow my priests offer to me the first fruits of the opened navigation, and dedicate to me a new ship, for that the wintry tempests are now appeased, and the stormy waves of the ocean lulled, and the sea itself has become navigable. That sacred ceremonial you must await, with a mind neither full of anxiety, nor intent upon subjects that are profane. For the priest, at my command, will carry in the procession a crown of roses, attached to the sistrum in his right hand. Without delay, then, pushing the crowd aside, join my procession, and put your trust in my gracious disposition; then, having approached close, as though to kiss the hand of the priest, gently pluck the roses, and at once divest yourself of the hide of that abominable beast, which I have long looked upon with detestation.

"Nor hold in dread any thing pertaining to my concerns as difficult. For even at this very same instant of time in which I appear to you here present, I am giving orders also to my priest how to bring about the things that are to take place hereafter. By my command, the dense crowds of people shall give way before you. Neither, amid the joyous rites and festive scenes, will any one view with abhorrence the unsightliness of the figure which you bear, or malignantly accuse you, by putting a sinister interpretation on the sudden

change of your form. Only remember, and always keep it fast in the very depths of your heart, that the remaining period of your life must be dedicated to me, even to the moment of your latest breath. Nor is it unjust that you should devote your whole life to that goddess, by whose assistance you will have been restored to human form. But under my protection you will live happy, you will live glorious: and when, having passed through the allotted period of your life, you shall descend to the realms beneath, there, also, in the subterranean hemisphere, you, dwelling in the Elysian fields, shall frequently adore me whom you now behold thus propitious to you, and shall there see me shining amidst the darkness of Acheron, and reigning in the Stygian realms. And further, if you shall be found to deserve the protection of my divinity by sedulous obedience, religious devotion, and inviolable chastity, you shall be sensible that it is possible for me, and me alone, to extend your life beyond the limits that have been appointed to it by your destiny.

The venerable oracle having thus concluded, the invincible divinity dissolved into herself. Instantly shaking off sleep, I arose, in a state of fear and joy, and bathed in perspiration. Astonished in the highest degree at so evident a manifestation of the powerful goddess, having sprinkled myself with the spray of the sea, and intent on her high commands, I tried to recall to mind the successive particulars of her injunctions. Soon after this, the golden sun arose, and put to flight the clouds of dark night: and now, behold, a crowd of people filled all the streets with a religious procession, conducted in a style of triumph. All things likewise, independently of my own delight, seemed to me to be affected with the greatest hilarity, insomuch that I thought even the cattle of all kinds, every house, and the day itself, wore an aspect of gladness and serenity; for a sunny and placid day had suddenly succeeded to the frost of the previous one; so that, allured by the warmth of the spring, the tuneful little birds sang sweetly, and with their merry warbling soothed Her who was the mother of the stars, the parent of the seasons, and the mistress of the whole universe. And then the trees, too, both those prolific and those which only yielded a shade, unbound from their wintry sleep by the warm southern breezes, and embellished with young foliage, sent forth a sweet rustling sound from their branches. The waves of the sea, no longer heaving turbidly to the roaring blast of the tempest, gently washed the shore; the dark clouds were dispersed, and the heavens shone with the serene splendour of their native light.

And now, behold, the prelude to the grand procession came gradually into action. The persons who composed it were all finely caparisoned in various ways, each according to his own taste and inclination. This man, being girded with a belt, represented a soldier; another was equipped as a hunter, with a short scarf, a hunting-knife, and javelin. Another, wearing gilded sandals, a silken garment, and precious female ornaments, and with false hair on his head, personated a woman by his appearance and his gait. Another, with his boots, his shield, his helmet, and his sword, appeared as though he had come

straight from the school of the gladiators. There was one who played the part of a magistrate, with the fasces and the purple robe; another that of a philosopher, with his cloak, his staff, his wooden-clogged shoes, and his goatish beard; two persons, with dissimilar reeds, represented, the one a fowler with birdlime, and the other a fisherman with his hook. I also saw a tame she-bear, wearing the dress of a woman, and carried in a chair; an ape, too, with a plaited straw hat on its head, and clothed with a Phrygian garment of saffron colour, carrying in its hand a golden cup, and representing the shepherd Ganymede; likewise an ass, on which wings were glued, and which walked near a feeble old man; so that you would certainly have said that the one was Bellerophon, and the other Pegasus; but still you would have enjoyed your laugh at both.

Amid this merry masquerade of the swarming people, the procession proper of the guardian Goddess now advanced. Females, splendidly arrayed in white garments, expressing their joy by various gestures, and adorned with vernal chaplets, scattered flowers on the ground from their bosoms, along the path of the sacred procession. Others, again, with mirrors placed upon their backs, showed all who followed to the Goddess, with their faces towards her as if they were coming to meet her. Others, carrying ivory combs, imitated the combing and bedecking of her regal hair, with the motion of their arms, and the twisting of their fingers. There were others, too, who sprinkled the streets with drops of genial balsam, and other kinds of perfume. In addition to all this, there was a great multitude of men and women, who propitiated the Goddess, offspring of the celestial stars, by bearing lamps, torches, waxtapers, and other kinds of artificial light. Next came musicians, playing sweetly on pipes and flutes. A graceful choir of chosen youths, in snow-white garments, fallowed them, repeating a beautiful song, which an excellent poet had composed under favour of the Muses, the words of which explained the first origin of the votive procession. Pipers also, consecrated to the great Serapis, played an air appropriate to the worship of the god, on pipes with transverse mouth-pieces, and tubes held obliquely towards their right ears. There were, also, a number of persons, whose office it was to give notice that room should be left for the sacred procession to pass. Then came a multitude of those who had been initiated into the sacred rites of the goddess, consisting of men and women of all classes and ages, resplendent with the pure whiteness of their linen garments. The women had their anointed hair enveloped in a transparent covering; but the men had shaven and shining pates; earthly stars were these of extreme sanctity, who kept up a shrill and incessant tinkling upon brazen, silver, and even gold sistra. But the chief ministers of the sacred rites, clothed in garments of white linen, drawn close over the breast, and hanging down to their feet, carried the insignia of the mighty Gods, exposed full to view. The first held aloft a brilliant lamp, not by any means resembling those lamps of ours which illumine banquets at night; but it was of gold, of a boat-like form, and emitted a flame of considerable magnitude, from an aperture in the

middle. The second was arrayed in a similar manner, but carried in both his hands models of altars, to which the auxiliary providence of the supreme goddess gave the appropriate name of "auxilia." The third bore a palm tree, the leaves of which were beautifully wrought in gold, as also the caduceus of Mercury. The fourth displayed the symbol of Equity, a left hand, fashioned with the palm expanded; which seems to be more adapted to administering Equity than the right, from its natural inertness, and its being endowed with no craft and no subtlety. The same person also carried a golden vessel, which was rounded in the shape of the female breast, and from which he poured forth milk on the ground. The fifth bore a golden corn-fan, made with thickset branches of gold; while another carried an amphora. in the next place, appeared the gods that deigned to walk with the feet of men. Here, dreadful to view, was the messenger of the gods above, and of those of the realms beneath, standing erect, with a face partly black, and partly of a golden hue, bearing in his left hand a caduceus, and shaking in his right a green branch of palm; close upon whose footsteps followed a cow, in an erect position; this cow being the prolific resemblance of the all-parent goddess, and seated on the shoulders of one of the blessed devotees of this divinity, who acted gesticulatingly as he walked. Another carried a chest, containing the secret utensils of this stupendous mystery. Another bore in his beatified bosom a venerable effigy of his supreme Divinity, bearing no resemblance to any bird or beast, wild or tame, or even to man; but worthy of all veneration for the exquisite art with which it was wrought, as also for its very originality, and an ineffable symbol of a sublime religion, the mysteries of which were ever to be kept in deep silence. It was of burnished gold, after the following manner: there was a small urn, hollowed out in a most artistic manner, with a bottom quite round, and which outside was covered with the wonderful hieroglyphics of the Egyptians. The spout of this urn was very long, not much elevated; a handle was attached to the other side, and projected from the urn with a wide sweep. On this lay an asp, uplifting its scaly, wrinkled, and swollen throat, and embraced it with its winding folds.

At last the moment was at hand, when I was to experience the blessing promised me by the most potent goddess; and the priest, attired just as she had described, approached with the means of my deliverance. In his right hand he carried the sistrum of the goddess, and a crown of roses; and by Hercules, a crown it was for me; since by the providence of the mighty goddess, after having endured so many hardships, and escaped so many dangers, I should now achieve a victory over my cruel enemy, Fortune.

Still, however, though agitated by a sudden burst of joy, I did not rush forward at once, lest the tranquil order of the sacred procession should be disturbed by the impetuosity of a quadruped; but passed through the crowd with a quiet and altogether human step, and a sidelong movement of my body, and as the people gave way, through the interference, no doubt, of the goddess, I gradually crept nearer and nearer. But the priest, as I could plainly

perceive, recollecting the nocturnal oracle, and struck with wonder at the coincidence with the duty which he had been commanded to perform, instantly stood still, and extending his right hand of his own accord, presented the chaplet to my very mouth. Trembling, and with a great beating of my heart, I seized the bright rosy chaplet, and greedily, most greedily devoured it.

Nor did the celestial promise deceive me; for immediately my unsightly and brutal figure left me. First of all, my rough hair fell off, and next my thick skin became thin; my big belly shrank in; my hoofs spread out into feet and toes; my hands were no longer feet, but ready for the duties of their elevated position. My long neck was shortened; my face and my head became round; my enormous ears were restored to their former small dimensions; my stony teeth returned to the diminutive size of those of men; and the tail, which before especially annoyed me, was no where to be seen. The people were astonished, and the religious adored the power of the supreme Divinity, so manifested in the facility of my restoration, which resembled the visions of a dream. Extending their hands towards the heavens, they attested, with a loud and unanimous voice, the favour of the goddess thus signally displayed.

As for me, I stood riveted to the spot in excessive astonishment, my mind being unable to contain a delight so sudden and so great, quite at a loss what first and in especial to say, how to make a commencement with a new voice, how most auspiciously to prepare my address, my tongue being now born again, and in what words sufficiently to express my thanks to a Goddess so great. The priest, however, who through the divine admonition knew all my misfortunes from the beginning, though he himself also was in a state of utter astonishment at this remarkable miracle, at once signified his wish by nodding his head, and ordered that a linen garment should be given me, for the purpose of covering my nakedness. For, the very instant that the ass had laid aside his abominable covering, I carefully shaded myself with a natural screen, as much as it was possible for a naked person to do, by closely compressing my thighs, and applying my hands. Upon this one of the throng of devotees promptly throwing me his upper tunic, covered me therewith; which being done, the priest with a benign countenance, and, by Hercules, astonished at my perfectly human appearance, thus addressed me: —

“At last, Lucius, you have arrived at the haven of peace and the altar of mercy, after the many and various hardships you have undergone, and all the bufferings of stormy Fortune. Neither the nobility of your descent, nor your dignified position, nor even the learning in which you excel, have benefited you in the slightest degree; but falling into the slavery of pleasure, in the wantonness of buxom youth, you have reaped the inauspicious reward of your ill-fated curiosity. Nevertheless, blind Fortune, while harassing you with the worst of dangers, has conducted you, in her short-sighted malice, to this state of religious beatitude. Let her go now, and rage with all her fury, and let her seek some other object for her cruelty; for direful calamity has no power over those whose lives the majesty of our Goddess has claimed for her own

service. What advantage has unscrupulous Fortune derived from the robbers, from the wild beasts, from the servitude, from the long toils on rugged roads, and from the fear of death to which you were daily exposed? You are now received under the guardianship of Fortune, but of a Fortune who can see, and who even illuminates the other Deities with the splendour of her light. Assume henceforth a more joyous countenance, such as befits that white garment which you wear. Follow the train of the Goddess your deliverer with triumphant steps. Let the irreligious see, let them see and acknowledge their error. Behold now, Lucius, rejoicing in the providence of great Isis, and freed from his former miseries, triumphs over his destiny, nevertheless, that you may be more secure and better protected, enrol your name in this holy militia, which you will hereafter rejoice to belong to; dedicate yourself to the service of our religion, and voluntarily bend your neck to the yoke of this ministry; for when you have once begun to serve the Goddess, you will then in a still higher degree enjoy the fruit of your liberty.”

The worthy priest having uttered these words, while his breath heaved with inspiration, concluded his address, and I mingling with the throng of devotees, accompanied the procession; an object of curiosity to the whole city. All pointed at me with their fingers and heads, and said, “This day has the august power of all mighty God restored that person to the human form. Happy, by Hercules! and thrice blessed he, to have merited, by the innocence and probity of his past life, such special patronage of heaven; in that, being after a manner born again, he is immediately affianced to the service of the sacred ministry.”

While these remarks were being made, and amid the tumult of their noisy congratulations, moving slowly on, we now approached the sea-shore, and came to that very place where, on the preceding day, I, while yet an ass, had laid me down. The images of the Gods being there arranged in proper order, the chief priest dedicated and consecrated to the Goddess a very skilfully built ship, pictured all over with the curious hieroglyphics of the Egyptians, after having most carefully purified it with a lighted torch, an egg, and sulphur, while at the same time his chaste lips poured forth solemn prayers. The shining white sail of this auspicious bark bore an inscription in large characters, which was a repetition of a vow that had been made on shore for the prosperity of the convoy at this season of the recommencement of navigation. Now the mast was raised, which was a rounded pine tree, tall and well polished, and conspicuous for the beauteous appearance of its head. The prow also was turned in imitation of a goose’s neck, and covered with gold leaf, the bark shone resplendently, while the whole of the highly polished keel consisted of shining citron wood. All the people, religious and profane vied with each other in heaping together corn-fans laden with aromatics and other sacrificial offerings, and poured upon the waves a libation of milk mixed with other ingredients; until the ship, freighted with abundant gift and auspicious prayers, and let slip from the ropes that held the anchor, put to sea with a serene breeze, which seemed to have sprung up for her sake alone. And after

she had proceeded so far on her course that she could no longer be distinguished by us, the bearers of the sacred things again took what each had brought, and began joyfully to return to the temple, in an orderly manner, and in the same form of procession in which they had come.

Now as soon as we arrived at the temple, the chief priest and those who carried the sacred images, and those who had already been initiated into the venerable mysteries, being admitted into the sanctuary of the Goddess, deposited in the accustomed form the breathing effigies. Then, one of these, whom all of them called the scribe, standing before the doors, whilst the company of the Pastophori, which is the name of the brotherhood of this sacred college, convoked together as to a council, uttered from a high pulpit auspicious wishes, from a book in which was written:—"To the great Prince, to the Senate, to the Equestrian order, in naval matters and in ships, and all those who are subject to our dominion — and then he pronounced in the Greek language, and according to the Greek custom, the 'Laois afesis', [the people may depart,] to which the people responded with a clamour which testified their general satisfaction. Then every one went home, full of joy, carrying branches of olive, sweet herbs, and garlands of flowers, and after kissing the feet of a silver image of the Goddess, which stood on the steps of the temple. But my feelings would not allow me to move so much as a nail's breadth, from that place; but with my eyes intently fastened on the image of the Goddess, I recalled to memory my past misfortunes.

Fleeting Fame, however, had not in the meantime let her wings remain idle, but had immediately circulated in all directions in my native country the adorable bounty of the provident Goddess, and my own memorable adventures. Accordingly, my domestics and servants, and those who were nearest to me by blood, laying aside the sorrow with which they had been afflicted at the false intelligence of my death, and elated with this sudden joy, hastened forthwith to see me, who had been divinely saved and brought back, as it were, from the shades below, and they presented me with gifts of various kinds. I, too, was delighted to see them, and returned them many thanks for their handsome presents, and the more especially, as my domestics had providently taken care to bring me what would be abundantly sufficient in the way of clothes and money. Having, therefore, spoken to each of them in such manner as I was in duty bound to do, and related to them my former sorrows and my present joyous prospects, I again returned to what was to me the greatest subject of delight, the contemplation of the Goddess, and procured for myself a temporary habitation within the enclosure of the temple, constantly taking part in the private services of the Goddess, and being inseparable from the brotherhood of the priests, and a constant adorer of the great Divinity. Nor did I pass a single night or ever close my eyes without some vision from this Divinity, in which she commanded me to be now initiated in her sacred mysteries, to which I had long since been destined. As for me, though prompted by eager inclination, I was still restrained by religious fear. For after

diligent enquiry, I had found that the requirements of a religious life were full of difficulties; that the chastity required was a very difficult thing to observe, and that it needed extreme circumspection to preserve such a habit of life from casual defilements. Frequently pondering over these things, I somehow or other delayed being initiated, although hastening to that conclusion.

One night I had a dream, in which I thought that the chief priest made his appearance, and presented to me his lap full of various things, and on my asking what they were, he answered me, that the things had been sent to me from Thessaly; for that a servant of mine, whose name was Candidas, had arrived from that province. When I awoke, I revolved in my mind over and over again what the vision portended, especially as I was certain that I never had any servant who was called by that name. Still, however, I believed that some profitable result was undoubtedly signified by the priest offering me the things. Thus, in a state of anxious and bewildered eagerness, I awaited the opening of the temple in the morning. The white curtains having been drawn aside, we prayed to the venerable presence of the Goddess; and the priest going round the altars, performed the sacred ceremonial with solemn supplications, and poured forth libations from a chalice of water drawn from a fountain in the precincts of the sanctuary. The sacred rites, therefore, being now duly performed, the devotees, saluting the breaking dawn, in a loud voice announced the first hour of the day.

And now, behold! some servants arrived from my country whom I had left there at the time when Fotis, by her unfortunate mistake, had fitted me for a halter; so recognizing them as my own servants, and finding that they had brought back that horse of mine, after it had been sold from place to place, and which I identified by a mark on its back; I was then especially struck with admiration at the fitness of my dream, because not only had it come true with respect to the gain it had promised, but it had also predicted to me the recovery of my horse, which was of a white colour, under the designation of my servant Candidus.

I continued to apply myself wholly to attendance on the worship of the Goddess, perceiving that the hopes which I had conceived of future good were now confirmed by present benefits. And besides, my desire of receiving initiation in the sacred duties, increased daily more and more. Accordingly, I frequently went to the chief priest, and most earnestly entreated him to initiate me into the mysteries of the holy night; but he, who was a man of a grave disposition, and remarkable for his strict observance of that abstemious religion, checked my urgent importunity in a mild and gentle manner, and in the way in which parents are in the habit of moderating the inconsiderate requests of their children, while at the same time he soothed me with hopes for the better. For he said, that the day on which each aspirant might be initiated was indicated by tokens from the Goddess, and that by her providence the priest was selected who was to perform the sacred rites; and that in like manner by her mandate the expense necessary for the ceremonial

was ordained. All these circumstances, he was of opinion, ought to be awaited with obsequious patience, since we ought, on every consideration, to avoid precipitation and contumacy, and neither be dilatory when called, nor precipitate when not called. Nor, indeed, was there a single one of their number who was so lost to a sense of propriety, or rather so bent on his own destruction, as to dare rashly and sacrilegiously to undertake the ministry of the Goddess, and so bring upon himself a deadly mischance, unless she especially ordered him so to do; for the gates of the realms beneath, and the guardianship of life, are placed in the hands of the Goddess, and the initiation into her mysteries is celebrated as bearing a close resemblance to a voluntary death, with a precarious chance of recovery. Wherefore the divine will of the Goddess has been accustomed to choose for this purpose men who, having arrived at a great age, are now standing at the very utmost limit of life, to whom, however, the mighty secrets of her religion may be safely entrusted, and whom, through her providence, being after a manner born again, she restores to the career of a new existence. Therefore it was requisite that I should await the celestial mandate, although by the clear and manifest favour of the great Deity I had already been marked and destined for her blessed ministry; and I ought thenceforth to abstain from profane and forbidden food, in common with the other devotees, in order that I might with the most scrupulous strictness proceed on my course to the secret mysteries of the most pure religion.

Thus did the priest express himself, nor was my compliance interrupted by feelings of impatience; but I attentively performed the daily duties of the sacred ministry, intent upon maintaining a calm demeanour and laudable silence. Nor did the salutary benevolence of the powerful goddess disappoint me, or torment me with a long delay; but she clearly admonished me by no obscure mandates in the darksome night, that the day was now arrived that had always been the object of my desire, and in which she would put me in possession of my extreme wishes. She also stated what sum of money would be requisite for the expenses of the ceremonial, and at the same time appointed for me, as the dispenser of the rites, the same Mithras, her own high priest, who, she said, was united to me by a certain conjunction of the stars.

Refreshed in mind by these and other benevolent precepts of the supreme Goddess, and shaking off slumber, though it was not yet clear day, I hastened at once to the dwelling of the priest, and saluted him just as he was coming out of his bedchamber. I had now determined to request more earnestly than ever initiation into the sacred rites, as being a thing that was due to me. He, however, the instant that he saw me, was the first to speak: "O my Lucius, how happy and blessed are you, whom the august divinity has thus greatly honoured by her propitious will! And why," said he, "do you now stand idle, or make any delay? The day you so earnestly prayed for has now arrived, in which you will be initiated into the most holy mysteries by these hands of mine, in obedience to the divine mandates of the many-titled Goddess."

And the old man, taking me by the right hand, led me immediately to the doors of the vast temple; and having performed the office of opening them in the accustomed solemn way, and celebrated the morning sacrifice, he drew forth from the secret recesses of the shrine certain books, written in unknown characters, partly representing in compendious form the words expressive of their meaning by figures of animals of every kind, and partly fortified against the inquisitive perusal of the profane, by characters wreathed like knots, and twisting round in shape of a wheel, and with extremities twining one with another, like the tendrils of a vine. From these books he informed me what was necessary to be provided by me for the purpose of initiation.

Immediately, therefore, I diligently set about purchasing and procuring requisites, and even on a more liberal scale than I was ordered to do, partly at my own expense, and partly through my friends. And when, now the time, as the priest said, required it, he led me to the nearest bath, accompanied by a crowd of devotees; and after I had taken the customary bath, he himself washed and sprinkled me with the purest water, having first implored the pardon of the Gods. Then, again, he brought me back to the temple, and there placed me at the very feet of the Goddess, two-thirds of the day having now elapsed; and giving certain secret instructions, which are too holy to be uttered, he distinctly ordered, before all who were present, that I should abstain from luxurious food for the ten succeeding days, and that I should eat the flesh of no animal, and should abstain from wine.

These ten days having been duly passed by me in reverential abstinence; the day had now arrived for pledging myself to the sacred ministry, and the sun descending, was ushering in the evening. Then, behold, there was a concourse of the people flocking from every side, every one honouring me with various gifts, according to the ancient custom of these sacred rites. After this, the priest, all the profane being removed to a distance, taking hold of me by the hand, brought me into the inner recesses of the sanctuary itself, clothed in a new linen garment. Perhaps, curious reader, you may be eager to know what was then said and done? I would tell you, were it lawful for me to tell you; you should know it, if it were lawful for you to hear. But both the ears that heard these things, and the tongue that told them, would reap the evil results of their rashness. Still, however, kept in suspense as you probably are with religious longing, I will not torment you with long protracted anxiety. Hear, therefore, but believe what is the truth. I approached the confines of death, and having trod on the threshold of Proserpine, I returned therefrom, being borne through all the elements. At midnight I saw the sun shining with its brilliant light; and I approached the presence of the Gods beneath, and the Gods of heaven, and stood near, and worshipped them. Behold, I have related to you things of which, though heard of by you, you must necessarily remain ignorant. I will therefore only relate that which may be enunciated to the understanding of the uninitiated without a crime.

The morning came, and, the solemnities being performed, I came forth

consecrated by being dressed in twelve stoles, an habiliment no doubt of most religious character, but of which I am not forbidden by any obligation to speak, because it was seen by many who were present on the occasion. For, by order of the priest, I ascended a wooden pulpit, which was in the very middle of the sacred dwelling, and placed before the image of the Goddess, frill in view, in a garment which was of linen, but elegantly coloured. A precious scarf also descended from my shoulders behind my back down to my ankles, and to whatever part of me you directed your view, you would have seen something to arrest your attention in the animals which were painted round my vestment in various colours. Here were Indian serpents, there Hyperborean griffins, which the other hemisphere generates in the form of a bird wearing wings. The persons devoted to the service of the divinity call this the Olympic stole. Then, in my right hand I carried a burning torch; while a graceful chaplet encircled my head, the shining leaves of the palm tree projecting from it like rays of light. Thus arrayed like the sun, and placed so as to resemble a statue, on a sudden, the curtains being drawn aside, I was exposed to the gaze of the multitude. After this, I celebrated the most joyful day of my initiation, as my natal day, and there was a joyous banquet and mirthful conversation. The third day also was celebrated with the like rites and ceremonies, and was accompanied by a religious breakfast, and the due termination of the ceremonial. After this, having stayed for some days in that place, I enjoyed the inexplicable pleasure of viewing the holy image, being indebted to it for a benefit which can never be sufficiently rewarded. At length, however, through the admonition of the Goddess, having suppliantly given her thanks, not such as she deserved, but still, to the best of my ability, I prepared myself, though very slowly, to return home.

With difficulty did I rend asunder the ties of my most ardent affection. At last I prostrated myself in the presence of the Goddess, and having for a long time watered her feet with my tears, interrupting my words by frequent sobs, and, as it were, half swallowing my voice, I thus addressed her:—"Thou, O holy and perpetual preserver of the human race, always munificent in cherishing mortals, dost bestow the sweet affection of a mother on the misfortunes of the wretched. Nor is there any day or night, nor so much as the minutest particle of time, which passes unattended by thy bounties. Thou dost protect men both by sea and land, and, dispersing the storms of life, dost extend thy health-giving right hand, by which thou dost unravel the inextricably entangled threads of the Fates, and dost assuage the tempests of fortune, and restrain the malignant influences of the stars. The gods of heaven adore thee, those in the shades below do homage unto thee; thou dost roll the sphere of the universe round the steady poles, thou dost illuminate the sun, thou dost govern the universe, thou dost tread the realms of Tartarus. The stars move responsive to thy command, the Gods rejoice in thy divinity, the seasons return by thy appointment, and the elements are thy servants. At thy nod the breezes blow, the clouds are nurtured, the seeds germinate, and the

blossoms increase. The birds as they hover through the air, the wild beasts as they roam on the mountains, the serpents that hide in the earth, and the monsters that swim in the sea, are terrified at the majesty of thy presence. But I, so weak in capacity for celebrating thy praises, and possessing such slender means for offering sacrifices, have far from eloquence sufficient to express all that I conceive of thy majesty; not a thousand mouths, and tongues as many, not an eternal flow of unwearied speech, would be equal to the task. I will, therefore, use my utmost endeavours to do what, poor as I am, still one truly religious may do — I will figure to myself thy divine countenance, and will ever preserve this most holy divinity locked up in the deepest recesses of my breast.”

After this manner, having offered up my prayer to the supreme Goddess, I embraced the priest Mithras, who was now my parent, and hanging on his neck, and giving him many kisses, I begged him to forgive me, that I could not remunerate him in a manner adequate to such mighty benefits. At length, after having been long engaged in giving him thanks, I departed, and prepared to journey directly to my paternal abode, in order to revisit it after an absence so prolonged. A few days after, having hastily tied up my packages, through the admonition of the powerful Goddess, embarking on board a ship, I set sail for Rome. Being sure of a favourable wind during my voyage, I very speedily entered into port, and travelling by chariot with the greatest rapidity, arrived at the holy city, on the day before the Ides of December in the evening. Thenceforward no study was there of such primary importance with me, as that of dally supplicating the supreme divinity of Queen Isis; who is there propitiated with the greatest veneration under the name of Campensis, which appellation she derives from the situation of her temple. In fine, I became a constant worshipper, a foreigner indeed as to her temple, but indigenous as to her religion.

Behold the mighty sun, having passed through the sign bearing circle of the zodiac, had completed the year, when the vigilant care of the beneficent Goddess again interrupted my sleep, and again reminded me of initiation and sacred rites. On this I wondered what object she had in view, and what future event she announced. For how could I do otherwise? as I considered myself to have been most fully initiated already.

While, therefore, I revolved my religious doubts in my own mind, and availed myself of the counsels of the priest, I ascertained a thing that was novel and quite wonderful to me; that I was only initiated into the mysteries of the goddess, but that I had not yet been admitted to the knowledge of the rites of the great God, and supreme parent of the Gods, the invincible Osiris. For though the essence of their divine nature and religion is connected, or rather, is transcendently united, nevertheless, there is a very considerable difference in the initiations into their mysteries. Hence, it was for me to know that I was called upon by the great God to become one of his servants. Nor did the matter long remain ambiguous. For on the following night, I saw in a dream

one of the devotees, who, clothed in linen garments, and bearing in his hands thyrsi and ivy, and certain other things which I am not permitted to mention, placed them before my household Gods, and then seating himself in my chair, announced to me that I must prepare a plentiful religious banquet. He also walked gently with a hesitating step, the ankle of his left foot being slightly bent, in order no doubt that he might afford me some, 'sign, by which I might recognize him. All the mists of ambiguity were therefore removed, after such a manifest declaration of the will of the gods.

Accordingly, the instant I had performed the morning salutations to the goddess, I made a most careful examination of each, to see whether there was any one of the priests resembling him whom I had seen in the dream. Nor was he wanting. For I immediately beheld one of the Pastophori, exactly corresponding with the nocturnal vision, not only with regard to the mark of his foot, but also in his stature and general appearance; whose name I afterwards learnt to be Asinius Marcellus, an appellation not without some degree of reference to my transformation. Without delay, therefore, I addressed this priest, who was himself very far from ignorant of what I intended to say, because he had already been admonished by a similar mandate, that he should initiate me into the mysteries of Osiris. For on the preceding night, while he was placing chaplets on the statue of the great God, he imagined that he had also heard from that mouth of his by which he pronounces the destinies of all things, that he should send to him a native of Madaura, to whom, though he was very poor, he must immediately impart the sacred mysteries. That, through his providence, glory would accrue to that person from his religious exercises, and great profit for himself.

After this manner, being affianced to the sacred mysteries, I was retarded, contrary to my inclination, by reason of the slenderness of my means. For the expense to which I had been put in my journey had frittered away the small substance of my property; and the sums I was obliged to expend in the city, exceeded those which had been disbursed in the provinces. Rigid poverty, consequently, greatly interfering with my wishes, I was much afflicted, being placed, as the old proverb says, between the altar and the stone. Nor yet was I less urged from time to time by the present mandates of the God. At last, after being repeatedly reminded, and finally commanded, not without considerable perturbation, taking off my back my garment, small as it was, I scraped together a sufficient sum. And this very thing I had been expressly commanded to do. For the God said to me, "Would you hesitate in the least to part with your garments, if you were attempting to procure any thing which might administer to your pleasures? and are you now, when you are going to enter upon so great a ceremonial, doubtful whether you shall commit yourself to a poverty of which you will never have to repent?"

All things, therefore, being abundantly prepared, again being satisfied for ten days with other than animal food, and besides this, being also admitted to the nocturnal orgies of Serapis, a god of the first rank, I now applied myself to

the service of the god, full of that confidence which my knowledge of a kindred ritual produced. This event afforded me the greatest consolation for my sojourn in a foreign country, and at the same time supplied me more plentifully with the means of subsistence. For, under favour of the deity of Good Event, I supported myself on a little gain which I made in the forum *by* pleading causes in the Latin tongue.

A short time after, I was again addressed by the unexpected and perfectly miraculous mandates of the gods, and was compelled to undergo a third initiation. This caused me no slight anxiety, and much was I perplexed to know what could be the meaning of this new and unusual expression of the will of the gods; and what could still remain to be added by way of supplement to an initiation that had been already twice repeated. Surely, thought I, both the priests have advised me either wrongly or less fully than they ought to have done. And, by Hercules, I now began even to entertain a bad opinion of their fidelity. While, however, I was thus fluctuating amid a stormy tide of thought, and agitated to the verge of insanity, the benevolent figure of the divinity instructed me by a nocturnal vision. "There is no reason," said he, "that you should be terrified by the repeated series of religious rites, as if any thing had been previously omitted; but you ought rather exceedingly to rejoice on account of these reiterated marks of favour on the part of the divinities, and to exult that you will thrice obtain that which is scarcely even once granted to others. And you may confidently believe from that number that you will always be blessed. Besides, you will find that this ceremonial is most necessary for you, if you will only now consider with yourself, that the stole of the goddess with which you were invested in the province, still remains deposited in the same spot, and that you cannot so much as supplicate at Home on solemn days in a garment of this kind, or be ennobled by that auspicious apparel, when you are commanded to assume it. In order, then, that you may enjoy health, happiness, and prosperity, once again with joyous feelings be initiated in the sacred mysteries, the mighty gods being your advisers."

Thus *fax* did the persuasive majesty of the hallowed vision announce to me what was requisite to be done. Nor did I, after this, neglect the matter, or defer it; but immediately relating what I had seen to my priest, I forthwith submitted to the yoke of abstinence from animal food, and having of my own accord extended my abstinence beyond those ten days prescribed by a perpetual law, I bought what was requisite for my initiation, spending more largely from pious zeal than with reference to the measure of the things provided. Nor, by Hercules, did I at all repent of my trouble and expense.

And why should I? for by the bounteous providence of the gods, I was sufficiently enriched by my forensic emoluments. At length, after a very few days had elapsed, the God Osiris, who is the chief of the great gods, the highest among the greatest, the greatest among the highest, and the ruler of the greatest, not now veiling himself under some figure other than his own,

but deigning to address me in his own person, and in his own divine words, seemed in my sleep to declare, that I should forthwith become renowned through my pleading causes in the forum, and that I should not fear the slanders of the malevolent, to which the learning I had acquired by laborious study had rendered me liable.

Besides this, in order that I might minister to his sacred rites, mingling with the throng of devotees, he chose me to be a member of the college of his Pastophori, and still more, to be one of the quinquennial Decurions. Finally, therefore, my hair being closely shaved off, I joyfully fulfilled the duties of that most ancient college, which had been established in the days of Syllia, not shading or covering my baldness, but freely exposing it to the public gaze, whithersoever I went.

END OF THE GOLDEN ASS.

METAMORPHOSES: S. GASELEE TRANSLATION, 1915



Revised from the Adlington translation for the Loeb Classical Library

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TO THE READER

WHEN that I had, gentle reader, slightly here and there run over the pleasant and delectable jests of Lucius Apuleius (a man of ancient descent, and endued with singular learning) written in such a frank and flourishing style, as he seemed to have the Muses always at will, to feed and maintain his pen: and when again I perceived the matter to minister such exceeding plenty of mirth, as never in my judgement the like hath been shewed by any other, I purposed according to my slender knowledge (though it were rudely, and far disagreeing from the fine and excellent doings nowadays) to translate the same into our vulgar tongue, to the end that amongst so many sage and serious works (as every man well nigh endeavour daily to increase) there might be some fresh and pleasant matter to recreate the minds of the readers withal. Howbeit I was eftsoons driven from my purpose by two causes: first, perceiving that the author had written his work in so dark and high a style, in so strange and absurd words, and in such new invented phrases, as he seemed rather to set it forth to shew his magnificence of prose, than to participate his doings to other; secondly, fearing lest the translation of this present book (which seemeth a mere jest and fable, and a work worthy to be laughed at, by reason of the vanity of the author) might be contemned and despised of all men, and so, consequently! I to be had in derision to occupy myself in such frivolous and trifling toys. But on the other side, when I had thoroughly learned the intent of the author and the purpose why he invented so sportful a jest, I was verily persuaded that my small travail should not only be accepted of many, but the matter itself allowed and praised of all. Wherefore I intend, God willing, as nigh as I can to utter and open the meaning thereof to the simple and ignorant, whereby they may not take the same as a thing only to jest and laugh at (for the fables of Aesop and the feigning of poets were never written for that purpose) but by the pleasantness thereof be rather induced to the knowledge of their present estate, and thereby transform themselves into the right and perfect shape of men. The argument of the book is, how Lucius Apuleius, the author himself, travelled into Thessaly (being a region in Greece where all the women for the most be such wonderful witches, that they can transform men into the figure of brute beasts) where after he had continued a few days, by the mighty force of a violent confection he was changed into a miserable ass, and nothing might reduce him to his wonted shape but the eating of a rose, which, after the endurance of infinite sorrow, at length he obtained by prayer. Verily under the wrap of this transformation is taxed the life of mortal men, when as we suffer our minds so to be drowned in the sensual lusts of the flesh and the beastly pleasure thereof (which aptly may be called the violent confection of witches) that we lose wholly the use of reason and virtue, which properly should be in a man, and play the parts of brute and savage beasts. By like occasion we read how divers of the, companions of Ulysses, were turned by the marvellous power of Circe into swine. And find

we not in the Scripture that Nebuchadnezzar, the ninth king of Babylon, by reason of his great dominions and realms, fell into such exceeding pride that he was suddenly transformed of almighty God into an horrible monster, having the head of an ox, the feet of a bear, and the tail of a lion, and did eat hay as a beast? But as Lucius Apuleius was changed into his human shape by a rose, the companions of Ulysses by great intercession, and Nebuchadnezzar by the continual prayers of Daniel, whereby they knew themselves and lived after a good and virtuous life: so can we never be restored to the right figure of ourselves, except we taste and eat the sweet rose of reason and virtue, which the rather by mediation of prayer we may assuredly attain. Again, may not the meaning of this work be altered and turned in this sort? A man desirous to apply his mind to some excellent art, or given to the study of any of the sciences, at the first appeareth to himself an ass without wit, without knowledge, and not much unlike a brute beast, till such time as by much pain and travail he hath achieved to the perfectness of the same, and tasting the sweet flower and fruit of his studies, doth think himself well brought to the right and very shape of a man. Finally, the Metamorphose of Lucius Apuleius may be resembled to youth without discretion, and his reduction to age possessed with wisdom and virtue.

Now since this book of Lucius is a figure of man's life, and toucheth the nature and manners of mortal men, egging them forward from their asinal form to their human and perfect shape, beside the pleasant and delectable jests therein contained, I trust if my simple translation be nothing accepted, yet the matter itself, shall be esteemed by such as not only delight to please their fancies in reading the same, but also take a pattern thereby to regenerate their minds from brutish and beastly custom. Howbeit I have not so exactly passed through the author, as to point every sentence as it is in Latin, or so absolutely translated every word as it lieth in the prose (for so the French and Spanish translators have not done) considering the same in our vulgar tongue would have appeared very obscure and dark, and thereby consequently loathsome to the reader, but nothing erring from the true and natural meaning of the author, have used more common and familiar words (yet not so much as I might do) for the plainer setting forth of the same. But howsoever it be, gentle reader, I pray thee take it in good part, considering that for thee I have taken this pain, to the intent that thou mayest read the same with pleasure.

THE LIFE OF LUCIUS APULEIUS BRIEFLY DESCRIBED

LUCIUS APULEIUS AFRICAN, an excellent follower of Plato his sect, born in Madaura, a country sometime inhabited by the Romans, and under the jurisdiction of Syphax, situate and lying upon the borders of Numidia and Gaetulia, whereby he calleth himself half a Numidian and half a Gaetulian: and Sidonius named him the Platonian Madaurence. His father, called Theseus, had passed all offices of dignity in his country with much honour: his mother, named Salvia, was of such excellent virtue, that she passed all the dames of her time, born of an ancient house, and descended from the noble philosopher, Plutarch, and Sextus his nephew: his wife called Pudentilla was endowed with as much virtue and richness as any woman might be. He himself was of an high and comely stature, grey-eyed, his hair yellow, and a beautiful personage; he flourished in Carthage in the time of Julianus Avitus and Claudius Maximus proconsuls, where he spent his youth in learning the liberal sciences, and much profited under his masters there, whereby not without cause he gloriously calleth himself the nourice of Carthage, [and] the celestial Muse and venerable mistress of Africke. Soon after, at Athens (where in times past the well of all doctrine flourished) he tasted many of the cups of the Muses, he learned poetry, geometry, music, logic, and the universal knowledge of philosophy, and studied not in vain the nine Muses, that is to say, the nine noble and royal disciplines. Immediately after he went to Rome, and studied there the Latin tongue with such labour and continual study that he achieved to great eloquence, and was known and approved to be excellently learned, whereby he might worthily be called Polyhistor, that is to say, one that knoweth much or many things.

And being thus no less endued with eloquence than with singular learning, he wrote many books for them that should come after: whereof part by negligence of times be intercepted, and part now extant, do sufficiently declare with how much wisdom and doctrine he flourished, and with how much virtue he excelled amongst the rude and barbarous people. The like was Anacharsis amongst the most luskish Scythes. But amongst the books of Lucius Apuleius, which are perished and prevented, howbeit greatly desired of us nowadays, one was entituled Banqueting Questions, another entreating of the nature of fish, another of the generation of beasts, another containing his Epigrams, and another called Hermagoras: but such as are now extant are the four books named *Floridorum*, wherein is contained a flourishing style and a savoury kind of learning, which delighteth, holdeth, and rejoiceth the reader marvellously; wherein you shall find a great variety of things, as leaping one from another: one excellent and copious oration, containing all the grace and virtue of the art oratory, whereby he cleareth himself of the crime or art magic, which was slanderously objected against him by his

envious adversaries, wherein is contained such force of eloquence and doctrine as he seemeth to pass and excel himself. There is another book of the god or spirit of Socrates, whereof S. Augustine maketh mention in his book of the definition of spirits and description of men: two other books of the opinion of Plato, wherein is briefly contained that which before was largely expressed: one book of Cosmography, comprising many things of Aristotle's *Meteors*: the dialogue of Trismegistus translated by him out of Greek into Latin, so fine, that it rather seemeth with more eloquence turned into Latin, than it was before written in Greek: but principally these eleven books of the *Golden Ass* are enriched with such pleasant matter, with such excellency and variety of flourishing tales, that nothing may be more sweet and delectable; whereby worthily they may be entituled, *The Books of the Golden Ass*, for the passing style and matter therein. For what can be more acceptable than this *Ass of Gold* indeed? Howbeit there may be many which would rather entitle it *Metamorphosis*, that is to say, a transfiguration or transformation, by reason of the argument and matter therein.

THE PREFACE OF THE AUTHOR TO HIS SON FAUSTINUS AND UNTO THE READERS OF THIS BOOK

That I to thee some joyous jests may show in gentle glose,
And frankly feed thy bended ears with passing pleasant prose:
So that thou deign in seemly sort this wanton book to view,
That is set out and garnished fine, with written phrases new.
I will declare how one by hap his human figure lost,
And how in brutish formed shape his loathed life he tossed.
And how he was in course of time from such estate unfold,
Who eftsoons, turned to pristine shape, his lot unlucky told.

WHAT and who he was attend a while, and you shall understand that it was even I, the writer of mine own Metamorphose and strange alteration of figure. Hymettus, Athens, Isthmia, Ephyrus, Taenaros, and Sparta, being fat and fertile soils (as I pray you give credit to the books of more everlasting fame) be places where mine ancient progeny and lineage did sometime flourish: there I say, in Athens, when I was young, I went first to school. Soon after (as a stranger) I arrived at Rome, whereas by great industry, and without instruction of any school master, I attained to the full perfection of the Latin tongue: behold, I first crave and beg your pardon, lest I should happen to displease or offend any of you by the rude and rustic utterance of this strange and foreign language. And verily this new alteration of speech doth correspond to the enterprised matter whereof I purpose to entreat; I will set forth unto you a pleasant Grecian jest. Whereunto, gentle reader, if thou wilt give attendant ear, it will minister unto thee such delectable matter as thou shalt be well contented withal.

BOOK I

[1] IN this Milesian tale I shall string together divers stories, and delight your kindly ears with a pleasant history, if you will not scorn to look upon this Egyptian paper written with a ready pen of Nile reeds — stories of men's forms and fortunes transformed into different shapes, and then restored again in due sequence back into their selves — a true subject for wonder. Who is the author? In a few words you shall understand. Hymettus of Athens, the Isthmus of Corinth, Taenarus of Sparta, being famous lands (as I pray you give credit to the books of more everlasting fame), be places where mine ancient progeny and lineage did sometime flourish: there when I was young I went first to school and learned the Attic speech. Soon after (as a stranger) I achieved at Rome, where by great industry, and without instruction of any schoolmaster, I arrived at the full perfection of the Latin tongue: behold, I first crave and beg your pardon, lest I should happen to displease or offend any of you by the rude and rustic utterance of this strange and foreign language. And verily this change of speech doth correspond to the enterprise and matter whereof I purpose to treat, like a rider leaping from horse to horse; I set forth unto you a Grecian story: whereto, gentle reader, if thou attend and give ear, thou shalt be well contented withal.

[2] I fortun'd to travel into Thessaly, about certain affairs which I had to do (for there, my ancestry by my mother's side inhabiteth, descended of the line of that most excellent person Plutarch, and of Sextus the philosopher his nephew, which is to us a great worship and honour); and after that by much travel and great pain, I had passed over the high mountains and slippery valleys, and had ridden through the dewy grass and fallowed fields, perceiving that my horse, a white thoroughbred of that country, did wear somewhat slow, and to the intent likewise I might repose and strengthen myself (being weary of long sitting) I lighted off my horse on to my feet, and wiping carefully away the sweat from his head, and stroking his ears, I unbridled him, and walked him on to a gentle slope, to the end that he might by nature's relief ease himself of his weariness; and while he went taking his morning graze in the field (casting his head sometimes aside as a token of rejoicing and gladness) I perceived a little before me two companions riding and so I overtaking them made a third. And while I listened to hear their conversation, one of them laughed, and mocked his fellow, saying: "Leave off, I pray thee, and speak no more, for I cannot abide to hear thee tell such absurd incredible lies." Which when I heard I desired to hear some news, and said: "I pray you, masters, make me partaker of your talk, that am not so curious as desirous to know all you say, or most of it. So shall the difficulty of this high hill before us be lightened by merry and pleasant talk."

[3] But he that had laughed first, said: "Verily this tale is as true as if a man would say that by sorcery and enchantment the swift rivers might be forced to

run against their courses; the sea to be bound immovable; the winds to lose their force and die; the sun to be restrained from his natural journey; the moon to drop her foam upon the earth; the stars to be pulled down from heaven; the day to be darkened; and the night be made to continue for ever.”

Then I, speaking more confidently, said: “I pray you, you that began to tell your tale even now, leave not off so, but tell the residue.” And turning to the other, I said: “You perhaps, that are of gross ears and an obstinate mind, mock and condemn those things which are perchance really the truth; know you not, i’ faith, that those things are accounted untrue by the false opinion of men, which are either seldom heard or rarely seen, or are so high that they pass the capacity of man’s reason? The which if you scan them more narrowly, you shall not only find them evident to the understanding, but even very easy to be brought to pass. [4] Look you: the other night, being at supper with my fellows, while I did greedily put in my mouth a great morsel of barley fried with cheese, it stuck so fast, being soft and doughy, in the passage of my throat and my windpipe, that I was well nigh choked. And yet lately at Athens, before the porch there called the Poecile, I saw with these two eyes of mine a juggler that swallowed up a knight’s sword with a very keen edge, and by and by, for a little money that we that looked on gave him, he devoured a hunting spear with the point downward; and over the blade of the spear, where the haft of the spear turned down rose through the throat towards his pate, there appeared on it (which caused us all who were present to marvel) a fair boy pleasant and nimble, winding and turning himself in such sort that you would suppose that he had neither bone nor gristle, and verily think he was the natural serpent, creeping and sliding where the twigs are cut off on the knotted staff of rough wood which the god of medicine is wont to bear. But do you, I pray you, that began, repeat your tale again, and I alone, in place of your fellow, will give credit unto you, and for your pains, will pay your charges for your supper at the next inn we come unto.”

[5] To this he answered: “Certes, sir, I thank you for your gentle offer, and, at your request, I will proceed in my tale; but first I will swear unto you by the light of this Sun, the God that seeth all, that those things which I shall tell be true; nor, when you come to the next city, which is of Thessaly, will you doubt anything of it, for it is rife in the mouths of every person which was done before the face of all men. And that I may first make relation to you, what and who I am, and whither I go, and for what livelihood; know ye, that I am of Aegina, travelling these countries about from Thessaly to Aetolia, and from Aetolia to Boeotia, to provide for honey, cheese, and other victuals to sell again. And understanding that at Hypata (which is the principal city of all Thessaly) are sola fresh cheeses of exceeding good taste and relish, I fortunèd on a day to go thither to make my market there of the whole. But (as it often happens) I came in an evil hour, for one Lupus, a wholesale purveyor, had bought up all the day before, and so I was deceived of my profit.

Wherefore towards night (being greatly wearied by my hurrying, though it

had been of none effect) [6] I went to the baths to refresh myself, and behold, I fortun'd to espy my companion Socrates. He was sitting upon the ground, covered with a torn and coarse mantle, so meagre and of so sallow and miserable a countenance that I scantily knew him: for fortune had brought him into such estate that he verily seemed as a common beggar that stands in the streets to crave the benevolence of the passers-by. Towards whom (howbeit he was my singular friend and familiar acquaintance) yet half in doubt, I drew nigh and said: 'Alas! my Socrates, what meaneth this, how dost thou so appear? What crime hast thou committed? Verily there is great lamentation and weeping made for thee at home: thy children are in ward by decree of the provincial judge: thy wife (having ended her mourning time in lamentable wise with her face and visage blubbered with tears in such sort that she hath well nigh wept out both her eyes) is constrained by her parents to put out of remembrance the unfortunate loss and lack of thee at home, by taking (against her will) a new husband. And dost thou live here as a ghost or beggar to our great shame and ignominy?' Then answered he to me, and said: 'O my friend Aristomenes, now perceive well that you are ignorant of the whirling changes, the unstable forces, and slippery inconstancy of fortune': and therewithal he covered his face (even then blushing for very shame) with his ragged mantle, so that the lower part of his body appeared all naked. But I, not willing to see him any longer in such great misery and calamity, took him by the hand to lift him up from the ground: who (having his face covered in such sort) [7] Let fortune' (quoth he) 'Triumph yet more, let her have her sway, and finish that which she hath begun.'

"Then did I force him to follow and put off one of my garments, and clothed, nay, rather covered him, and immediately I brought him to the bath; with my own hands I served him with what he needed for anointing and wiping. I diligently rubbed away the filthy scurf of his body; which done, although I was very weary myself, and hardly held him up, yet I led the poor wretch to my inn, where I bade him repose his body upon a bed, and brought him meat and drink, and refreshed him with talking together. Then we grew free and merry, laughed and joked wittily, now he talked without any fear, until such time as he (fetching a pitiful sigh from the bottom of his heart, and beating his face in miserable sort) began to say:

"Alas, poor wretch that I am, that only for the desire to see a game, famous enough, of trial of weapons, am fallen into these miseries and misfortunes. For, having set out, as thou knowest, for Macedonia, on my business, and returning the richer after the space of ten months, a little before that I came to Larissa I turned out of the way to view those games, and behold, in the bottom of a pathless and hollow valley, I was suddenly environed with a wild company of thieves, who robbed and spoiled me of such things as I had: and hardly did I escape, but (being in such extremity) in the end was delivered from them and fortun'd to come to the house of a woman that sold wine, called Meroe; old was she, yet not displeasing; unto

whom I opened the causes of my long peregrination and careful home-coming, and of my unlucky robbery; and after that she gently entertained me, and made me more than good cheer, with a supper free of charge; and by and by, being pricked by carnal desire, she brought me to her own bedchamber; where I (poor wretch) from the very first night of our being together, did purchase to myself this miserable servitude, and I gave her such apparel as the kind thieves had left to cover me withal, and also the little wages that I had gained by carrying bags when still whole and sound, until this good dame and evil fortune brought me to that appearance in which you have just seen me.'

[8] "Then said I unto him: 'In faith, thou art worthy to sustain the most extreme misery and calamity, and anything there may be even beyond this last, which hast defiled thine own body, forsaken thy wife traitorously and dishonoured thy children, parents and friends for the love of a vile harlot and old strumpet.' When Socrates heard me rail against Meroe in such sort, he held up his forefinger to his lips, and, as half astonished, said: 'Peace, peace, I pray you,' and, looking about lest any person should hear, 'I pray you' (quoth he) 'Take heed what you say against so venerable a woman as she is, lest by your intemperate tongue you catch some harm.' 'What?' (quoth I) 'This hostess, so mighty and a queen, what manner of woman is she, I pray you tell me?' Then answered he: 'Verily, she is a magician, and of divine might, which hath power to bring down the sky, to bear up the earth, to turn the waters into hills and the hills into running waters, to call up the terrestrial spirits into the air, and to pull the gods out of the heavens, to extinguish the planets, and to lighten the very darkness of hell.' Then said I unto Socrates: 'I pray you leave off this high and tragical kind of talk and away with the scenic curtain and tell the matter in a more plain and simple fashion.' Then answered he: 'Will you hear one or two or more of the deeds which she hath done? For whereas she enforceth not only the inhabitants of this country here, but also the Indians and Ethiopians and even the Antipodeans to love her in most raging sort, such are but trifles and chips of her occupation; but I pray you give ear, and I will declare of greater matters, which she hath done openly and before the face of all men.'

[9] "'This woman had a certain lover whom, by the utterance of one only word, she turned into a beaver because he loved another woman beside her, and the reason why she transformed him into such a beast, is that it is his nature, when he perceives the hunters and hounds to draw after him, to bite off his members and lay them in the way, that the pursuers may be at a stop when they find them, and to the intent that so it might happen unto him (because he fancied another woman) she turned him into that kind of shape. Likewise she changed one of her neighbours, being an old man and one that sold wine, in that he was a rival of her occupation, into a frog, and now the poor wretch swimming in one of his own pipes of wine, and being well nigh drowned in the dregs, doth cry and call with croakings continually for his old guests and acquaintance that pass by. Likewise she turned one of the advocates of the

Court (because he pleaded and spake against her) into a horned ram, and now the poor ram doth act advocate. Moreover she caused the wife of a certain lover that she had, because she spake sharply and wittily against her, should never be delivered of her child, but should remain, her womb closed up, everlastingly pregnant, and according to the computation of all men, it is eight years past since the poor woman began first to swell, and now she is increased so big that she seemeth as though she would bring forth some great elephant: and when this was known abroad and published throughout all the town, they took indignation against her, and ordained that the next day she should be most cruelly stoned to death; [10] which purpose of theirs she prevented by the virtue of her enchantments, and as Medea (who obtained of King Creon but one day's respite before her departure) did burn in the flames of the bride's garland all his house, him and his daughter, so she, by her conjurations and invocation of spirits, which she uses over a certain trench, as she herself declared unto me being drunken the next day following, closed all the persons of the town so sure in their houses, by the secret power of her gods, that for the space of two days they could not come forth, nor open their gates nor doors, nor even break down their walls; whereby they were enforced by mutual consent to cry unto her and to bind themselves straitly that they would never after molest or hurt her, and moreover if any did offer her any injury they would be ready to defend her; whereupon she, moved at their promises, released all the town. But she conveyed the principal author of this ordinance, about midnight, with all his house, the walls, the ground and the foundation, into another town distant from thence a hundred miles situate and being on the top of a barren hill, and by reason thereof destitute of water: and because the edifices and houses were so close builded together that it was not possible for the house to stand there, she threw down the same before the gate of the town.'

"Then spake I and said: [11] 'O my friend Socrates, you have declared unto me many marvellous things and no less cruel, and moreover stricken me also with no small trouble of mind, yea rather with great prick of fear, lest the same old woman, using the like practice, should chance to hear all our communication: wherefore let us now sleep, though it be early, and after that we have done away our weariness with rest let us rise betimes in the morning and ride from hence before day as far as we may.'

"In speaking these words, it fortuneed that Socrates did fall asleep, and snored very soundly, by reason of his new plenty of meat and wine and his long travail. Then I closed and barred fast the doors of the chamber, and put my bed and made it fast behind the door and so laid me down to rest; but at first I could in no wise sleep for the great fear which was in my heart, until it was about midnight, and then I closed my eyes for a little: but alas, I had just begun to sleep, when behold suddenly the chamber doors brake open; nay, the locks, bolts and posts fell down with greater force than if thieves had been presently come to have spoiled and robbed us. And my bed whereon I lay,

being a truckle-bed and somewhat short, and one of the feet broken and rotten, by violence was turned upside down, and I likewise was overwhelmed and covered lying in the same.

[12] “Then perceived I in myself, that certain effects of the mind by nature are turned contrary. For as tears oftentimes are shed for joy, so I being in this fearful perplexity could not forbear laughing, to see how of Aristomenes I was made like unto a tortoise. And while I lay on the ground covered in the happy protection of my pallet, I peeped from under the bed to see what would happen. And behold there entered two old women, the one bearing a burning torch, and the other a sponge and a naked sword. And so in this habit they stood about Socrates being fast asleep. Then she which bare the sword said unto the other: ‘Behold, sister Panthia, this is my dear Endymion and my sweet Ganymede, which both day and night hath abused my wanton youthfulness; this is he (who little regarding my love) doth not only defame me with reproachful words, but also intendeth to run away. And I shall be forsaken by like craft as Ulysses did use, and shall continually bewail my solitariness as Calypso’; which said she pointed towards me, that lay under the bed, and shewed me to Panthia. ‘This is he,’ quoth she, ‘Which is his good counsellor, Aristomenes, and persuadeth him to forsake me, and now (being at the point of death) he lieth prostrate on the ground covered with his bed, and hath seen all our doings, and hopeth to escape scot-free from my hands for all his insults; but I will cause that he shall repent himself too late, nay rather forthwith of his former intemperate language and his present curiosity.’

[13] “Which words when I heard, I fell into a cold sweat, and my heart trembled with fear, in so much that the bed over me did likewise rattle and shake and dance with my trembling. Then spake Panthia unto Meroe, and said: ‘Sister, let us by and by tear him in pieces, or else tie him by the members and so cut them off.’ Then Meroe (for thus I learned that her name really was that which I had heard in Socrates’ tale) answered: ‘Nay, rather let him live, to bury the corpse of this poor wretch in some hole of the earth,’ and therewithal she turned the head of Socrates on the other side, and thrust her sword up to the hilt into the left part of his neck, and received the blood that gushed out with a small bladder, that no drop thereof fell beside; this thing I saw with mine own eyes; and then Meroe, to the intent (as I think) she might alter nothing that pertaineth to sacrifice, which she accustomed to make, thrust her hand down through that wound into the entrails of his body, and searching about, at length brought forth the heart of my miserable companion Socrates, who (having his throat cut in such sort) gave out a doleful cry by the wound, or rather a gasping breath, and gave up the ghost. Then Panthia stopped the wide wound of his throat with the sponge and said: ‘O, sponge sprung and made of the sea, beware that thou pass not over a running river.’ This being said, they moved and turned up my bed, and then they strode over me and staled upon me till I was wringing wet.

[14] “When this was ended, they went their ways and the doors closed fast,

the hinges sank in their old sockets, the bolts ran into the doorposts, the pins fell into the bars again. But I that lay upon the ground, like one without soul, naked and cold and wringing wet with filth, like to one that were newly born, or rather, one that were more than half dead, yet reviving myself, and appointed as I thought for the gallows, began to say: 'Alas, what shall become of me to-morrow when my companion shall be found murdered here in the chamber? To whom shall I seem to tell any similitude of truth, when as I shall tell the truth indeed? They will say: "If thou, being so great a man, wert unable to resist the violence of the woman, yet shouldst thou have cried at least for help; wilt thou suffer the man to be slain before thy face and say nothing? Or why did not they slay thee likewise? Why did their cruelty spare thee that stood by and saw them commit that horrible fact? Wherefore although thou hast escaped their hands, yet thou shalt not escape ours."' "

"While I pondered these things often with myself the night "passed on into day, so I thought best to take my horse secretly before dawn and go fearfully forward on my journey. Thus I took up my packet; unlocked and unbarred the doors, but those good and faithful doors which in the night did open of their own accord could then scarcely be opened with their keys after frequent trials, and when I was out I cried: 'Ho, sirrah ostler, where art thou? ^[15] Open the stable door, for I will ride away before dawn.' The ostler lying behind the stable door upon a pallet and half asleep, 'What?' quoth he, 'Do not you know that the ways be very dangerous with robbers? What mean you to set forth at this time of night? If you perhaps (guilty of some heinous crime) be weary of your life, yet think you not that we are such pumpkin-headed sots that we will die for you.' Then said I: 'It is well nigh day, and moreover what can thieves take from him that hath nothing? Dost not thou know (fool as thou art) that if thou be naked, if ten trained wrestlers should assail thee, they could not spoil or rob thee?' Whereunto the drowsy ostler half asleep, and turning on the other side, answered: 'What know I whether you have murdered your companion whom you brought in yesternight or no, and now seek safety by escaping away?'

"O Lord, at that time I remember that the earth seemed to open, and that I saw at Hell gate the dog Cerberus gaping to devour me, and then I verily believed that Meroe did not spare my throat, moved with pity, but rather cruelly pardoned me to bring me to the gallows. ^[16] Wherefore, I returned to my chamber and there devised with myself in what violent sort I should finish my life. But when I saw that fortune would minister unto me no other instrument than my bed, I said: 'O bed, O bed, most dear unto me at this present, which hast abode and suffered with me so many miseries, judge and arbiter of such things as were done here this night, whom only I may call to witness for my innocence, render (I say) unto me some wholesome weapon to end my life that am most willing to die.' And therewithal I pulled out a piece of the rope wherewith the bed was corded, and tied one end thereof about a rafter which stood forth beneath the window, and with the other end I made a

sliding knot and stood upon my bed to cast myself from aloft into destruction, and so put my neck into it. But when I pushed away with my foot that which supported me beneath, so that the noose when my weight came upon it might choke the passage of my breath, behold suddenly the rope being old and rotten burst in the middle, and I fell down tumbling upon Socrates that lay nigh me, and with him rolled upon the floor. [17] And even at that very time the ostler came in crying with a loud voice, and said: 'Where are you that made such haste at deep night, and now lie wallowing and snoring abed?' Whereupon (I know not whether it was by our fall or by the harsh cry of the ostler) Socrates (as waking out of a sleep) did rise up first and said: 'It is not without cause that strangers do speak evil of all such ostlers, for this caitiff in his coming in, and with his crying out, I think under colour to steal away something, hath waked me, that was beside very weary, out of a sound sleep.'

'Then I rose up joyful, as I hoped not to be, with a merry countenance, saying: 'Behold, good ostler, my friend, my companion and my brother whom thou being drunken in the night didst falsely affirm to be murdered by me.' And therewithal I embraced my friend Socrates and kissed him; but he smelling the stink wherewith those hags had embrued me, thrust me away and said: 'Away, with thee with thy filthy odour,' and then he began gently to enquire how that noisome scent happened unto me, but I (with some light jest feigning and colouring the matter for the time) did break off his talk into another path, and take him by the hand and said: 'Why tarry we? Why leave we the pleasure of this fair morning? Let us go.' And so I took up my packet, and paid the charges of the house, and we departed.

[18] 'We had not gone a mile out of the town but it was broad day, and then I diligently looked upon Socrates' throat to see if I could espy the place where Meroe thrust in her sword, and I thought with myself: 'What a madman am I, that (being overcome with wine yesternight) have dreamed such terrible things! Behold, I see Socrates is sound, safe and in health. Where is his wound? Where is the sponge? Where is his great and new cut?' And then I spake to him and said: 'Verily it is not without occasion that physicians of experience do affirm, that such as fill their gorges abundantly with meat and drink shall dream of dire and horrible sights, for I myself (not restraining mine appetite yesternight from the pots of wine) did seem to see in this bitter night strange and cruel visions, that even yet I think myself sprinkled and wet with human blood'; whereunto Socrates laughing, made answer and said: 'Nay, thou art not wet with the blood of men, but thou art embrued with stinking filth: and verily I myself dreamed this night that my throat was cut and that I felt the pain of the wound, and that my heart was pulled out of my belly, and the remembrance thereof makes me now to fear, and my knees do tremble that I totter in my gait, and therefore I would fain eat somewhat to strengthen and revive my spirits.' Then said I: 'Behold, here is thy breakfast,' and therewithal I opened my scrip that hanged upon my shoulder, and gave him bread and cheese, and 'Let us sit down.' quoth I, 'Under that great plane-tree.'

[19] “Now I also ate part of the same with him: and while I beheld him eating greedily, I perceived that he wore thin and meagre and pale as boxwood, and that his lively colour faded away, as did mine also, remembering those terrible furies of whom I lately dreamed, in so much that the first morsel of bread that I put in my mouth (which was but very small) did so stick in my jaws that I could neither swallow it down nor yet yield it up; and moreover the number of them that passed by increased my fear, for who is he, that would believe that one of two companions die in the high way without injury done by the other? But when that Socrates had eaten sufficiently he wore very thirsty, for indeed he had well nigh devoured a whole good cheese, and behold there was behind the roots of the plane-tree a pleasant running water which went gently like to a quiet pond, as clear as silver or crystal, and I said unto him: ‘Come hither, Socrates, to this water and drink thy fill as it were milk.’ And then he rose, and waiting a little he found a flat space by the river and kneeled down by the side of the bank in his greedy desire to drink; but he had scarce touched the water with his lips when behold, the wound of his throat opened wide, and the sponge suddenly fell into the water and after issued out a little remnant of blood, and his body (being then without life) had fallen into the river, had not I caught him by the leg, and so with great ado pulled him up. And after that I had lamented a good space the death of my wretched companion, I buried him in the sands to dwell for ever there by the river. Which done, trembling and in great fear I rode through many outways and desert places, and as if culpable of murder, I forsook my country, my wife and my children, and came to Aetolia, an exile of my own free will, where I married another wife.”

[20] This tale told Aristomenes, and his fellow which before obstinately would give no credit unto him, began to say: “Verily there was never so foolish a tale, nor a more absurd lie told than this”; and then he spake unto me, saying: “Ho, sir, what you are I know not, but your habit and countenance declareth that you should be some honest gentleman, do you believe his tale?”

“Yea, verily,” quoth I, “Why not? I think nothing impossible; for whatsoever the fates have appointed to men, that I believe shall happen. For many things chance unto me, and unto you, and to divers others, wonderful and almost unheard of, which being declared unto the ignorant be accounted as lies. But verily I give credit unto his tale, and render entire thanks unto him in that (by the pleasant relation of this pretty tale) he hath distracted us so that I have quickly passed and shortened this long and weariful journey, and I think that my horse also was delighted with the same, and I am brought me to the gate of this city without any pain at all, not so much by his back, as by mine own ears.”

[21] Thus ended both our talk and our journey, for they two turned on the left hand to the next village, and I rode up to the first inn that I saw, and I espied an old woman, of whom I enquired whether that city was called Hypata or no, who answered: “Yes.” Then I demanded whether she knew one Milo,

one of the first men of the city, whereat she laughed, and said: "Verily it is not without cause that Milo is accounted first in the city, for he dwells altogether without the boundary." To whom I said again: "I pray thee, good mother, do not mock, but tell me what manner of man he is, and where he dwelleth."

"Marry," quoth she, "Do not you see those bay windows, which on the one side look out upon the city, and the doors on the other side to the next lane: there Milo dwells, very rich both in money and substance, but by reason of his great avarice, and covetousness He is evil spoken of, and he is a man that liveth all by usury, and lending his money upon pledges of silver and gold. Moreover he dwelleth in a small house and is ever counting his money, and hath a wife that is a companion of his extreme misery, neither keepeth he any more in his house than one only maid, and he goes apparelled like unto a beggar."

Which when I heard I laughed with myself and thought: "In faith, my friend Demeas hath served me well and with forethought, which hath sent me, being a stranger, unto such a man, in whose house I shall not be troubled either with smoke or with the scent of meat," and therewithal I rode to the door, which was fast barred, and knocked aloud and cried. [22] Then there came forth a maid which said: "Ho, sirrah, that knocks so fast, in what kind of sort will you borrow money; know you not that we use to take no pledge unless it be either gold or silver?" To whom I answered: "I pray thee, maid, speak more gently, and tell me whether thy master be within or no."

"Yes," quoth she, "That he is; why do you ask?"—"Marry," said I, "I am come from Corinth and have brought him letters from Demeas his friend." Then said the maid: "I pray you tarry here till I tell him so," and therewithal she closed the doors and went in, and after a while she returned again, and said: "My master desireth you to come in"; and so I did, where I found him sitting upon a very little bed, just going to supper, and his wife sat at his feet, but there was no meat upon the table; and, pointing at it, "Behold," said he, "Your entertainment."

"Well," quoth I, and straightway delivered to him the letters which I brought from Demeas: which when he had quickly read, he said: "Verily, I thank my friend Demeas very much, in that he hath sent me so worthy a guest as you are": and therewithal he commanded his wife to sit away, and bade me sit in her place, and when I was about refusing by reason of courtesy, he pulled me by the garment and willed me to sit down. "For we have," quoth he, [23] "No other stool here, nor other great store of household stuff for fear of robbing."

Then I (according to his commandment) sat down: and he fell into communication with me, and said: "Verily I conjecture (and rightly) by the comely feature of your body, and by the maidenly shamefastness of your face, that you are a gentleman born, as my friend Demeas hath no less declared the same in his letters: wherefore I pray you, take in good part our poor lodgings, and behold, yonder chamber hard by is at your commandment, use it as your

own; then you shall both magnify our house by your deigning and shall gain to yourself good report, if, being contented with a humble lodging, you shall resemble and follow the virtuous qualities of your good father's namesake Theseus, who disdained not the slender and poor cottage of old Hecale." And then he called his maid, which was named Fotis, and said: "Carry this gentleman's packet into the chamber and lay up safely, and bring quickly from the cupboard oil to anoint him, and a towel to rub him, and other things necessary; and then bring my guest to the nearest baths, for I know he is very weary of so long and difficult travel." [24] These things when I heard, I partly perceived the manners and parsimony of Milo, and (endeavouring to bring myself further in his favour) I said: "Sir, there is no need of any of these things, for they are everywhere my companions by the way; and easily I shall enquire my way unto the baths, but my chief care is that my horse be well looked to, for he brought me hither roundly, and therefore, I pray thee, Fotis, take this money and buy some hay and oats for him."

When this was done and all my things brought into the chamber, I walked towards the baths, but first I went to the provision market to buy some victuals for my supper, whereas I saw great plenty of fish set out to be sold, and so I cheapened part thereof, and that which they first held at an hundred pieces, I bought at length for twenty pence: which when I had done and was departing away, Pythias, one of mine old companions and fellow at Athens, fortun'd to pass by, and viewing me a good space, in the end brought me kindly to his remembrance, and gently came and kissed me, saying: "O my dear friend Lucius, it is a great while past since we two saw each other, and moreover, from the time that we departed from our master Vestius I never heard any news of you; I pray you, Lucius, tell me the cause of your peregrination hither." Then I answered and said: "I will make relation thereof unto you tomorrow: but what is this? Verily I think that you have obtained your own desire, whereof I am right glad. For I see these servitors that follow you, and these rods or verges which they bear: and this habit which you wear, like unto a magistrate." Then answered Pythias: "I bear the office and rule of the clerk of the market, and therefore if you will aught for your supper, speak and I will purvey it for you." Then I thanked him heartily and said I had bought fish sufficient already for my dinner, but Pythias, when he espied my basket, took it and shook it, so that the fish might come to view, and demanded of me what I paid for all my sprats. "In faith," quoth I, "I could scarce enforce the fishmonger to sell them for twenty pence"; which when he heard, he seized my hand and brought me back again into the market, and enquired of me of whom I had bought such wretched stuff. [25] I shewed him the old man which sat in a comer, whom straightway (by reason of his office) he did greatly blame, and said: "Is it thus that you serve and handle strangers? And especially our friends? Wherefore sell you this fish so dear which is not worth a halfpenny? Now perceive I well that you are an occasion to make this place, which is the flower of all Thessaly, to be forsaken of all men and reduce it

into an uninhabitable rock, by reason of your excessive prices of victuals; but assure yourself that you shall not escape without punishment, and you shall know what mine office is, and how I ought to punish such as do offend." Then he took my basket and cast the fish on the ground, and commanded one of his servants to tread them all under his feet; so doing was Pythias well pleased with the severity he shewed in his office, and bade me farewell, and said that he was content with the shame and reproach done unto the old caitiff. So I went away, all amazed and astonished, towards the baths, considering with myself, and devising of the strong hand of that so prudent companion of mine, Pythias, whereby I had lost both my money and my meat: and there, when I had washed and refreshed my body, I returned again to Milo's house, and so got into my chamber.

[26] Then came Fotis immediately unto me, and said that her master desired me to come to supper, but I (not ignorant of Milo's abstinence) prayed courteously that I might be pardoned, since I thought best to ease my weary bones rather with sleep and quietness than with meat. When Fotis had told this unto Milo, he came himself and took me by the hand to draw me gently with him, and while I did hold back and modestly excuse me, "I will not," quoth he, "Depart from this place until such time as you shall go with me," and to confirm the same he bound his words with an oath, whereby with insistence he enforced me all against my will to follow him and he brought me into his chamber, where he sat me down upon the bed, and demanded of me how his friend Demeas did, his wife, his children, and all his family; and I made him answer to every question; and specially he enquired the causes of my peregrination and travel; which when I had declared, he yet busily enquired of the state of my country, and the chief citizens, and principally of our Lieutenant and Viceroy. And when he perceived that I was not only wearied by my hard travel but also with talk, and that I fell asleep in the midst of my tale, and further that I spake nothing directly or advisably, but babbled only in imperfect words, he suffered me to depart to my chamber. So escaped I at length from the prattling and hungry supper of this rank old man, and being heavy with sleep and not with meat (as having supped only with talk) I returned unto my chamber and there betook me to my quiet and long-desired rest.

BOOK II

[1] As soon as night was past and the new day began to spring, I fortun'd to awake and rose out of my bed as half amazed, and indeed very desirous to know and see some marvellous and strange things, remembering with myself that I was in the midst part of all Thessaly, where, by the common report of all the world, is the birthplace of sorceries and enchantments, and I oftentimes repeated with myself the tale of my companion Aristomenes whereof the scene was set in this city; all agog moreover (being moved both by desire and my own especial longing) I view'd the whole situation thereof with care. Neither was there anything which I saw there that I did believe to be the same which it was indeed, but everything seem'd unto me to be transformed into other shapes by the wicked power of enchantment, in so much that I thought the stones against which I might stumble were indurate and turn'd from men into that figure, and that the birds which I heard chirping, and the trees without the walls of the city, and the running waters were chang'd from men into such feathers and leaves and fountains. And further I thought that the statues and images would by and by move, and that the walls would talk, and the kine and other brute beasts would speak and tell strange news, and that immediately I should hear some oracle from the heaven and from the ray of the sun.

[2] Thus being astonished and dismay'd, nay dumbfound'd with the longing that did torment me, though I found no beginning nor indeed any trace to satisfy my curious desire, I went nevertheless from door to door, and at length, like some luxurious person strolling at my ease, I fortun'd unawares to come into the market-place, where I espied a certain woman accompanied with a great many servants, walking apace, towards whom I drew nigh and view'd her precious stones set with gold and her garments woven with the same in such sort that she seem'd to be some noble matron: and there was an old man which follow'd her: who (as soon as he had espied me) said: "Verily this is Lucius." and then he came and embrac'd me, and by and by he went unto his mistress, and whisper'd in her ear, and came to me again, saying: "How is it, Lucius, that you will not salute your dear cousin and friend?" To whom I answer'd: "Sir, I dare not be so bold as to take acquaintance of an unknown woman." Howbeit as half ashamed with blushes and hanging head I drew back, she turn'd her gaze upon me and said: "Behold how he resembleth the same noble dignity as his modest mother Salvia doth; behold his countenance and body agreeing thereto in each point, behold his comely stature, his graceful slenderness, his delicate colour, his hair yellow and not too foppishly dress'd, his grey and quick eyes shining like unto the eagle's, his blooming countenance in all points, and his grave and comely gait." [3] And moreover she said: "O Lucius, I have nourish'd thee with mine own proper hands, and why not? For I am not only of kindred unto thy mother by

blood, but also her foster-sister; for we are both descended of the line of Plutarch, sucked the same paps, and were brought up together as sisters in one house; and further there is no other difference between us two, but that she is married more honourably than I: I am the same Byrrhaena whom you have perhaps often heard named as one of those that reared you. Wherefore I pray you to come with all confidence to my house — nay, use it as your own.” By whose words my blushes had time to disperse, and I said: “God forbid, cousin, that I should forsake mine host Milo without any just and reasonable cause, but verily I will do as much as I may without hurt to the duties of a guest, and as often as I have occasion to pass by your house I will come and see how you do.”

While we went talking thus together, in a very few steps we came to her house; and behold the court of the same was very beautiful set with pillars quadrangular wise, on the top whereof were placed carven statues and images of the goddess of Victory, so lively and with such excellency portrayed and with wings spread forth, their dewy feet just poised upon motionless globes, that you would verily have thought that they had flown, and were hovering with their wings hither and thither. [4] There also the image of Diana, wrought in white marble, stood in the midst of all, holding all in balance, which was a marvellous sight to see, for she seemed as though the wind did blow up her garments, striding briskly forward, so that she was now to encounter with them that came into the house, a goddess very venerable and majestic to see: on each side of her were dogs made also of stone, that seemed to menace with their fiery eyes, their pricked ears, their wide nostrils and their grinning teeth, in such sort that if any dogs in the neighbourhood had bayed and barked, you would have thought the sound came from their stony throats. And moreover (which was a greater marvel to behold) the excellent carver and deviser of this work had fashioned the dogs to stand up fiercely with their former feet ready to run, and their hinder feet set firmly on the ground. Behind the back of the goddess was carved a stone rising in manner of a cavern, environed with moss, herbs, leaves, sprigs, green branches, and boughs of vines growing in and about the same, and within the image of the statue glistened and shone marvellously upon the stone; under the brim of the rock hung apples and grapes polished finely, wherein art (envying nature) shewed its great cunning: for they were so lively set out that you would have thought that now autumn, the season of wine, had breathed upon them the colour of ripeness, and that they might have been pulled and eaten; and if, bending down, thou didst behold the running water, which seemed to spring and leap under the feet of the goddess, thou mightest mark the grapes which hung down and seemed even to move and stir like the very grapes of the vine. Moreover amongst the branches of the stone appeared the image of Acteon looking eagerly upon the goddess: and both in the stream and in the stone he might be seen already beginning to be turned into a hart as he waited to spy Diana bathe.

[5] And while I was greatly delighted with exploring the view of these

things, Byrrhaena spake to me and said: "Cousin, all things here be at your commandment." And therewithal she willed secretly the residue to depart from our secret conference, who being gone she said: "My most dear cousin Lucius, I swear by this goddess Diana that I do greatly fear for your safety, and am as careful for you long before, as if you were mine own natural child; beware I say, beware of the evil arts and wicked allurements of that Pamphile that is the wife of Milo, whom you call your host, for she is accounted the most chief and principal magician and enchantress of every necromantic spell: who, by breathing out certain words and charms over boughs and stones and other frivolous things, can throw down all the light of the starry heavens into the deep bottom of hell, and reduce them again to the old chaos. For as soon as she espieth any comely young man, she is forthwith stricken with his love, and presently setteth her eye and whole affection on him: she soweth her seed of flattery, she invadeth his spirit, and entangleth him with continual snares of immeasurable love. And then if any accord not to her filthy desire, so that they seem loathsome in her eye, by and by in a moment she either turneth them into stones, sheep, or some other beast as herself pleaseth, and some she presently slays and murders; of whom I would you should earnestly beware. For she burneth continually, and you, by reason of your tender age and comely beauty, are capable of her fire and love."

[6] Thus with great care Byrrhaena charged me, but I nevertheless, that was curious and coveted after such sorcery and witchcraft, as soon as I heard its name, little esteemed to beware of Pamphile, but willingly determined to bestow abundance of money in learning of that teacher, and even to leap of my own accord into that very pit whereof Byrrhaena had warned me, and so I waxed mad and hasty, and wresting myself out of her company, as out of links or chains, I bade her farewell, and departed with all speed towards the house of mine host Milo. Then as I hastened by the way like one bereft of wit, I reasoned thus with myself: "O Lucius, now take heed, be vigilant, have a good care, for now thou hast time and place to satisfy thy longing, and mayest gain the desire thou hast so long nourished and fill thy heart with marvels. Now shake off thy childishness and come close to this matter like a man, but specially temper thyself from the love of thine hostess, and abstain from violation of the bed of worthy Milo; but strongly attempt to win the maiden Fotis, for she is beautiful, wanton and pleasant in talk. Nay yestereve when thou wentest to sleep, she brought thee gently into thy chamber, and tenderly laid thee down in thy bed, and lovingly covered thee, and kissed thy head sweetly, and shewed in her countenance how unwillingly she departed, and cast her eyes oftentimes back and stood still; then good speed to thee; then hast thou a good occasion ministered unto thee, even if it betide thee ill, to prove and try the mind of Fotis.

[7] Thus while I reasoned with myself, I came to Milo's door persevering still in my purpose, but I found neither Milo nor his wife at home, but only my dear and sweet love Fotis mincing pigs' meat as if for stuffing, and slicing

flesh, and making pottage for her master and mistress, and I thought I smelled even from thence the savour of some haggis very sweet and dainty. She had about her middle a white and clean apron, and she was girded high about her body beneath her breasts with a girdle of red shining silk, and she stirred the pot and turned the meat with her fair and white hands, in such sort and with such stirrings and turning the same that her loins and hips did likewise gently move and shake, which was in my mind a comely sight to see. These things when I saw I was half amazed, and stood musing with myself, and my courage came then upon me which before was scant. And I spoke unto Fotis at last, and said: "O Fotis, how trimly, how merrily, with shaking your hips you can stir the pot, and how sweet do you make the pottage. O happy and thrice happy is he to whom you give leave and license to dip his finger therein." Then she, being likewise witty and merrily disposed, gave answer: "Depart, I say, wretch, from me; depart from my fire, for if the flame thereof do never so little blaze forth it will burn thee inwardly, and none can extinguish the heat thereof but I alone, who know well how with daintiest seasoning to stir both board and bed."

[8] When she had said these words she cast her eyes upon me and laughed, but I did not depart from thence until such time as I had viewed her in every point: but why should I speak of other things? When as it hath always been my chief care both abroad to mark and view the head and hair of every dame and afterwards delight myself therewith privately at home, and this is my firm and fixed judgement, for that is the principal part of all the body, and is first open to our eyes; and whatsoever flourishing and gorgeous apparel doth for the other parts of the body, this doth the natural and comely beauty set forth on the head. Moreover there be divers, that (to the intent to shew their grace and loveliness) will cast off their partlets and habiliments, and do more delight to shew the fairness and ruddiness of their skin in beauty unadorned than to deck themselves up in raiment of gold. But, though it be a crime unto me to say it, and I pray there may be no example of so foul a thing, know ye that if you spoil and cut off the hair of any woman or deprive her of the natural colour of her face, though she were never so excellent in beauty, though she were thrown down from heaven, sprung of the seas, nourished of the floods, though she were Venus herself, accompanied with the Graces, waited upon by all the court of Cupids, girded with her beautiful scarf of love, sweet like cinnamon and bedewed with balsam; yet if she appeared bald she could in no wise please, no, not her own Vulcan. [9] O how well doth a fair colour and a brilliant sheen upon the glittering hair! Behold it encountereth with the beams of the sun like swift lightning, or doth softly reflect them back again, or changeth clean contrary into another grace. Sometimes the beauty of the hair, shining like gold, resembles the colour of honey; sometimes, when it is raven black, the blue plume and azure feathers about the necks of doves, especially when it is anointed with the nard of Arabia, or trimly tufted out with the teeth of a fine comb; and if it be tied up in the nape of the neck, it seemeth to the

lover that beholdeth the same as a glass that yieldeth forth a more pleasant and gracious comeliness. The same is it if it should be gathered thick on the crown of the head, or if it should hang down scattering behind on the shoulders of the woman. Finally, there is such a dignity in the hair, that whatsoever she be, though she never be so bravely attired with gold, silks, precious stones, and other rich and gorgeous ornaments, yet if her hair be not curiously set forth, she cannot seem fair.

But in my Fotis not her studied care thereof but rather its disorderliness did increase her beauty: her rich, tresses hung gently about her shoulders, and were dispersed abroad upon every part of her neck hanging from the nape, and fell fairly down enwound in a kerchief, until at last they were trussed up upon her crown with a knot: then I, unable to sustain the torture of the great desire that I was in, ran upon her and kissed very sweetly the place where she had thus laid her hair upon her crown, whereat she turned her face and cast her sidelong and rolling eyes upon me, saying: [10] "O scholar, thou hast tasted now both honey and gall; take heed that the sweetness of thy pleasure do not turn into the bitterness of repentance." "Tush!" quoth I: "My sweetheart, I am contented for such another kiss to be broiled here upon this fire"; wherewithal I embraced her more closely and began to kiss her. Then she embraced and kissed me with like passion of love, and moreover her breath smelled like cinnamon, and the liquor of her tongue was like sweet nectar. Wherewith when my mind was greatly delighted, I said: "Behold, Fotis, I am yours and shall presently die, nay, I am already dead, unless you take pity upon me," which when I had said, she eftsoons kissed me and bade me be of good courage. "And I will," quoth she, "Satisfy your whole desire, and it shall be no longer delayed than until night, when as (assure yourself) I will come to your chamber; wherefore go your ways and prepare yourself, for I intend valiantly and courageously to encounter with you this night." Thus when we had lovingly talked and reasoned together, we departed for that time.

[11] When noon was just now come Byrrhaena sent unto me a present of a fat pig, five hens, and a flagon of old wine and rare. Then I called Fotis and said: "Behold how Bacchus, the aider and abettor of Venus, doth offer himself of his own accord; let us therefore drink up this wine, that we may do utterly away with the cowardice of shame and get us the courage of pleasure, for the voyage of Venus wanteth no other provision than this, that the lamp may be all the night replenished with oil, and the cups filled with wine."

The residue of the day I passed away at the baths, and then to supper, for I was bid by the worthy Milo, and so I sat down at his little table, so neatly furnished, out of Pamphile's sight as much as I could, being mindful of the commandment of Byrrhaena, and only sometimes I would cast mine eyes upon her, as if I should look upon the lakes of hell; but then I (eftsoons turning my face behind me, and beholding my Fotis ministering at the table) was again refreshed and made merry. And behold, when it was now evening and Pamphile did see the lamp standing on the table, she said: "Verily we

shall have much rain to-morrow," which when her husband did hear, he demanded of her, by what reason she knew it. "Marry," quoth she, "The light on the table doth shew the same": then Milo laughed and said: "Verily we nourish and bring up a Sibyl prophetess in this lamp, which doth divine from its socket of celestial things, and of the sun itself, as from a watch-tower."

[12] Then I mused in my mind and said unto Milo: "Of truth now is my first experience and proof of divination, neither is it any marvel, for although this light is but a small light and made by the hands of man, yet hath it a remembrance of that great and heavenly light as of its parent, and by its divine spirit of prophecy doth both know and shew unto us, what he will do in the skies above: for I knew among us at Corinth a certain man of Assyria, who by his answers set the whole city in a turmoil, and for the gain of money would tell every man his fortune: to some he would tell the days they should marry; to others he would tell when they should build, so that their edifices should continue; to others when they should best go about their affairs; to others when they should travel by land; to others when they should go by sea; and to me (enquiring of my journey hither) he declared many things strange and variable. For sometimes he said that I should win glory enough, sometimes that mine should be a great history, sometimes an incredible tale and the subject of books."

[13] Whereat Milo laughed again, and enquired of me of what stature this man of Assyria was, and what he was named. "In faith," quoth I, "He is a tall man and somewhat black, and he is called Diophanes." Then said Milo: "The same is he and no other, who likewise hath declared many things unto many of us, whereby he got and obtained no small profit, indeed much substance and treasure, but fell at length, poor wretch, into the hands of unpropitious fate, or I might say fate unfaithful. For being on a day amongst a great assembly of people, to tell the bystanders their fortune, a certain merchant called Cerdo came unto him, and desired him to tell when it should be best for him to take his voyage, the which when he had done, Cerdo had already opened his purse and already poured forth his money and counted out a hundred pence to pay him for the pains of his soothsaying; whereupon came a certain young nobleman from behind and took Diophanes by the garment, and turned him about and embraced and kissed him close, and Diophanes kissed him again and desired him to sit down by him. And being astonished with this sudden chance, he forgot the present business that he was doing, and said:

'O dear friend, you are heartily welcome; I pray you when arrived you, whom we have looked for so long, into these parts?' Then answered he: 'Just this last evening; but, brother, I pray you tell me of your sudden coming from the Isle of Euboea, and how you sped by the way, both of sea and land?' [14] Whereunto Diophanes, this notable Assyrian, not yet come unto his mind but half amazed, gave answer and said: 'I would to God that all our enemies and evil-willers might fall into the like dangerous peregrination, as troublesome as Ulysses' was, for the ship which we were in (after that it was by the waves of

the sea and by the great tempest tossed hither and thither, in great peril, and after that both the rudders brake alike in pieces) was but just brought to the further shore, but sunk utterly into the water, and so we did swim and hardly escaped to land with loss of all that we had: and after that, whatsoever was given unto us in recompense of our losses, either by the pity of strangers or by the benevolence of our friends, was taken away from us by a band of thieves, whose violence when mine only brother Arignotus did essay to resist, he was cruelly murdered by them before my face.’ While he was still sadly declaring these things, the merchant Cerdo took up his money again, which he had told out to pay for the telling of his fortune, and ran away: and then Diophanes coming to himself perceived what he had done, how his imprudence had ruined him, and we all that stood by laughed greatly. But surely, I pray that unto you, O Lucius, did Diophanes tell the truth, if to you alone, and may you be happy, and have a prosperous journey.”

[15] Thus Milo reasoned with me, but I groaned within myself and was not a little sorry that I had by my own doing turned him into such a vein of talk so unseasonably, that I was like to lose a good part of the night, and the sweet pleasure thereof, but at length I boldly swallowed my shame and said unto Milo: “Let Diophanes farewell with his evil fortune, and disgorge again to sea and land that spoil that he wins from all nations, for I verily do yet feel the weariness of my travel of yesterday; wherefore I pray you pardon me, and give me license, being very tired, to depart early to bed,” wherewithal I rose up and went to my chamber, where I found all manner of meats finely prepared, and the servants’ bed (so that they should not hear, methinks, our tattling of the night) was removed far off without the chamber door. By my bed a table was set, all covered with no small store of such meats as were left at supper, generous cups were filled half full with liquor, leaving room only for enough water to temper and delay the wine, the flagon stood ready prepared, its neck opened with a wide and smooth cut, that one might the easier draw from it, and there did nothing lack which was necessary for the preparation of Venus.

[16] Now when I was just entered into the bed, behold my Fotis (who had brought her mistress to sleep) drew nigh, with bunches of rose garlands and rose blooms in her apron, and she kissed me closely and tied a garland about my head, and cast the residue about me. Which when she had done, she took up a cup of wine, and tempered it with hot water, and proffered it me to drink, and before I had drunk up all, she gently pulled it from my mouth, and sipping it slowly and looking upon me the while, she drank that which was left, and in this manner we emptied the pot twice or thrice together. Thus when I had well replenished myself with wine, and was now ready not only in mind but also in body, I shewed to Fotis my great impatience and said: “O my sweetheart, take pity upon me and help me: for as you see, I am prepared unto the battle now approaching which yourself did appoint without the herald’s aid, for after that I felt the first arrow of cruel Cupid within my breast I bent my bow very

strong, and now fear (because it is bended so hard) lest the string should break: but that thou mayest the better please me, unbrace thy hair and come and embrace me lovingly"; wherewithal she made no long delay, but set aside all the meat and wine, and then unapparelled herself and untired her hair, presenting her amiable body unto me in manner of fair Venus, when she goeth under the waves of the sea. [17] "Now," quoth she, "Is come the hour of jousting, now is come the time of war, wherefore shew thyself like unto a man, for I will not retire, I will not fly the field; see then thou be valiant, see thou be courageous, since there is no time appointed when our skirmish shall cease." In saying these words she came to me, and embraced me sweetly, and so we passed all the night in pastime and pleasure, and never slept till it was day; but we would ever refresh our weariness and provoke our pleasure by drinking of wine. In which sort we pleasantly passed many nights following.

[18] It fortuned on a day that Byrrhaena desired me to sup with her, and she would in no wise take any excuse. Whereupon I must go unto Fotis to ask counsel of her as of some divine, who (although she was unwilling that I should depart one foot from her company) yet at length she gave me license to be absent for a while from amorous debate, saying: "Look you, beware that you tarry not long at supper there, for there is a rabble of well-born youths that disturbeth the public peace, and you may see many murdered about in the streets, neither can the armies of the governor, for that they are afar off, rid the city of this great plague. And they will the sooner set upon you, by reason of your high station and for that they will disdain you being a foreigner." Then I answered and said: "Have no care for me, Fotis, for I esteem the pleasure which I have with thee above the dainty meat that I eat abroad, and I will take away that fear that you have by returning again quickly. Nevertheless, I mind not to go without company, for I have here my sword by my side, whereby I hope to defend myself."

[19] And so in this sort I went to supper, and behold I found at Byrrhaena's house a great company of strangers, the very flower of the citizens, for that she was one of the chief and principal women of the city. The tables (made of citron-wood and ivory) were richly adorned, the couches spread with cloth of gold, the cups were great and garnished precious in sundry fashion, but were of like estimation and price: here stood a glass gorgeously wrought, there stood another of crystal finely chased, there stood a cup of glittering silver, and here stood another of shining gold, and here was another of amber artificially carved, and precious stones made to drink out of; finally, there were all things that might never be found. A crowd of servitors brought orderly the plentiful meats in rich apparel, the pages curled and arrayed in silk robes did fill great gems made in form of cups with ancient wine.

Then one brought in candles and torches: and when we were sat down and placed in order we began to talk, to laugh and be merry. And Byrrhaena spoke to me, and said: "I pray you, cousin, how like you our country? Verily I think there is no other city which hath the like temples, baths and other

commodities as we have here: further we have abundance of household stuff, we have freedom for him that will rest, and when a busy merchant cometh, he may find here as many as at Rome; but for a stranger that will have quiet there is peace as at a country-house: and in fine, all that dwell within this province (when they purpose to solace and repose themselves) do come to this city.”

[20] Whereunto I answered: “Verily you tell truth, for I have found no place in all the world where I may be freer than here; but I greatly fear the blind and inevitable hits of witchcraft, for they say that not even the graves of the dead are safe, but the bones and slices of such as are slain be digged up from tombs and pyres to afflict and torment such as live: and the old witches as soon as they hear of the death of any person do forthwith go and uncover the hearse and spoil the corpse before ever it be buried.”

Then another sitting at the table spoke and said: “In faith you say true, neither yet do they spare or favour the living. For I know one not far hence that was cruelly handled by them and hath suffered much with all manner of cutting of his face”; whereat all the company laughed heartily, and looked upon one that sat apart at the board’s end, who being amazed at all their gazing and angry withal, murmured somewhat and would have risen from the table had not Byrrhaena spoken to him and said: “ I pray thee, friend Thelyphron, sit still, and according to thy accustomed courtesy declare unto us thy story, to the end that my son Lucius may be delighted with the pleasantness of thy tale.” To whom he answered: “Ah dame, you are always the same in the office of your bounty and thoughtfulness, but the insolence of some is not to be supported.” This he said very angrily, but Byrrhaena was earnest upon him and conjured him by her own life that he should, how unwilling soever, tell his tale, whereby he was enforced to declare the same: and so (lapping up the end of the table-cloth into an heap) he leaned with his elbow thereon, and sat up upon the couch and held out his right hand in the manner of an orator, shutting down the two smaller fingers and stretching out the other three, and pointing up with his thumb a little, and said:

[21] “When I was a young man I went from the city called Miletus to see the games and triumphs called Olympian, and being desirous also to come into this famous province, after that I had travelled over all Thessaly, I fortunèd in an evil hour to come to the city Larissa, where, while I went up and down to view the streets, to take some relief for my poor estate (for I had spent near all my money) I espied a tall old man standing upon a stone in the midst of the market-place, crying with a loud voice, and saying that if any man would watch a dead corpse that night he should be rewarded and a price be fixed for his pains. Which when I heard I said to one that passed by: ‘What is here to do? Do dead men use to run away in this country?’ Then answered he: ‘Hold your peace; for you are but a babe and a stranger here, and not without cause you are ignorant how you are in Thessaly, where the women witches do bite off by morsels the flesh of the faces of dead men, and thereby work their sorceries and enchantments.’ [22] ‘Then,’ quoth I, ‘In good fellowship tell me

the order of this custody of the dead and how it is?' 'Marry,' quoth he, 'First you must watch all the night, with your eyes staring and bent continually upon the corpse, without winking, never looking off nor even moving aside: for these witches do change their skin and turn themselves at will into sundry kinds of beasts, whereby they deceive the eyes even of the sun and of very Justice; sometimes they are transformed into birds, sometimes into dogs and mice, and sometimes into flies; moreover they will charm the keepers of the corpse asleep, neither can it be declared what means and shifts these wicked women do use to bring their purpose to pass: and the reward for such dangerous watching is no more than four or six pieces of gold. But hearken further, which I had well nigh forgotten, if the keeper of the dead do not render on the morning following the corpse whole and sound as he received the same, he shall be punished in this sort. That is; if the corpse be diminished or spoiled in any part, the same shall be diminished and spoiled in the face of the keeper to patch it up withal.'

[23] "Which when I heard I took a good heart and went unto the crier and bade him cease, for I would take the matter in hand, and so I demanded what I should have. 'Marry,' quoth he, 'A thousand pence; but beware I say, young man, that you do well defend the dead corpse from the wicked witches, for he was the son of one of the chiefest of the city.' 'Tush,' said I, 'You speak you cannot tell what; behold I am a man made all of iron, and have never desire to sleep, and am more quick of sight than Lynceus or Argus, and must be all eyes.'

"I had scarce spoken these words, when he took me by the hand, and brought me to a certain house, the gate whereof was closed fast, so that I went through a small wicket, and then he brought me into a chamber somewhat dark, the light being shut out, and shewed me a matron clothed in mourning vesture and weeping in lamentable wise: and he stood by and spake unto her and said: 'Behold here is one that is employed to watch the corpse of your husband faithfully this night.' Which when she heard, she pushed aside her hair that hung before her blubbered face that was yet very fair, and turned her unto me, saying: 'Mark you, young man, take good heed and see you be vigilant to your office.'

[24] 'Have no care,' quoth I, 'So that you will give me something above that which is due to be given,' wherewith she was contented; and then rose and brought me into another chamber, wherein the corpse lay covered with white sheets, and she called seven witnesses, before whom she removed the cloth, and wept long over him, then shewed the dead body and every part and parcel thereof, and with weeping eyes desired them all to testify the matter, which done she said these words that she had composed of set purpose, while one wrote and noted the same in tables: 'Behold his nose is whole, his eyes safe, his ears without scar, his lips untouched, and his chin sound: do you, good citizens, bear witness hereto': and then was all inscribed with the hands of the witnesses to confirm the same.

“This done, I said unto the matron: ‘Madam, I pray you bid that I may have all things here necessary.’

‘What is that?’ quoth she. ‘Marry,’ said I, ‘A great lamp replenished with oil, pots of wine, and warm water to temper the same, a cup, and some other dainty dish that was left at supper.’ Then she shook her head, and said: ‘Away, fool as thou art, thinkest thou to play the glutton here, and to look for dainty meats, where so long time hath not been seen any smoke at all? Comest thou here to revel, rather than weep and lament suitably to the place?’ And therewithal she turned back and commanded her maiden Myrrhine to deliver me a lamp with oil, and to close in the watcher and depart from the room.

[25] “Now when I was alone to keep the corpse company, I rubbed mine eyes to arm them for watching, and to the intent that I would not sleep I solaced my mind with singing, and so I passed the time till it was dark, and then night deeper and deeper still, and then midnight, when behold, as I grew already more afraid, there crept in a weasel into the chamber, and she came against me and fixed a sharp look upon me and put me in very great fear, in so much that I marvelled greatly of the audacity of so little a beast. To whom I said: ‘Get thee hence, thou filthy brute, and hie thee to the mice thy fellows, lest thou feel my fingers. Why wilt thou not go?’ Then incontinently she ran away, and when she was quite gone from the chamber, I fell on the ground so fast in the deepest depth of sleep that Apollo himself could not well discern whether of us two was the dead corpse, for I lay prostrate as one without life, and needed a keeper likewise, and had as well not been there.

[26] “At length the cocks began to crow declaring night past and that it was now day, wherewithal I waked and, being greatly afraid, ran unto the dead body with the lamp in my hand, and I uncovered his face and viewed him closely round about; all the parts were there: and immediately came in the wretched matron all blubbered with her witnesses, and threw herself upon the corpse, and eftsoons kissing him, examined his body in the lamplight, and found no part diminished. Then she turned and commanded one Philodespotus, her steward, to pay the good guardian his wages forthwith, which when he had done, he said: ‘We thank you, gentle young man, for your pains, and verily for your diligence herein we will account you as one of the family.’

“Whereupon I, being joyous of my unhopd gain, and rattling my money in my hand, as I gazed upon its shining colour, did answer: ‘Nay, madam, I pray you, esteem me as one of your servitors; and as often as you need my services at any time, I am at your commandment.’

“I had not fully declared these words, when as behold, all the servants of the house did curse the dreadful ominousness of my words, and were assembled to drive me away with all manner of weapons; one buffeted me about the face with his fists, another thrust his elbows into my shoulders, some struck me in the sides with their hands, some kicked me, some pulled me by the hair, some tore my garments, and so I was handled amongst them

and driven from the house even as the proud young man Adonis who was torn by a boar, or Orpheus the Muses' poet.

[27] "When I was come into the next street to recover my spirit, I mused with myself too late mine unwise and unadvised words which I had spoken, whereby I considered that I had deserved much more punishment, and that I was worthily beaten for my folly: and by and by the corpse came forth, after the last words of farewell and lamentation, which (because it was the body of one of the chiefs of the city) was carried in funeral pomp round about the marketplace, according to the rite of the country there. And forthwith stepped out an old man weeping and lamenting and tearing his venerable and aged hair, and ran unto the bier and embraced it, and with deep sighs and sobs cried out in this sort: 'O masters, I pray you, by the duty which you owe to the public weal, take pity and mercy upon this dead corpse, who is miserably murdered, and do vengeance on this wicked and cursed woman his wife, which hath committed this fact, for it is she and no other that hath poisoned her husband, my sister's son, to the intent to maintain her adultery and to get his heritage.'

"In this sort the old man complained before the face of all the people. Then they, astonished at these sayings and because the thing seemed to be true, began to be very angry and cried out: 'Burn her, burn her,' and they sought for stones to throw at her, and willed the boys in the street to do the same; but she, weeping in lamentable wise with feigned tears, did swear by all the gods that she was not culpable of this crime.

[28] "Then quoth the old man: 'Let us refer the judgment of truth to the divine providence of God. Behold here is one Zatchlas, an Egyptian, who is the most principal prophesier in all this country, and who was hired of me long since to bring back the soul of this man from hell for a short season, and to revive his body from beyond the threshold of death for the trial hereof'; and therewithal he brought forth a certain young man clothed in linen raiment, having on his feet a pair of sandals of palm-leaves and his crown shaven; and he kissed his hands often and touched even his knees, saying: 'O Priest, have mercy, have mercy, I pray thee by the celestial planets, by the powers infernal, by the virtue of the natural elements, by the silences of the night, by the temples nigh unto the town of Coptos, by the increase of the flood of Nile, by the secret mysteries of Memphis, and by the rattles (The sistrum or rattle of Isis) of Pharos: have mercy, I say, and call again to the light of the sun for a short moment this dead body, and make that his eyes which be closed and shut for ever, may be opened awhile and see; howbeit we mean not to strive against the law of death, neither intend we to deprive the earth of its right, but (to the end that vengeance may be done) we crave but a small time and space of life.'

"At this the prophet was moved, and took a certain herb, and laid it three times upon the mouth of the dead, and he took another, and laid it upon his breast in like sort: thus when he had done he turned himself unto the East, and

made silently certain orisons unto the proud and rising sun, which caused all the people to marvel greatly at the sight of this solemn acting, and to look for the strange miracle that should happen.

[29] “Then I pressed in amongst them nigh behind the bier, and got upon a stone to look curiously upon this mystery, and behold incontinently his breast did swell, the dead body began to receive spirit, his principal veins did move, his life came again, and he held up his head, and spoke in this sort: ‘Why do you call me back again to the duties of this transitory life, that have already tasted of the water of Lethe, and likewise floated upon the waters of Styx? Leave off, I pray, leave off, and let me lie in quiet rest.’ When these words were uttered by the dead corpse, the prophet, moved with anger, said: ‘I charge thee to tell, before the face of all the people here, the secret occasion of thy death. What? Dost thou think that I cannot by my conjurations call up the Furies and by my puissance torment thy weary limbs?’

“Then the corpse moved up his head again, and with a deep groan thus made reverence unto the people, and said: ‘Verily, I was poisoned by the evil arts of my newly wedded wife, and so yielded my bed, still warm, unto an adulterer.’ Whereat his excellent wife, taking present audacity and reproving his sayings, with a cursed mind did deny it. The people were in a turmoil and divided in sundry ways; some thought best the vile woman should be buried alive with her husband, but some said there ought no credit to be given unto the dead body that spake falsely: which opinion was clean taken away by the words which the corpse spoke again with deeper groaning, and said: ‘Behold, I will give you an evident token, which never yet any other man knew, whereby you shall perceive that I declare the truth,’ and by and by he pointed towards me that stood on the stone, and said: [30] ‘When this, the good guardian of my body, watched me diligently in the night, and the wicked witches and enchantresses came into the chamber to spoil me of my limbs, and to bring such their purpose to pass, did transform themselves into the shape of beasts; and when they could in no wise deceive or beguile his vigilant eyes, they cast him at last into so dead and sound a sleep that by their witchcraft he seemed without spirit or life. After this they called me by my name, and did never cease till the cold members of my body began by little and little to revive to obey their magic arts: then he, being lively indeed, howbeit buried in sleep, because he and I were named by one name, rose up when they called, and walked as one without sense like some lifeless ghost: and they, though the door was fast closed, came in by a certain hole and cut off first his nose and then his ears, and so that butchery was done to him, which was appointed to be done to me. And that such their subtlety might not be perceived, they made him very exactly a like pair of ears of wax, and fitted it exactly upon him, and a nose like his they made also, wherefore you may see that the poor wretch for his diligence hath received no reward of money, but loss of his members.’

“Which when he had said I was greatly astonished, and (minding to feel

my face) put my hand to my nose, and my nose fell off, and put my hand to my ears, and my ears fell off. Whereat all the people pointed and nodded at me, and laughed me to scorn: but I (being stricken in a cold sweat) crept between their legs for shame and escaped away. So I, disfigured and ridiculous, could never return home again, but covered the loss of mine ears with my long hair and glued this clout to my face to hide the shame of my nose.”

[31] As soon as Thelyphron had told his tale they which sat at the table, replenished with wine, laughed heartily; and while they cried for a toast after their fashion to Laughter, Byrrhaena spoke to me and said: “From the first foundation of this city, we alone of all men have had a custom to celebrate with joyful and pleasant rites the festival day of the god Laughter, and tomorrow is the feast, when I pray you to be present to set out the same more honourably, and I would with all my heart that you could find or devise somewhat merry of yourself, that you might the more honour so great a god.” To whom I answered: “Verily, cousin, I will do as you command me, and right glad would I be if I might invent any laughing or merry matter to please or satisfy Laughter withal.” [32] Then at the warning of my servant, who told me the night was late, being also well drunken with wine, I rose from the table, took leave of Byrrhaena, and departed with tottering steps on my homeward way.

But when we came into the first street, the torch whereunto we trusted went out with a sudden gust of wind, so that with great pain we could scarce get out of this sudden darkness to our lodging, weary with our toes stumbling against the stones. And when we were well nigh come to the door, behold I saw three men of great stature heaving and lifting at Milo’s gates to get in. And when they saw me, they were nothing afraid, but assayed with more force to break down the doors, whereby they gave me occasion, and not without cause, to think that they were strong thieves. Whereupon I straightway drew my sword which I carried for that purpose under my cloak, and ran in amongst them, and wounded them deeply as each thrust against me, in such sort that they fell down for their many and great wounds before my feet and gave up the ghost. Thus when I had slain them all, I knocked, sweating and breathing, at the door, till Fotis, awaked by the tumult, let me in. And then full weary with the slaughter of these three thieves, like Hercules when he fought King Geryon, I went to my chamber and laid me down to sleep.

BOOK III

[1] So soon as morning was come, and Aurora had lifted her rosy arm to drive her bright coursers through the shining heaven, and night tore me from peaceful sleep and gave me up to the day, my heart burned sore with remembrance of the murder which I had committed on the night before: and I rose and sat down on the bed with my legs across, and clasping my hands over my knees with fingers intertwined I wept bitterly. For I imagined with myself that I was brought before the judge in the judgement-place, and that he awarded sentence against me, and that the hangman was ready to lead me to the gallows. And further I imagined and said: "Alas, what judge is he that is so gentle or benign that he will think I am unguilty of the slaughter and murder of these three men, and will absolve me, stained with the innocent blood of so many of the city? Thus forsooth the Assyrian Diophanes did firmly assure unto me, that my peregrination and voyage hither should be prosperous."

[2] But while I did thus again and again unfold my sorrows and greatly bewail my fortune, behold I heard a great noise and cry at the door; in a moment the gates were flung open, and in came the magistrates and officers, and all their retinue, that filled all the place, and commanded two sergeants to lay hands on me and lead me to prison, whereunto I was willingly obedient; and as we came to the mouth of our lane all the city gathered together in a thick throng and followed me, and although I looked always on the ground, nay, even to the very pit of death for misery, yet sometimes I cast my head aside, and marvelled greatly that amongst so many thousand people there was not one but laughed exceedingly. Finally, when they had brought me through all the streets of the city, and to every nook and corner, in manner of those as go in procession and do sacrifice to mitigate the ire of the gods, they placed me in the judgement-hall before the seat of the judges: and after that the magistrates had taken their seat on a high stage, and the crier had commanded all men to keep silence, the people instantly cried out with one voice and desired the judges to give sentence in the great theatre by reason of the great multitude that was there, whereby they were in danger of stifling. And behold they ran and very "quickly filled the whole pit of the theatre, and the press of people increased still; some climbed to the top of the house, some got upon the beams, some hung from the images, and some thrust in their heads through the windows and ceilings, little regarding the dangers they were in, so they might see me. Then the officers brought me forth openly into the middle of the place like some victim, that every man might behold me, and made me to stand in the midst of the stage. [3] And after that the crier had made an "Oyez" and willed all such as would bring any evidence against me should come forth, there stepped out an old man with an hour-glass of water in his hand, wherein, through a small hole like to a funnel, the water dropped softly,

that he might have liberty to speak during the time of the continuance of the water; and he began his oration to the people in this sort:

“O most reverend and just judges, the thing which I purpose to declare unto you is no small matter, but toucheth the estate and tranquillity of this whole city, and the punishment thereof may be a right good example to others. Wherefore I pray you, most venerable fathers, to whom and to every of whom it doth appertain to provide for the dignity and safety of the common weal, that you would in no wise suffer this wicked homicide embrued with the blood of so many murders to escape unpunished. And think you not that I am moved by private envy or hatred, but by reason of mine office, in that I am captain of the night watch, and I think that until this day no man alive can accuse me to be remiss in the same. Now I will declare all the whole matter, orderly, as it was done this last night. For when at about the third watch of this night past I diligently searched every part of the city, spying everything close from one door to another, behold I fortun'd to espy this cruel young man, sword drawn out for murder, and already three by his fierce onslaught dead at his feet, their bodies still breathing, in a welter of blood. Now this when he had done (moved in his conscience at so great a crime) he ran away and aided by reason of darkness slipped into a house and there lay hidden all night; but, by the providence of the gods, which suffereth no heinous offences to remain unpunished, he was taken up this morning before he escaped any further by secret ways, and so I have brought him hither to your honourable presence to receive his desert accordingly. So have you here a culpable homicide, one caught in the very act, and an accused stranger; wherefore pronounce the judgement against this man being an alien, even as you would most severely and sharply revenge such an offence found in a known citizen.”

[4] In this sort the cruel accuser finished and ended his terrible tale: then the crier commanded me to speak if I had anything to say for myself, but I could in no wise utter any word at all for weeping: yet verily I esteemed not so much his rigorous accusation, as I did consider mine own miserable conscience. Howbeit (being inspired by divine audacity) at length I began to say:

“Verily I know that it is a hard thing for him that is accused to have slain three persons, to persuade you, being so many, that he is innocent, although he should declare the whole truth, and confess the matter how it was in deed; but if your Honours will vouchsafe to give me audience, I will shew you that if I be condemned to die, I have not deserved it by mine own desert, but that I was moved by the fortune of reasonable anger to do that deed. [5] For returning somewhat late from supper yesternight (being well tippled with wine, which I will not deny) and approaching nigh unto my lodging, which was in the house of good Milo, a citizen of this city, I fortun'd to espy three great thieves attempting to break down his walls and gates, and to open the locks to enter in, by tearing away all the doors from the posts and by dragging out the bolts, which were most firmly fixed; and they consulted amongst themselves how

they would cruelly handle such as they found in the house. And one of them being of more courage and of greater stature than the rest, spoke unto his fellows, urging them on, and said: 'Come, boys, take men's hearts unto you, and let us enter into every part of the house, and attack them that slumber therein. No delay, no cowardice in your hearts; let murder with drawn sword go throughout the dwelling. Such as we find asleep let us slay, and such likewise as resist let us kill, and so by that means we shall escape without danger if we leave none alive therein.' Verily, ye judges, I confess that I drew out my sword, which I bore for this manner of danger, against those three abandoned robbers, willing to terrify and drive them away; for I thought that it was the office and duty of one that beareth good will to this common weal so to do, especially since they put me in great fear, both for myself and for mine host. But when those cruel and terrible men would in no case run away, nor fear my naked sword, but boldly resisted against me, I ran upon them and fought valiantly. [6] One of them which was the captain and leader of the rest invaded me strongly and drew me by the hair with both his hands, and would have beaten me with a great stone, but while he groped therefor, I proved the hardier man, and threw him down at my feet and killed him. I took likewise the second that clasped about my legs and bit me, and slew him also, thrusting him through the shoulder. And the third that came running carelessly upon me, after that I had struck him full in the stomach, fell down dead. Thus when I had restored peace and delivered myself, the house, mine host, and all his family from this present danger, I thought that I should not only escape unpunished, but also have some great reward of the city for my pains. Moreover I that have always been clear and unspotted of crime and well looked upon in mine own country, and that have esteemed mine innocency above all the treasure of the world, can find no reasonable cause why, having justly punished these evil robbers, I should now be accused and condemned to die; since there is none that can affirm that there has been at any time either grudge or hatred between us, or that we were aught but men mere strangers and of no acquaintance: and last of all, no man can prove that I committed that deed for any lucre or gain."

[7] When I had ended my words in this sort, behold I wept again piteously, and holding up my hands, I prayed all the people by their common mercy and for the love of their poor infants and children to shew me some pity and favour. And when I believed their hearts somewhat relented and moved by my lamentable tears, I called upon the eyes of the sun and of Justice to witness that I was not guilty of the crime, and so to the divine providence I committed my present estate; but lifting up somewhat mine eyes again, I perceived that all the people laughed with exceeding laughter, and especially my good friend and host Milo. Then thought I with myself: "Alas! where is faith, where is conscience? Behold for the safeguard of mine host and his family I am a slayer of men, and brought to the bar as a murderer. Yet is he not contented with coming not to comfort and help me, but likewise laugheth with all his

heart at my destruction.”

[8] When this was a-doing, out came a woman weeping into the middle of the theatre arrayed in mourning vesture, and bearing a child in her arms. And after her came an old woman in ragged robes crying and howling likewise: and these brought with them olive-boughs, and going about the bier whereon lay the three slain bodies all covered up, with loud lamentation cried out miserably in this manner: “O right judges, we pray you by the public pity and the humanity which is due to all, to have mercy upon these persons so foully slain, and succour our widowhood and loss of our dear husband and solace us with vengeance; and especially help this poor infant, who is now an orphan and deprived of all good fortune, and execute your justice by order and law upon the blood of this thief who is the occasion of all our sorrows.”

When they had spoken these words, the most ancient of the judges did rise and say to the people: “Touching this murder which deserveth great punishment, this malefactor himself cannot deny it: but one duty further is left us, to enquire and try out whether he had no coadjutors to help him in this great crime. For it is not likely that one man alone could kill three such great and valiant persons: wherefore the truth must be tried out by the rack, for the slave that was with him fled secretly away, and so we must needs put him to the question, that we may learn what other companions he had, and root out the nest of these mischievous murderers.” [9] And there was no long delay, for, according to the custom of Greece, the fire, the wheel, and many other torments were brought in: then straightway my sorrow increased or rather doubled, in that I could not at least end my life with whole and unperished members. But by and by the old woman, who had troubled all the court with her howling, implored the judges, saying: “Before ye send to the gallows this thief that hath destroyed my wretched children, let him uncover the bodies which he hath slain, that every man may see their comely shape and youthful beauty and be the more enraged thereat, and that he may receive condign and worthy punishment, according to the quality of the offence.”

Therewithal they were delighted at her words, and the judge commanded me forthwith to discover the bodies of the slain that lay upon the bier, with my own hand; but when I refused a good space, by reason I would not anew make my deed apparent to the eyes of all men, the sergeants charged me by commandment of the judges, and thrust me forward to do the same, and forced my hand, to its own undoing, from my side over the bier. I then (being enforced by necessity) though it were against my will, drew away the pall and uncovered their bodies: but, O good Lord, what a strange sight did I see! What a monster! What sudden change of all my sorrows! For I, who had seemed as though I were already one of the house of Proserpina and Of the family of death, could not sufficiently express the form of this new sight, so far was I amazed and astonished thereat; for why? The bodies of the three slain men were no bodies, but three blown bladders, mangled in divers places, and they seemed to be wounded in those parts where I remembered I had wounded the

thieves the night before.

[10] Then did that laughter, which they had before artfully concealed, break out exceedingly among the people. Some rejoiced marvellously with the remembrance thereof, some held their stomachs that ached with joy, but every man delighted at this passing sport, gazing on me, and so departed out of the theatre. But I, from the time that I uncovered the bodies, stood still as one turned to stone and cold as ice, no otherwise than as the other statues and pillars there, neither came I up from this hell of mine, until such time as Milo, mine host, came and took me by the hand and with civil violence led me away weeping and sobbing, whether I would or no; and so that I might not be seen, he brought me through many blind ways and lanes to his house, where he went about to comfort me, that was sad and yet fearful, with gentle entreaty of talk; but he could in no wise mitigate my impatience of the injury which I conceived within my mind.

[11] And behold, by and by the very magistrates and judges, with their ensigns, entered into the house and endeavoured to pacify me in this sort, saying: "O Lucius, we are advertised of your dignity, and know the dignity of your ancient lineage, for the nobility of your kin do possess the greatest part of all this province. And think not that you have suffered the thing wherefore you weep to any reproach of yours or ignominy; put away then all sorrow out of your heart and banish this anguish of mind: for this day, which we celebrate once a year in honour of the god Laughter, is always renowned with some solemn novel prank, and the god doth everywhere graciously accompany with the inventor and doer thereof, and he will not suffer that you should be sorrowful, but he will diligently make glad your countenance with serene beauty. And verily all the city, for the grace that is in you, hath rewarded you with great honours, and hath written you down their patron: and, further, that your statue or image shall be set up in copper for a perpetual remembrance." To whom I answered: "As for such benefits as I have received already of this famous city of Thessaly, I yield and render most entire thanks, but as touching the setting up of any statues or images, I would wish that they should be reserved for such as are more worthy and greater than I." [12] When I had spoken, these words somewhat modestly with a more cheerful countenance, and shewed myself more merry than I was before, the judges and magistrates departed, and I reverently took my leave of them and bade them farewell.

And behold, by and by there came one running to me in haste, and said: "Sir, your cousin Byrrhaena desireth you to take the pains, according to your promise yesternight, to come to supper; for it is ready." But I, greatly fearing, and shrinking even afar at the very thought of her house, said unto the messenger: "My friend, I pray you to tell my cousin, your mistress, that I would willingly be at her commandment, but for breaking my troth and credit. For mine host Milo enforced me to assure him, and compelled me by the feast of this present day, that I should pledge me to his dinner and company, and he

goeth not forth nor suffereth me to depart from him; wherefore I pray you to excuse me and to defer my promise until another time.” And while I was speaking these words, Milo took me by the hand and led me towards the next bath; but by the way I went crouching under him to hide myself from the sight of men, because I had ministered such an occasion of laughter. And when I had washed and wiped myself and returned home again, I never remembered any such thing, so greatly was I ashamed at the nodding and pointing of every person.

[13] Then I went to supper with Milo, where God wot we fared but poorly: wherefore (feigning that my head did ache by reason of my sobbing and weeping all the day) I desired license to depart to my chamber, and so I went to bed, and there I began to call to mind all the sorrows and griefs that I was in the day before, until such time as my love Fotis (having brought her mistress to sleep) came into the chamber not as she was wont to do, for she seemed nothing pleasant neither in countenance nor talk, but with a sour face and frowning look, and began to speak slowly and fearfully in this sort: “Verily I confess that I have been the occasion of all thy trouble this day.” and therewithal she pulled out a whip from under her apron, and delivered it to me, saying: “Revenge thyself of me, mischievous harlot that I am, or rather slay me. Yet think not that I did willingly procure this anguish and sorrow unto you; I call the gods to witness. For I had rather suffer mine own body to be punished than that you should receive or sustain any harm by my means, but that which I was bidden to do was wrought for some other purpose, but behold the unlucky chance fortunèd on you by mine evil occasion.” [14] Then I, very envious and desirous to know the secret cause of the matter, answered: “In faith,” quoth I, “This most pestilent and evil-favoured whip (which thou hast brought to scourge thyself withal) shall first be broken in a thousand pieces, than it should touch or hurt thy delicate and dainty skin; but I pray you tell me truly what deed of yours has been turned by the perversity of fortune to my trouble and sorrow. For I dare swear by the love that I bear unto you that I will not be persuaded (though you yourself endeavour the same) that ever you went about to trouble or harm me: and moreover no chance, though it be uncertain or even unlucky, can make a crime of harmless and innocent intentions.” When I had spoken these words, I perceived that Fotis’s eyes were wet and trembling and dull with desire, and now half closed, so that I embraced and kissed her sweetly, and greedily drank therefrom.

[15] Now when she was somewhat restored unto joy she desired me that she might shut the chamber door, lest by the intemperance of her tongue in uttering any unfitting words there might grow further inconvenience. Wherewithal she barred and propped the door and came to me again, and embracing me lovingly about the neck with both her amis, spoke with a whispering soft voice and said: “I do greatly fear to discover the privities of this house, and to utter the secret mysteries of my dame, but I have such a confidence in you and in your wisdom, by reason that you are come of so

noble a line and endued with so profound sapience, and further instructed in so many holy and divine things that you will faithfully keep silence, and that whatsoever I shall reveal or declare unto you, you would close them within the bottom of your heart, and never discover the same, but rather repay the simple tale that I shall tell you by keeping it utterly hidden and dark; for I ensure you the love that I bear you enforceth me, that alone of mortals know aught thereof, to utter it. Now shall you know all the estate of our house, now shall you know the hidden secrets of my mistress, unto which the powers of hell do obey, and by which the celestial planets are troubled, the gods made weak, and the elements subdued.

“Neither is the violence of her art in more strength and force than when she espieth some comely young man that pleaseth her fancy, as oftentimes happeneth. [16] For now she loveth to distraction one young Boeotian, a fair and beautiful person, on whom she employeth all her sorcery and enchantment; and I heard her threaten with mine own ears yesternight, that because the sun had not then presently gone down and the night come to minister convenient time to work her magical enticement, she would veil the same sun with a thick shadow of cloud and bring perpetual darkness over all the world. And you shall know that when she saw yesternight this Boeotian sitting at the barber’s, when she came from the baths, she secretly commanded me to gather some of the hair of his head which lay dispersed upon the ground, and to bring it home; which when I thought to have done, gathering it up secretly with care, the barber espied me, and by reason it was bruited throughout all the city that we were witches and enchantresses, he seized upon me and cried out, and chid me, saying: ‘Will you never leave off stealing of handsome young men’s hairs? In faith I assure you, unless you cease your wicked sorceries, I will complain to the justices.’ Wherewithal he came angrily towards me and took away the hair which I had gathered out of mine apron, which grieved me very much. For I knew my mistress’s manners, that she would not be contented, but beat me cruelly. [17] Wherefore I intended to run away, but the remembrance of you put always that thought out of my mind, and so I came homeward very sorrowful; but because I would not seem to come in my mistress’s sight with empty hands, I saw a man shearing of blown goat-skins. Now these were well tied up and blown out, and were hanging up, and the hair he had shorn off was yellow, and much resembled the hair of the Boeotian: and I took a good deal thereof, and dissembling the truth I brought it to my mistress.

“And so when night came, before your return from supper, Pamphile my mistress, being now out of her wits, went up to a high gallery of her house, blown upon by all the winds of heaven, opening to the east and all other parts of the world; well prepared for these her practices, she gathered together all her accustomed substance for fumigations, she brought forth plates of metal carved with strange characters, she prepared the bones of birds of ill-omen, she made ready the members of dead men brought from their tombs. Here she

set out their nostrils and fingers, there the nails with lumps of flesh of such as were hanged, the blood which she had reserved of such as were slain, and skulls snatched away from the jaws and teeth of wild beasts. [18] Then she said certain charms over entrails still warm and breathings and dipped them in divers waters, as in well water, cow milk, mountain honey and mead; which when she had done she tied and lapped up the hair together, and with many perfumes and smells threw it into a hot fire to burn. Then by the strong force of this sorcery, and the invisible violence of the gods so compelled, those bodies, whose hair was burning in the fire, received human breath, and felt, heard, and walked, and, smelling the scent of their own hair; came and rapped at our doors instead of the Boeotian. Then came you being well tipped, and deceived by the obscurity of the night, and drew out your sword courageously, like furious Ajax, and killed, not as he did whole herds of living beasts, but three blown skins, a deed more brave than his, to the intent that I, after the slaughter of so many enemies without effusion of blood, might embrace and kiss not an homicide, but an utricide.”

[19] Thus pleasantly Fotis, but I again mocked and taunted her, saying: “Verily now may I for this first achieved enterprise be numbered with Hercules, who by his valiant prowess performed the twelve notable labours, as Geryon with three bodies, and as Cerberus with three heads: for I have slain three blown goatskins. But to the end I may pardon thee with all my heart of that which thou hast committed, bringing upon me so much grief and pain, perform the thing which I shall most earnestly desire of thee, that is, bring me that I may see and behold when thy mistress goes about any sorcery or enchantment, and when she prays unto her gods, but most of all when she changes her form, for I am very desirous of knowing more closely that art of magic, and as it seems unto me, thou thyself hast some experience in the same. For this I know and plainly feel, that (whereas I have always irked and loathed the embracings and love even of noble matrons) I am so stricken and subdued with thy shining eyes, ruddy cheeks, glittering hair, close kisses, and sweet-smelling breasts, that thou holdest me bound and tied to thee like a slave with my own goodwill, and I neither have mind to go home, nor to depart hence, but esteem the pleasure I shall have with thee this night above all the joys of the world.”

“Then,” quoth she, [20] “O my Lucius, how willing would I be to fulfil your desire, but besides that she is of a grudging and surly disposition, she gets herself into solitary places and out of the presence of every person when she mindeth to make her enchantments; howbeit I regard more to gratify your request than I do esteem the danger of my life: and I will look for opportunity and time for that which you desire, but always upon this condition, that, as I bade you before, you secretly keep close such things as are done.” Thus as we reasoned together the courage of Venus assailed as well our desires as our members; and so she unrayed herself and came to me, and we spent the night in pastime and dalliance, and Fotis giving me all that she might and more, at

last drowsy and unlusty sleep came upon our eyes and we were constrained to lie still until it was now high day.

[21] Now when we had thus delightfully passed a few nights on this wise, on a day Fotis came running to me in great trembling and said that her mistress, for that she could not any the more gain towards that she loved, intended, the night following, to transform herself into a bird, and to fly to him she desired; wherefore she willed me privily to prepare myself to see the same. And about the first watch of the night she led me, walking a-tiptoe and very softly, into that high chamber, and bade me look through the chink of a door. Where first I saw how Pamphile put off all her garments, and took out of a certain coffer sundry kind of boxes, of the which she opened one and tempered the ointment therein with her fingers, and then rubbed her body therewith from the sole of the foot to the crown of the head: and when she had spoken much privily with the lamp, she shook all the parts of her body, and as they gently moved behold I perceived a plume of feathers did burgeon out upon them, strong wings did grow, her nose was more crooked and hard, her nails turned into claws, and so Pamphile became an owl: then she cried and screeched like a bird of that kind, and willing to prove her force, moved herself from the ground by little and little, till at last she leaped up and flew quite away.

[22] Thus by her sorcery she transformed her body into what shape she would, which when I saw I was greatly astonished, and although I was enchanted by no kind of charm, yet I thought I seemed not to have the likeness of Lucius, for so was I vanished from my senses, amazed in madness, that I dreamed waking, and felt mine eyes to know whether I were asleep or no. But when I was come again to myself, I took Fotis by the hand, and moved it to mine eyes, and said: "I pray thee, while occasion doth serve, that I may have the fruition of the fruits of thy love towards me, and grant me some of this ointment. O Fotis, my honey, I pray thee by thy sweet breasts, and I will ever hereafter be bound unto you by a mighty gift and obedient to your commandment, if you will but make that I may be turned into a bird, and stand, like Cupid with his wings, beside you my Venus." Then said Fotis: "Will you go about to deceive me now, my love, like a fox, and enforce me to work mine own sorrow? Do I hardly now save you, that are without defence, from these she-wolves of Thessaly, and then if you be a bird where shall I seek you?" [23] And when shall I see you?" Then answered I: "God forbid that I should commit such a crime, for though I could fly into the air as an eagle, or though I were the sure messenger or joyful armour-bearer of Jupiter, yet would I have recourse to nest with thee for all that glory of wings: and I swear by the knot of thy amiable hair, that wherewith you have fast bound my spirit, I love not any other person rather than Fotis. Moreover, this cometh to my mind, that if by virtue of the ointment I shall become a bird, I will take heed that I come nigh no man's house: for how prettily and wittily would these matrons handle their lovers if they were owls: for when they fly into any place by night and are taken, they are nailed upon posts, and so they are worthily

rewarded with torment because it is thought that they bring evil fortune to the house by their ill-omened flight. But I pray you (which I had almost forgotten) tell me by what means, when I am an owl, I shall return to my pristine shape and become Lucius again?"

"Fear not for that," quoth she, "For my mistress hath taught me the way to bring all to pass, and to turn again the figures of such as are transformed into the shapes of men. Neither think you she did it for any goodwill or favour to me, but to the end I might help her and minister this remedy to her when she returneth home. Consider, I pray you, with yourself, with what frivolous trifles and herbs so marvellous a thing is wrought, for I give her nothing else, save a little dill and laurel-leaves in well-water, the which she drinketh, and washeth herself withal."

[24] Which when she had often spoken she went all trembling into the chamber, and took a box out of the coffer, which I first kissed and embraced, and prayed that I might have good success in my purr pose to fly. And then I put off all my garments and greedily thrust my hand into the box and took out a good deal of ointment, and after that I had well rubbed every part and member of my body, I hovered with mine arms, and moved myself, looking still when I should be changed into a bird as Pamphile was; and behold neither feathers did burgeon out nor appearance of wings, but verily my hair did turn into ruggedness and my tender skin wore tough and hard; my fingers and toes leaving the number of five grew together into hooves, and from the end of my back grew a great tail, and now my face became monstrous and my mouth long and my nostrils wide, my lips hanging down, and mine ears exceedingly increased with bristles; neither could I see any comfort of my transformation, save that the nature of my members was increasing likewise to the great discomfiture of Fotis, and so without all help (viewing every part of my poor body) I perceived that I was no bird, but a plain ass. [25] Then I thought to blame Fotis, but being deprived as well of language as human gesture, I did all that I could, and looked upon her with hanging lips and watery eyes, as though to reproach her; but she (as soon as she espied me in such sort) smote her face angrily with her hands and cried out: "Alas, poor wretch that I am, I am utterly cast away. The fear that I was in and my haste hath beguiled me, but especially the mistaking of the box hath deceived me. But it matters not so much, since sooner a medicine may be gotten for this than for any other thing: for if thou couldst get roses and eat them, thou shouldst be delivered from the shape of an ass, and become my Lucius again. And would to God I had gathered some garlands this evening past according to my custom; then shouldst thou not have continued an ass one night's space: but in the morning I will seek thee this remedy."

[26] Thus Fotis lamented in pitiful sort, but I that was now a perfect ass, and for Lucius a brute beast, did yet retain the sense and understanding of a man. And I did devise a good space with myself, whether it were best for me to kill this mischievous and wicked harlot by tearing her with my mouth and kicking

her with my heels. But a better thought reduced me from so rash a purpose, for I feared lest by the death of Fotis I should be deprived of all remedy and help. Then drooping and shaking my head, and dissimulating my ire for the nonce, and bending to my adversity, I went into the stable to my own good horse that once carried me, where I found another ass of Milo's sometime mine host, and I did verily think that my own horse (if there were any natural conscience or faithfulness in brute beasts) would know me and take pity upon me, and proffer me a good lodging for that night. But fie upon Jupiter that is the god of hospitality and the secret divinity of Faith! For see, my good horse and the ass as it were consented together to work my harm lest I should eat up their provender, and scarce did they see me come nigh the manger, but they put down their ears and kicked me with their heels from their meat, which I myself had given that grateful servant of mine, the horse, the night before.

Then I, being thus handled by them and driven away, got me into a corner of the stable, where (while I remembered the uncourtesy of my colleagues, and how on the morrow I should return to Lucius by the help of a rose, and then revenge myself on my own horse) I fortun'd to espy, on the midmost pillar sustaining the rafters of the stable, the image of the goddess Epona, in the midst thereof in a small shrine which was prettily garnished and decked round about with fair fresh roses; then in hope of a present remedy I leaped up with my fore feet as high as I could, and stretching out my neck and lengthening my lips, I coveted exceedingly to snatch some roses. [27] But in an evil hour did I go about that enterprise, for behold, the boy to whom I gave always charge of my horse suddenly spied me and ran in great anger towards me, and said: "How long shall we suffer this vile ass, that doth not only eat up his fellows' meat, but also would spoil the images of the gods? Why do I not make lame and weak this wretch?" Therewithal looking about for some cudgel, he espied where lay a faggot of wood, and choosing out a crabbed truncheon of the biggest he could find, did never cease beating of me, poor wretch, until such time as by great noise and rumbling, he heard the doors of the house burst open, and the neighbours crying "Thieves" in lamentable sort, so that, being stricken in fear, he fled away, And by and by the doors were broken down and a troop of thieves entered in, and kept every part and corner of the house with weapons. And as men resorted to aid and help them which were within the doors, the thieves resisted and kept them back, for each one was armed with his sword and a torch in his hand, the glimpses whereof did yield out such light as if it had been day. [28] Then they broke open with their axes a great chest shut and sealed with double locks, wherein was laid in the middle of the house all the treasures of Milo, and ransacked the same; which when they had done, they packed it up and gave every one a portion to carry; but when they had more bags to bear away than men to carry them, they were at their wits' end for the abundance of all this exceeding wealth, and so they came into the stable and took us two poor asses and my horse and loaded us with the greatest trusses that we were able to bear. And when we were out of

the house, they followed and threatened us with great staves, and willed one of their fellows to tarry behind and bring them tidings what was done concerning the robbery, and so they beat us forward over great hills out of the high way.

But I, what with my heavy burden and the steep side of the mountain, and my long journey, did nothing differ from a dead ass; wherefore I determined with myself, though late yet in good, earnest, to seek some remedy of the civil power, and by invocation of the awful name of the Emperor to be delivered from so many miseries. [29] And on a time when it was high day, as I passed through a village of much people, where was a great fair, I came amongst a multitude, and I thought to call upon the renowned name of the Emperor in that same Greek tongue, and I cried out cleverly and aloud, “O,” but “Caesar” I could in no wise pronounce: but the thieves, little regarding my unmusical crying, did lay on and beat my wretched skin in such sort, that after it was neither apt nor meet for leather nor sieves. Howbeit, at last Jupiter ministered unto me an unhoped remedy. For when we had passed by many farms and great houses, I fortun'd to espy a pleasant garden, wherein, besides many other flowers of delectable hue, were new and fresh roses that dripped with the morning dew, and gaping on these (being very joyful and brisk to catch some as I passed by) I drew nearer and nearer. Now while my lips watered upon them, I thought of a better advice more profitable for me: lest if from being an ass I should become Lucius again, I might fall into the hands of the thieves, and either by suspicion that I were some witch, or for fear that I would utter their theft, I should be slain of a surety; wherefore I abstained for that time, for it was needful, from eating of the roses, and (enduring my present adversity) I ate hay as other asses did.

BOOK IV

[1] WHEN noon was come, and now the broiling heat of the sun had most power, we turned into a village to certain old men of the thieves' acquaintance and friends, for verily their meeting and embracing together did give me (poor ass) cause to deem the same: and they took the truss from my back, and gave them part of the treasure that was in it, and they seemed to whisper and tell them that it was stolen goods; and after that we were unladen of our burdens they let us loose into a meadow to pasture, but I would not feed there with my own horse and Milo's ass, for that I was not wont to eat hay, but I must seek my dinner in some other place. Wherefore I leaped into a garden which was behind the stable, and being well nigh perished with hunger, although I could find nothing there but raw and green salads, yet I filled my hungry guts therewithal abundantly, and praying unto all the gods, I looked about in every place if I could espy any roses in the gardens by, and my solitary being alone did put me in good hope, that if I could find any remedy, being far from the public road and hidden by the bushes, I should presently out of the low gait of a beast be changed out of every one's sight into a man walking upright.

[2] Now while I tossed on the flood of these cogitations, I looked about, and behold I saw afar off a shadowed valley adjoining to a wood, where, amongst divers other herbs and pleasant verdures, I thought I saw many flourishing roses of bright damask colour. So that I said within my mind, which was not wholly bestial: "Verily the place is the grove of Venus and the Graces, where secretly glittereth the royal hue of so lively and delectable a flower." Then I, desiring the help of the god of good fortune, ran lustily towards the wood, in so much that I felt myself no more an ass but a swift-coursing horse, but my agility and quickness could not prevent the cruelty of my fortune; for when I came to the place, I perceived that they were no roses neither tender nor pleasant, neither moistened with the heavenly drops of dew nor celestial liquor, which grow out of the rich thicket and thorns. Neither did I perceive that there was any valley at all, but only the bank of the river environed with great thick trees, which had long branches like unto laurel, and bear a flower without any manner of scent but somewhat red of hue, and the common people call them by the name of laurel-roses, which are very poisonous to all manner of beasts. [3] Then was I so entangled with unhappy fortune, that I little esteemed mine own life, and went willingly to eat of those roses, though I knew them to be present poison. But as I drew near very slowly, I saw a young man that seemed to be the gardener come upon me, the same that I had devoured up all his herbs in the garden, and he, knowing now full well his great loss, came swearing with a great staff in his hand, and laid upon me in such sort that I was well nigh dead; but I speedily devised some remedy for myself, for I lifted up my legs and kicked him with my hinder heels, so that I left him lying at the hill foot well nigh slain, and so I ran away: incontinently

came out a certain woman, doubtless his wife, who, seeing from above her husband lying half dead, cried and howled in pitiful sort, hasting towards her husband, to the intent that by her loud cries she might purchase to me present destruction; for all the persons of the town, moved and raised by her noise, came forth and cried for dogs, and hied them on madly to tear me down. Out came a great company of bandogs and mastiffs, more fit to pull down bears and lions than me, whom when I beheld I thought verily that I should presently die, so that I took what counsel I might from the occasion, and thought no more of flight, but turned myself about and ran as fast as ever I might to the stable whither we had lodged. Then the men of the town called in their dogs, which they scarce could hold, and took me, and bound me to the staple of a post with a great thong, and scourged me till I was well nigh dead: and they would undoubtedly have slain me, had it not come to pass that my belly, narrowed with the pain of their beating and reeking with the green herbs that lay therein, caught such a looseness that I all besprinkled the faces of some with my liquid dung, and with the filthy stench thereof enforced the others to leave my sides now well nigh broken.

[4] Not long after, which was now towards eventide, the thieves loaded us again, and especially me, with the heaviest burden, and brought us forth out of the stable, and when we had gone a good part of our journey, what with the long way, my great burden, the beating of staves, and my worn hooves, lame and tottering, I was so weary that I could scarcely *go*; then as I walked by a little river running with fair water, I said to myself: “Behold, now I have found a good occasion. For I will fall down when I come yonder, bending my legs beneath me, and surely I will not rise again for any scourging or beating, and not only will I defy the cudgel, but even be pierced by the sword, if they shall use it upon me.” And the cause why I determined so to do was this: I thought that I was so utterly feeble and weak that I deserved my discharge for ill health, and certainly that the robbers (partly for that they would not stay in their journey, partly in haste to flee) would take off the burden from my back, and put it upon my two fellows, and so for my further punishment leave me as a prey to the wolves and ravenous beasts. [5] But evil fortune prevented so good a consideration; for the other ass, being of the same purpose that I was of, and forestalling me, by feigned and coloured weariness fell down first with all his burden upon the ground as though he were dead, and he would not rise neither with beating nor pricking, nor stand upon his feet, though they pulled him all about by the tail, by his legs, and by his ears; which when the thieves beheld, as without all hope, they said one to another: “What, should we stand here so long about a dead or rather a stony ass? Let us be gone”; and so they took his burden and divided some to me and some to my horse. And then they drew their swords and cut through all his hamstrings, and dragged him a little from the way, and threw his body while he yet breathed from the point of a hill down into a great valley. Then I, considering with myself of the evil fortune of my poor companion, purposed now to forget all subtlety and deceit

and to play the good ass to get my masters' favour, for I perceived by their talk that we were well nigh come home to our journey's end where they lived and had their dwelling. And after that we had passed over a little hill, we came to our appointed place, where when we were unladen of our burdens and all things carried in, I tumbled and wallowed in the dust to refresh myself instead of water.

[6] The thing and the time compel me to make description of the places and especially of the den where the thieves did inhabit: I will prove my wit what I can do, and then consider you whether I was an ass in judgement and sense, or no. First there was an exceeding great hill compassed about with big trees, very high, with many turning bottoms, surrounded by sharp rocks, whereby it was inaccessible; there were many winding and hollow valleys environed with thickets and thorns, and naturally fortified round about. From the top of the hill ran a spring both leaping and bubbling which poured down the steep slope its silvery waves, and then scattering abroad into many little brooks watered all the valleys below, that it seemed like unto a sea enclosed, or a standing flood. Before the den, where was no more hill, stood a high tower, and at the foot thereof, and on either side, were sheep-cots fenced, and wattled with clay; before the gate of the house were walls enclosing a narrow path, in such sort that I well warrant you would judge it to be a very den for thieves, and there was nothing else near save a little cot covered roughly with thatch, wherein the thieves did nightly accustom to watch by order, as after I perceived.

[7] And when they were all crept crouching into the house, and we fast tied with strong halters at the door, they began to chide with an old woman there, crooked with age, who had the government and rule of all those young men, and said: "How is it, old witch, old trot, that art the shame of life and rejected of very death, that thou sittest idly all day at home, and (having no regard to our perilous labours) hast provided nothing for our suppers thus late, but sittest doing nought but swilling wine into that greedy belly of thine from morning to night?" Then the old woman trembled and began to say in a terrified and harsh voice: "Behold, my puissant and faithful masters, you shall have meat and pottage enough by and by, cooked with a sweet savour. Here is first store of bread, wine plenty, filled in clean rinsed pots, likewise hot water prepared to bathe you hastily after your wont." Which when she had said, they put off all their garments and refreshed themselves by a great fire, and after that they were washed with the hot water and anointed with oil, they sat down at the table garnished with all kinds of dainty meat.

[8] Now they were no sooner set down, but in came another company of young men, more in number than was before, whom you would judge at once likewise to be thieves; for they also brought in their prey of gold and silver money, and plate, and robes both silken and gold-embroidered, and when they had likewise washed, they sat amongst the rest, and casting lots they served one another by order. The thieves drank and ate exceedingly, laying out the

meat in heaps, the bread in mounds, and the wine-cups like a marching army, crying, laughing, and making such noise, that I thought I was amongst the tyrannous and wild drunken Lapiths and Centaurs. At length one of them, more stout than the rest, spoke in this sort: "We verily have manfully conquered the house of Milo of Hypata, and besides all the riches and treasure which by force we have brought away, we are all come home safe, none being lost, and are increased the more, if it be worthy of mention, by the eight feet of this horse and this ass. But you, that have roved about among the towns of Boeotia, have lost your valiant captain Lamachus, whose loss I more regarded than all this treasure which you have brought. But it is his own bravery that hath destroyed him, and therefore the memory of him shall be renewed for ever amongst the most noble kings and valiant captains; but you accustom when you go abroad, like doughty robbers indeed, to creep through every corner and hole for every trifle, doing a paltry business in baths and the huts of aged women."

[9] Then one of them that came last answered: "Why, are you only ignorant, that the greater the house is, the sooner it may be robbed and spoiled? For though the family of servants be great and dispersed in divers lodgings, yet every man had rather defend his life than, save at his own hazard the riches of his master; but when the people be few and poor and live alone, then will they hide and protect very fiercely, even at the danger of their lives, their substance, how little or great soever it be. And to the intent you will believe me, I will show you our story as an example. We were scarce come nigh unto seven-gated Thebes, and began at once to enquire of the fortunes of the greatest men thereof, which is the fountain of our art and science, and we learned at length where a rich chuff called Chryseros did dwell, who, for fear of offices and burdens in the public weal, with great pains dissimulated his estate and lived sole and solitary in a small cot (howbeit well fortified) and huddled daily in ragged and torn apparel over his bags of gold. Wherefore we devised with ourselves to go first to his house and spoil him of all his riches, which we thought we should easily do if we had but to fight against him alone. [10] And at once when night came we quickly drew towards his door, which we thought best neither to move it, nor lift it out of the hinges, and we would not break it open lest by the noise we should raise up (to our harm) the neighbours by. Then our strong and valiant captain Lamachus, trusting his own strength and force, thrust in his hand through a hole of the door, which was made for the key, and thought to pull back the bolt; but the covetous caitiff Chryseros, vilest of all that go on two feet, being awake and seeing all, but making no noise, came softly to the door and caught his hand, and with a great nail nailed it fast to a post of the gate, which when he had done, and had left him thus crucified, he ran up to a high chamber of his hovel, and in a very loud voice called every one of his neighbours by name, desiring them to look to their common safety with all possible speed, for his house was afire. Then every one, for fear of the danger that was nigh him, came running out to aid

him; wherewith we (fearing our present peril) knew not what was best to be done, whether we should leave our companion there, or yield ourselves to die with him; but by his consent we devised a better way, for we cut through the joint of this our leader where the arm joins to the shoulder, and so let it hang there, and then bound up his wound with clouts lest we should be traced by the drops of blood, and so we took all that was left of Lamachus and led him away. [11] Now when we hurried along, trembling for our affection to him, and were so nigh pursued that we were in present danger, and Lamachus could not keep our company by reason of faintness (and on the other side it was not for his profit to linger behind) he spoke unto us as a man of singular courage and virtue, desiring us by much entreaty and prayer, and by the puissance of the god Mars and the faith of our confederacy, to deliver our brave comrade from torment and miserable captivity: and further he asked how was it possible that so courageous a captain could live without his hand, wherewith alone he could rob and slay so many people, but he would rather think himself sufficiently happy if he might be slain by the hand of a friend. But when he saw that we all refused to commit any such wicked deed he drew out his sword with his other hand, and after that he had often kissed it, he thrust it with a strong blow clean through his body. Then we honoured the corpse of so puissant a man, and wrapped it in linen clothes and threw it into the sea to hide it: so lieth our master Lamachus buried and hid in the grave of water.

[12] "Now he ended his life worthily of his courage, as I have declared; but Alcimus, though he were a man of great enterprise, yet could he not void himself from evil fortune: for on a day when he had entered into an old woman's hut that slept, to rob her, he went up into the higher chamber, where he should first have strangled her, but he had more regard to throw down everything out of the window to us that stood under: and when he had cleverly despoiled all, he would leave nothing behind, but went to the old woman's bed where she lay asleep and threw her from it, and would have taken off the coverlet to have thrown down likewise, but the old hag awaked and fell at his knees, and desired him in this manner: 'O sir, I pray you, cast not away such torn and ragged clouts into my neighbours' houses, whither this window looks; for they are rich enough and need no such things.' Then Alcimus (thinking her words to be true) was brought in belief that such things as he had thrown out already, and such things as he should throw out after, were not fallen down to his fellows, but into other men's houses; wherefore he went to the window to see, and especially to behold the places round about, as she had told him, thrusting his body out of the window; but while he strove to do this, strongly indeed but somewhat rashly, the old trot marked him well, and came behind him softly, and although she had but small strength, yet with a sudden force she took him by the heels and thrust him out headlong while his body was balancing and unsure; and beside that the height was very great, he fell upon a marvellous great stone that lay near and burst his ribs, whereby he vomited and spewed flakes of blood, and when he had told us all; he suffered

not long torment, but presently died. Then we gave unto him the same burial and sent him a worthy comrade to Lamachus, as we had done before.

[13] “When we had thus lost two of our companions, we liked not Thebes, but marched towards the next city called Plataea, where we found great fame concerning a man named Demochares that purposed to set forth a great game, where should be a trial of all kinds of weapons: he was come of a good house, marvellous rich, liberal, and well deserved that which he had, and had prepared many shews and pleasures for the common people: in so much that there is no man can either by wit or eloquence shew in fit words all the manifold shapes of his preparations, for first he had provided gladiators of a famous band, then all manner of hunters most fleet of foot, then guilty men without hope of reprieve who were judged for their punishment to be food for wild beasts. He had ordained a machine made of beams fixed together, great towers and platforms like a house to move hither and thither, very well painted, to be places to contain all the quarry: he had ready a great number of wild beasts and all sorts of them, especially he had brought from abroad those noble creatures that were soon to be the death of so many condemned persons. But amongst so great preparations of noble price, he bestowed the most part of his patrimony in buying of a vast multitude of great bears, which either by chasing he had caught himself, or which he dearly bought or which were given him by divers of his friends, who strove one with another in making him such gifts: and all these he kept and nourished to his very great cost. [14] Howbeit for all his care of the public pleasure, he could not be free from the malicious eyes of envy: for some of them were well nigh dead, with too long tying up; some meagre with the broiling heat of the sun; some languished with long lying, but all (having sundry diseases) were so afflicted that they died one after another, and there were well nigh none left, in such sort that you might see their wrecks piteously lying in the streets and all but dead: and then the common people, having no other meat to feed on, and forced by their rude poverty to find any new meat and cheap feasts, would come forth and fill their bellies with the flesh of the bears.

“Then by and by Babulus and I devised a pretty sport to suit this case; we drew to our lodging one of the bears that was greater of bulk than all the rest, as though we would prepare to eat thereof, where we flayed off his skin and kept his claws whole, but we meddled not with the head, but cut it off by the neck, and so let it hang to the skin. Then we razed off the flesh from the back, and cast dust thereon, and set it in the sun to dry: and while it was drying by the heat of the heavenly fire, we made merry with the flesh, and then we devised with ourselves with an oath that one of us, being more valiant than the rest, not so much in body as in courage (so that he would straightway consent thereto) should put on the skin, and feigning that he were a bear, should be led to Demochares’ house in the night, by which means we thought to be received and easily let in. Many of our brave brotherhood were desirous to play the bear in this subtle sleight, but especially one Thrasyleon of a courageous mind

was chosen by all our band to take the risk of this enterprise. [15] Then we put him, very calm in mind and face, into the bear's skin, which was soft and fitted him finely in every point; we buckled fast the edges thereof with fine stitching, and covered the same, though small, with the thick hair growing about it that it might not be seen: we thrust his head into the opening of the bear's throat where his neck had been cut out, and after this we made little holes through his nostrils and eyes for Thrasyleon to see out and take wind at, in such sort that he seemed a very lively and natural beast: when this was done, we brought him into a cage which we hired with a little money for the purpose, and he crept nimbly in after like a bear with a good courage.

[16] "Thus we began our subtlety, and then we imagined thus: we feigned letters as though they came from one Nicanor which dwelt in the country of Thrace, which was of great acquaintance with this Demochares, wherein we wrote that he had sent him, being his friend, the first-fruits of his coursing and hunting. When night was come, we took cover of the darkness, and brought Thrasyleon's cage and our forged letters, and presented them to Demochares. When Demochares wonderingly beheld this mighty bear, and saw the timely liberality of Nicanor his friend, he was glad, and commanded his servant to deliver unto us that brought him this joy ten gold crowns, as he had great store in his coffers: then (as the novelty of a thing doth accustom to stir men's minds to behold the same) many persons came on every side to see this bear, but Thrasyleon (lest they should by curious viewing and prying perceive the truth) ran often upon them to put them in fear, so that they durst not come nigh. Then the people said with one voice: 'Verily Demochares is right happy, in that, after the death of so many beasts, he hath gotten, in spite of fortune, so goodly a bear to supply him afresh.' [17] He commanded that with great care his servants should put him into the park close by, but I immediately spoke unto him and said: 'Sir, I pray you, take heed how you put a beast tired with the heat of the sun and with long travel amongst others which (as I hear say) have divers maladies and diseases; let him rather lie in some open place of your house, where the breeze blows through, yea nigh to some water, where he may take air and ease himself, for do not you know that such kind of beasts do greatly delight to couch under shadow of trees and dewy caves, nigh unto pleasant wells and waters?' Hereby Demochares, admonished and remembering how many he had before that perished, was contented that we should put the bear's cage where we would. Moreover we said unto him: 'We ourselves are determined to lie all night nigh unto the bear, to look unto him, which is tired with the heat and his long journey, and to give him meat and drink at his due hour.' Then he answered: 'Verily, masters, you need not to put yourselves to such pains: for I have men, yea, almost all my family of servants, that serve for nothing but for this purpose of tending bears.'

[18] "Then we took leave of him and departed, and when we were come without the gates of the town we perceived before us a great sepulchre standing out of the highway, in a privy and secret place. And thither we went

and opened there certain coffins, half rotted with age, wherein we found the corruption of man, and the ashes and dust of his long-buried body, which should serve to hold the prey we were very soon to get: and then, according to the custom of our band, having a respect to the dark and moonless time of the night when we thought that every man was sunk in his first and strongest sleep, we went with our weapons and besieged the doors of Demochares round about, in earnest that we were soon to plunder the same. Then Thrasyleon was ready at hand, seizing upon that time of night which is for robbers most fit, and crept out of the cage and went to kill ail such of his guards as he found asleep; but when he came to the porter he slew him also and took the key and opened the gates and let us all in: and he shewed us now in the midst of the house a large counter, wherein looking sharply he saw put the night before a great abundance of treasure: which when by Violence of us all we had broken open, I bade, every one of my fellows take as much gold and silver as they could quickly bear away, and carry it to the sepulchre, and there quickly hide it in the house of those dead who were to us most faithful allies, and then come soon back to take another burden; but I, for our common weal, would stand alone at the gate watching diligently when they would return, and the bear running about the house would make such of the family afraid as fortune to wake and come out: for who is he that is so puissant and courageous, that at the sight of so great a monster would not quail and flee away and keep his chamber well barred, especially in the night?

[19] "Now when we had brought this matter to so good a point, there chanced a pitiful case; for as I looked for my companions that should come from the sepulchre, behold there was a boy of the house that fortune to be awaked by the noise, as fate would have it, and look out of a window and espy the bear running freely about the house, and he went back on his steps a-tiptoe and very secretly, and told all the servants, and at once the house was filled with the whole train of them. Incontinently they came forth with torches, lanterns, candles and tapers, and other lights, that they might see all the yard over; they came not unarmed, but with clubs, spears, and naked swords, to guard the entrances, and they set on greyhounds and mastiffs, even those with great ears and shaggy hair, to subdue the poor beast. [20] Then I, during this broil, thought to run away, but because I would see Thrasyleon fighting wonderfully with the dogs, I lay behind the gate to behold him. And although I might perceive that he was at the very term or limit of life, yet remembered he his own faithfulness and ours, and valiantly resisted the gaping and ravenous mouths of the hound of Hell: for he took well to play the part which he so willingly had taken in hand himself, and with much ado, so long as the breath was in him, now flying and now pursuing, with many twistings and turnings of his body, tumbled at length out of the house; but when he was come to liberty abroad, yet could he not save himself by flight, for all the dogs of the street (which were fierce and many) joined themselves to the greyhounds and mastiffs that had just come out of the house, to chase him like

a great host: alas, what a pitiful sight it was when our poor Thrasyleon was thus environed and compassed with so many furious dogs that tore and rent him miserably! Then I, impatient of so great his misery, ran in amongst the press of the people, and aiding my comrade secretly with my words (for no more could I do) exhorted all the leaders of this chase in this manner: ‘O great extreme mischance, what a precious and excellent beast do we lose!’ but my words did nothing prevail to help the poor wretch.

[21] For there came running out a tall man with a spear in his hand, that thrust him clean through, and afterwards many that stood by, released of their fear, drew out their swords, and so they killed him. But verily our brave captain Thrasyleon, the great honour of our band, when his life, that was worthy never to die, was utterly overcome, but not his fortitude, would not bewray the league between us, either by crying, howling, or any other means, but (being tom with dogs, and wounded with weapons) did still send forth a bellowing cry more like that of a beast than of a man: and taking his present fortune in good part, with courage and glory enough did finish his life with such a terror unto the assembly, that no person was so hardy (until it was mom, nay, until it was high day) as to touch him, though he were a beast stark dead: but at last there came a butcher more valiant than the rest, who (opening the paunch of the beast) slit off the skin from the hardy and venturous thief. In this manner there was lost to us also our captain Thrasyleon, but there was not lost to him his fame and honour. When all this was done, we packed up our treasure which the faithful dead in the sepulchre had kept for us, and we got us out of the bounds of Plataea, thinking always with, ourselves that there was no fidelity to be found amongst the living; and no wonder, for that it hath passed over to the ghosts and the dead in hatred of our deceitfulness. And so, being wearied with the weight of our burdens, and very tired with our rough travel, having thus lost three of our soldiers, we are come home with this present prey that you see.”

[22] Thus when they had spoken and poured libation of pure wine from cups of gold in memory of their slain companions, they sung hymns to the god Mars to pacify him withal, and laid them down to sleep. Then the old woman gave us fresh barley in plenty without measure, in so much that my horse, the only lord of all that abundance, might well think he was at some priestly banquet that day. But I, that was accustomed to eat flour finely milled and long cooked with broth, thought that but a sour kind of meat; wherefore espying a corner where lay the loaves of bread left by all the band, I got me thither, and used upon them my jaws which ached with long famine and seemed to be full of cobwebs. Now when the night was come the thieves awaked and rose up: and when they had buckled on their weapons and disguised their faces with vizors, like unto spectres, they departed, and yet for all the great sleep that came upon me, I could in no wise leave eating, and whereas, when I was a man, I could be contented with one or two loaves at the most, now my guts were so greedy that three panniers full would scarcely

serve me; and while I laboured at this business, the morning came, and being moved by even an ass's shamefastness, I left my food at last (though well I liked it) and at a stream hard by I quenched my thirst. [23] And suddenly after, the thieves returned home careful and heavy, bringing no burdens with them, no not so much as one poor cloke, but with all their swords and strength, yea even with the might of their whole band, only a maiden that seemed by her habit to be some gentlewoman born, and the daughter of some noble of that country, who was so fair and beautiful, that though I were an ass, yet I swear that I had a great affection to her. The virgin lamented and tore her hair, and spoiled her garments for the great sorrow she was in, but the thieves brought her within the cave, and essayed to comfort her in this sort: "Weep not, fair gentlewoman, we pray you, for be you assured that we will do no outrage or violence to your person, but take patience awhile for our profit; for necessity and poor estate hath compelled us to this enterprise: we warrant you that your parents (although they be covetous) from their great store will be contented to give us money enough to redeem and ransom you, that are their own blood, from our hands."

[24] With such flattering words they endeavoured to appease the gentlewoman: howbeit she would in no case be comforted, but put her head between her knees and cried piteously. Then they called the old woman and commanded her to sit by the maiden, and pacify her dolour as much as she might. And they departed away to rob, as they accustomed to do, but the virgin would not assuage her griefs nor mitigate her sorrow by any entreaty of the old woman, but howled and sobbed, shaking her bosom with her sighs, in such sort that she made me (poor ass) likewise to weep, and thus she said: "Alas! can I, poor wretch, that am come of so good a house, being now forsaken of all my dear parents, my many friends and great house and family, made a rapine and prey, closed servilely in this stony prison, deprived of all the pleasures wherein I have been brought up, thrown in danger, ready to be rent in pieces amongst so many sturdy thieves and dreadful robbers, can I (I say) cease from weeping or live any longer?" [25] Thus she cried and lamented, and after she had wearied herself with sorrow and beating of her breast, she closed the windows of her hollow eyes to sleep: but scarce had she slept, but she rose again, like a furious and mad woman, and did afflict herself more violently than before, and beat her breast and comely face with her cruel hands. Then the old woman enquired the cause of her new and sudden lamentation, to whom (sighing in pitiful sort) she answered: "Alas! now I am utterly undone, now I am out of all hope. O, give me a knife to kill me or a halter to hang me, or a precipice that I may throw me down therefrom": whereat the old woman was more angry, and severely commanded her to tell her the cause of her sorrow, and why after her sleep she should renew her dolour and miserable weeping.

"What, think you," quoth she, "To deceive our young men of the price of your ransom? No, no; therefore cease your crying, for the thieves do little

esteem your tears, and if you will still weep, I will surely burn you alive.”

[26] Hereat the maiden was greatly afraid, and kissed her hand and said: “O mother, take pity upon me and my wretched fortune, for the sake of human kindness, for I think there be mercy ripe and frank in your venerable hoar head, and hear the sum of my calamity. There was a comely young man of the first rank in the city, who for his bounty and grace was beloved entirely as a son of all the town, my cousin-germain, and but three years older than I; from our early years we two were nourished and brought up in one house, and lay under one roof, aye, in one chamber and bed, and at length by promise of marriage and by consent of our parents we were by law contracted together; the marriage day was come, my spouse was accompanied with his parents, kinsfolk, and friends, and made sacrifice in the temples and public places; the whole house was garnished with laurel, and torches were set in every place as they chanted in honour of Hymenaeus, and when my unhappy mother was pampering me in her lap and decking me like a bride, kissing me sweetly and praying earnestly for the hope of future children, behold there came in suddenly a great multitude of thieves, armed like men of war, with naked swords in their hands, who went not about to do any slaughter, neither to take anything away, but brake into the chamber where I was, and violently took me, now half dead with fear, out of my mother’s arms, when none of the family would fight nor resist ever so little. In this sort was our marriage broken and disturbed, like the marriage of Hippodamia and Protesilaus: [27] but behold, good mother, now my unhappy fortune is renewed and increased: for I dreamed in my sleep that I was pulled out of our house, out of our chamber, and out of my bed, and that I roamed about in solitary and unknown places, calling upon the name of my unfortunate husband, and that he, when he was robbed of my embrace, even still smelling of perfumes and crowned with garlands, did trace me by my steps as I fled on feet not mine own, desiring the aid of the people to assist him, in that his fair wife was violently stolen away: and as he went crying up and down, one of the thieves, moved with indignation by reason of his pursuit, took up a great stone that lay at his feet and threw it at my husband, poor youth, and killed him: by the terror of which sight I awaked in fear from so dreadful a sleep.” Then the old woman, rendering out like sighs, began to speak in this sort: “My lady, take a good heart unto you, and be not afraid at feigned or strange visions or dreams, for as the visions of the day are accounted false and untrue, so the visions of the night do often chance contrary: and indeed to dream of weeping, beating and killing is a token of good luck and prosperous change, whereas contrary, to dream of laughing, filling the belly with good cheer, or dalliance of love, is sign of sadness of heart, sickness of body, or other displeasure. But I will tell thee a pleasant old wives’ tale to put away all thy sorrow and to revive thy spirits”; and so she began in this manner:

[28] “There was sometime a certain king, inhabiting in the west parts, who had to wife a noble dame, by whom he had three daughters exceeding fair: of

whom the two elder were of most comely shape and beauty, yet they did not excel all the praise and commendation of mortal speech; but the singular passing beauty and maidenly majesty of the youngest daughter was so far excellent, that no earthly tongue could by any means sufficiently express or set out the same: by reason whereof the citizens and strangers there, being inwardly pricked by zealous affection to behold her famous person, came daily by thousands to see her, and as astonished with admiration of her incomparable beauty did no less worship and reverence her, bringing their right hands to their lips, with the forefinger laid against the thumb, as tokens, and with other divine adorations, as if she were Lady Venus indeed: and shortly after the fame was spread into the next cities and bordering regions that the goddess whom the deep seas had borne and brought forth, and the froth of the foaming waves had nourished (to the intent to shew her high magnificency and power in earth to such as before did honour and worship her) was now conversant amongst mortal men, or else that the earth and not the seas, by a new concourse and influence of the celestial planets, had budded and yielded forth a new Venus, endued with the flower of virginity. [29] So daily more and more increased this opinion, and now was her flying fame dispersed into the next islands and well nigh into every part and province of the whole world. Whereupon innumerable strangers resorted from far countries, adventuring themselves by long journeys on land and by great travels on water, to behold this wonder of the age. By occasion whereof such a contempt grew towards the goddess Venus, that no person travelled unto the town Paphos nor unto Cnidos, no nor to the isle Cythera to worship her. Her liturgies were left out, her temples defaced, her couches I contemned, her ceremonies neglected, and her bare altars unswept and foul with the ashes of old burnt sacrifice. For why, every person honoured and worshipped this maiden instead of Venus, calling upon the divinity of that great goddess in a human form, and in the morning at her first coming abroad, offered unto her oblations, provided banquets, called her by the name of Venus which was not Venus indeed, and in her honour, as she walked in the streets, presented flowers and garlands in most reverent fashion.

“This sudden change and alteration of celestial honour unto the worship of a mortal maiden did greatly inflame and kindle the mind of very Venus, who (unable to temper herself from indignation, shaking her head in raging sort) reasoned with herself in this manner: ‘Behold I, the original of nature, the first beginning of all the elements, behold I, the Lady Venus of all the world, am now joined with a mortal maiden as a partaker of my honour; my name, registered in the city of heaven, is profaned and made vile by terrene absurdities. [30] If I shall suffer any mortal creature to present my majesty in earth, and must be content with sharing the godhead and receiving worship through other, or that any girl that one day is to die shall bear about a false surmised shape of my person, then in vain did Paris that shepherd (in whose just judgement and confidence the great Jupiter had affiance) prefer me above

the other great goddesses for the excellency of my beauty: but she, whatsoever she be, shall not for nought have, usurped mine honour, but she shall shortly repent her of her unlawful loveliness.'

"Then by and by she called her winged son Cupid, rash enough and hardy, who by his evil manners, contemning all public justice and law, armed with fire and arrows, running up and down in the nights from house to house, and corrupting the lawful marriages of every person, doth nothing (and yet he is not punished) but that which is evil: and although he were of his own proper nature sufficient prone to work mischief, yet she egged him forward with words and brought him to the city, and shewed him Psyche (for so the maiden was called) ^[31] and having told him of her rival beauty, the cause of her anger, not without great rage, 'I pray thee.' quoth she, 'My dear child, by the motherly bond of love, by the sweet wounds of thy piercing darts, by the pleasant heat of thy fire, revenge fully the injury which is done to thy mother upon the false and disobedient beauty of a mortal maiden; and this beyond all I pray thee without delay, that she may fall in desperate love with the most miserable creature living, the most poor, the most crooked, and the most vile, that there may be none found in all the world of like wretchedness.' When she had spoken these words, she embraced long and kissed often her son, and took her voyage towards the shore hard by, where the tides flow to and fro: and when she was come there, and had trodden with her rosy feet upon the top of the trembling waters, then the deep sea became exceeding calm upon its whole surface, and at her will, as though she had before given her bidding, straight-way appeared her servitors from the deep: for incontinent came the daughters of Nereus singing with tunes melodiously; Portunus with his bristled and rough beard of azure; Salacia with her bosom full of fish; Palaemon the little driver of the dolphin; and the bands of Triton trumpeters leaping hither and thither, the one blowing on his shell with heavenly noise, another turning aside with a silken veil the burning heat of the fierce sun, another holding her mirror before his lady's eyes, others, yoked two together, swimming beneath her car. Such was the company which followed Venus marching towards the middest Ocean.

^[32] "In the mean season Psyche with all her beauty received no fruit of her honour. She was wondered at of all, she was praised of all, but she perceived that no king nor prince nor any of the inferior sort did repair to woo her. Every one marvelled at her divine beauty, but only as it were at some image well painted and set out. Her other two sisters, whose lesser beauty was nothing so greatly exalted by the people, were royally married to two kings, but the virgin Psyche sitting at home alone lamented her solitary life, and being disquieted both in mind and body (although she pleased all the world) yet hated she in herself her own beauty.

"Whereupon the miserable father of this unfortunate daughter, suspecting that the gods and powers of heaven did envy her estate, went into the town called Miletus to receive the most ancient oracle of Apollo, where he made his

prayers and offered sacrifice, and desired a husband for his neglected daughter; but Apollo, though he were a Grecian of the country of Ionia, yet for the sake of him that telleth this Milesian tale, gave answer in Latin verse, the sense whereof was this:

[33] 'Let Psyche's corpse be clad in mourning weed

And set on rock of yonder hill aloft:

Her husband is no wight of human seed,

But serpent dire and fierce as may be thought,

Who flies with wings above in starry skies

And doth subdue each thing with fiery flight.

The gods themselves and powers that seem so wise

With mighty Jove be subject to his might;

The rivers black and deadly floods of pain

And darkness eke as thrall to him remain.'

The king, beforetimes happy, when he heard the prophecy of Apollo, returned home sad and sorrowful, and declared to his wife the miserable and unhappy fate of his daughter: then they began to lament and weep, and passed over many days in great sorrow. But now was the sad fulfilment of the oracle at hand, now the time approached of Psyche's funeral marriage; preparation was made, the torches burned weakly with black and sooty flame, the pleasant sound of the nuptial flute was turned into the sad Lydian strains, the melody of Hymenaeus was ended with deadly howling, the maiden that should be married did wipe her eyes with her veil; all the people of the city wept likewise the gloomy fate of a fallen house; and with great lamentation was ordained a public mourning for that day.

[34] "But necessity compelled that poor Psyche should be brought to her appointed doom, according to the divine commandment; and when the solemnity of the wretched wedding was ended with great sorrow, all the people followed the living corpse, and they went to bring this sorrowful spouse, not to her marriage, but to her final end and burial, And while the father and mother of Psyche did go forward, weeping and crying and delaying to do this enterprise, Psyche spake unto them in this sort: 'Why torment you your unhappy age with continual dolour? Why trouble you your breath, which is more rather mine than yours, with these many cryings? Why soil ye with useless tears your faces which I ought to adore and worship? Why tear you my eyes when ye tear yours? Why pull you your hoar hairs? Why knock you your breasts that are holy to me? Now you see the reward of my excellent beauty: now, now, you perceive (but too late) the deadly plague of envy. When the people did honour me with divine honours and all together call me new Venus, then you should have grieved, then you should have wept, then you should have sorrowed, as though I had been then dead: for now I see and perceive that I am come to this misery by the only name of Venus. Bring me,

and (as fortune hath appointed) place me on the top of the rock; I greatly desire to end my happy marriage, I greatly covet to see my noble husband. [35] Why do I delay? Why should I refuse him that is appointed to destroy all the world?' Thus ended she her words, and thrust herself with strong gait amongst the people that followed: then they brought her to the appointed rock of the high hill, and set her thereon and so departed. The torches and lights were put out with the tears of the people, and every man gone home with bowed heads: the miserable parents, well nigh consumed with sorrow, closed themselves in their palace and gave themselves to everlasting darkness. Thus poor Psyche being left alone weeping and trembling on the highest top of the rock, there came a gentle air of softly breathing Zephyrus and carried her from the hill, with a meek wind, which retained her garments up, and by little and little brought her down into a deep valley, where she was laid in a soft grassy bed of most sweet and fragrant flowers.

BOOK V

[1] “THUS fair Psyche being sweetly couched amongst the soft and tender herbs, as in a bed of dewy grass and fragrant flowers, and having qualified the troubles and thoughts of her restless mind, was now well reposed: and when she had refreshed herself sufficiently with sleep, she rose with a more quiet and pacified mind, and fortun'd to espy a pleasant wood environed with great and mighty trees, and likewise a running river as clear as crystal; in the midst and very heart of the woods, well nigh at the fall of the river, was a princely edifice, wrought and builded, not by the art or hand of man, but by the mighty power of a god: and you would judge at the first entry therein, that it were some pleasant and worthy mansion for the powers of heaven. For the embowings above were curiously carven out of citron and ivory, propped and undermined with pillars of gold; the walls covered and seeled with silver; divers sorts of beasts were graven and carved, that seemed to encounter with such as entered in: all things were so curiously and finely wrought, that it seemed either to be the work of some demigod, or God himself, that put all these beasts into silver. The pavement was all of precious stone, divided and cut one from another, whereon was carved divers kinds of pictures, in such sort that blessed and thrice blessed were they which might go upon such a pavement of gems and ornaments: every part and angle of the house was so well adorned by the precious stones and inestimable treasure there, and the walls were so solidly built up with great blocks of gold, that glittered and shone in such sort that the chambers, porches, and doors gave out the light of day as it had been the sun. Neither otherwise did the other treasure of the house disagree unto so great a majesty, that verily it seemed in every point a heavenly palace fabricated and builded for Jupiter himself wherein to dwell among men.

[2] “Then Psyche, moved with delectation, approached nigh, and taking a bold heart entered into the house led on by the beauty of that sight, and beheld everything there with great affection: she saw storehouses wrought exceeding fine, and replenished with abundance of riches, and finally, there could nothing be devised which lacked there, but amongst such great store of treasure, this was more marvellous, that there was no closure, bolt, or lock, and no guardian to keep the same. And when with great pleasure she viewed all these things, she heard a voice without any body, that said: ‘Why do you marvel, lady, at so great riches? Behold all that you see is at your commandment: wherefore go you into the chamber and repose yourself upon the bed, and desire what bath you will have, and we, whose voices you hear, be your servants, and ready to minister unto you according to your desire: in the mean season, when you have refreshed your body, royal meats and dainty dishes shall be prepared for you.’

[3] “Then Psyche perceived the felicity of divine providence, and according

to the advertisement of the incorporeal voices she first reposed herself upon the bed, and then refreshed her body in the bath.

This done, she saw the table garnished with meats, and a round chair to sit down, and gladly reposed herself beside the array for dining, which she thought was set very conveniently for her refreshment. Then straightway all sorts of wines like nectar were brought in, and plentiful dishes of divers meats, not by anybody but as it were by some divine spirit or breath, for she could see no person before her, but only hear words falling on every side, and she had only voices to serve her. After that all the rich services were brought to the table, one came in and sang invisibly, another played on the harp, and that, too, could not be seen; the harmony of a large concourse did so greatly thrill in her ears, that though there were no manner of person, yet seemed she in the midst of a great quire.

[4] “All these pleasures finished, when night approached Psyche went to bed; and when she was laid, and the night far advanced, still a sweet sound came about her ears; then she greatly feared for her virginity, because she was alone; she trembled and quaked the more for that she knew not what evil might come to pass. Then came her unknown husband to her bed, and after that he had made her his very wife, he rose in the morning before day and departed. Soon after came those invisible voices, consoling the bride for that virginity she had lost, and thus she passed a great while: and so (as it naturally happened) that which was first a novelty, by continual custom did at last bring her great pleasure, but specially the sound of the voices was a comfort unto her being alone and knowing nothing of her estate. During this time her father and mother did nothing but weep and lament in their old age, and the fame of it was all blown abroad, and her two sisters, hearing of her most miserable fortune, came with great dolour and sorrow to see and speak with their parents.

[5] “Now on that very night Psyche’s husband spake unto her (for she might not know him with her eyes, but only with her hands and ears) and said: ‘O my sweet spouse and dear wife, fortune doth menace unto thee imminent peril and danger, whereof I wish thee greatly to beware: for know thou that thy sisters, thinking thou art dead, be greatly troubled and will soon come to the mountain by thy footsteps; whose lamentations, if thou fortune to hear, beware that thou do in no wise either make answer or look up toward them. For if thou do, thou shalt purchase to me a great sorrow, and to thyself utter destruction.’ Psyche (hearing her husband) promised that she would do all things as he commanded, but after that he was departed, and the night passed away, she lamented and cried all day following, thinking that now she was past all hope of comfort in that she was both closed within the walls of a fine prison, deprived of human conversation, and commanded not to aid or assist her sorrowful sisters, no, nor once to see them. Thus she passed all the day in weeping, and went to bed at night without any refection of meat or bathing, but incontinently after came her husband earlier than he was wont, who (when

he had embraced her sweetly) as she still wept, began to say: ‘Is it thus that you perform your promise, my sweet wife? [6] What do I find here, that am your husband? What have I to hope? Pass you all the day and the night in weeping, and will you not cease even in your husband’s arms? Go to, do what you will, purchase your own destruction, and when you find it so, then remember my words and repent, but too late.’ “Then she desired her husband more and more, assuring him that she should die, unless he would grant her desire that she might see her sisters, whereby she might speak with them and comfort them; whereat at length he was contented, and moreover he willed that she should give them as much gold and jewels as she would, but he gave her a further charge, warning her often, and saying that she should beware that she should covet not (being moved by the pernicious counsel of her sisters) to see the shape of his person, lest by her wicked curiosity she should be deprived of so great and worthy estate and nevermore feel his embrace. Psyche being glad herewith rendered unto him most entire thanks and said: ‘My honey, my husband, I had rather die an hundred times than be separate from your sweet company; for whosoever you be, I love and retain you within my heart, as if you were mine own spirit, and I make you not less than if you were Cupid himself: but I pray you grant this likewise, that you would command your servant Zephyrus to bring my sisters down into the valley, as he brought me, and place them here’; wherewithal she kissed him sweetly, and desired him with tender words to grant her request, and clasped him closely to her bosom, calling him her spouse, her sweetheart, her joy, her own very soul, whereby she enforced him by the power of her love (though unwilling) to her mind, and he promised to do her will, and when morning came he departed away from her arms.

[7] “After long search made, the sisters of Psyche came unto the hill where she had been set on the rock, and cried with a loud voice and beat their breasts, in such sort that the rocks and stones with echoes answered again their frequent howlings: and when they called their sister by her name, so that their lamentable cries came down the mountain unto her ears, she came forth, very anxious and now almost out of her mind, and said: ‘Behold, here is she for whom you weep; I pray you torment yourself no more, and dry those tears with which you have so long wetted your cheeks, for now may you embrace her for whom you mourned.’

“By and by she commanded Zephyrus by the appointment of her husband to bring them down; neither did he delay, for with gentle blasts he retained them up, and laid them softly in the valley: I am not able to express the often embracing, kissing, and greeting which was between them three; and those tears which had been then laid apart sprang forth again for joy. ‘Come in,’ quoth Psyche, ‘Into our house with gladness and refresh your afflicted minds with me your sister.’ [8] After this she shewed them the storehouses of treasure, she caused them to hear the great company of voices which served her, the fair bath was made ready, and she entertained them richly with dainty meats

of her celestial table, and when they had eaten and filled themselves with divine delicacies they conceived great envy within their hearts: and one of them being very curious in every point, did not cease to demand what her husband was, and who was the lord of so precious a house; but Psyche, remembering the promise which she made to her husband, did not let it go forth from the secret places of her heart, but with timely colour feigned that he was a young man of comely stature with soft down, rather than a beard, just beginning to shadow his cheeks, and had great delight in hunting in the hills and dales hard by: and lest by her long talk she should be found to trip or fail in her words and betray her secret counsel, she filled their laps with gold and ornaments of jewels, and commanded Zephyrus to carry them away.

[9] “When this was done these worthy sisters took their ways homeward to their own houses, and the poison of envy that they bare against Psyche grew hot within them, so that they murmured with much talk between them; and one began: ‘Behold a cruel and contrary fortune! Doth it please thee that we (born all of one parent) have divers destinies, but especially we, that are the elder two, be married to strange husbands, made as handmaidens, and as it were banished from our country and friends; whereas our younger sister, last born, which is ever the weakest, hath so great abundance of treasure and gotten a god to her husband, but hath no skill how to use so great plenty of riches. Saw you not, sister, what was in the house? What great store of jewels, what glittering robes, what, gems, yea, what gold we trod on? So that if she have a goodly husband according as she affirmeth there is none that liveth this day more happy in all the world than she. And so it may come to pass that at length, if the great affection and love which he beareth unto her do continually increase, he may make her a goddess, for (by Hercules) such was her port, so she behaved herself. Now already she holds up her countenance, now she breathes the goddess, that as a woman hath voices to serve her, and lays her commands upon the winds. But I, poor wretch, have first married a husband older than my father, more bald than a coot, more weak than a child, and one that locketh up all the house with bolts and chains.’

[10] “Then said the other sister: ‘And in faith I am married to a husband that hath the gout, bent crooked, not courageous in paying the debt of love; I am fain to rub and mollify his crabbed and stony fingers, and I soil my white and dainty hands with stinking plasters and rank-smelling salves and with the corruption of filthy clouts, so that he uses me not like a wife, but more like a surgeon’s servant. And you, my sister, seem to bear this with a patient, nay (that I may speak freely) with a servile mind, but I cannot abide to see our younger sister so unworthy in such great felicity. Saw you not, I pray, how proudly and arrogantly she handled us even now, and how in vaunting herself she uttered her presumptuous mind, how she cast grudgingly a little gold into our laps, and (being weary of our company) commanded that we should be borne and blown and whistled away? Verily, I live not nor am I a woman, but I will cast her utterly down from her rich estate: and if you, my sister, as you

should, be so far made bitter herewith as I, let us consult boldly together, and not shew this that we have to any person, no, nor yet to our parents, nor tell that we know that she liveth. For it sufficeth that we have seen her, whom it repenteth to have seen: neither let us declare her good fortune to our father, nor to all the world, for they be not wealthy, whose riches are unknown: so snail she know that she hath not abject slaves, but very elder sisters. But now let us go home to our husbands and poor houses, that be yet honest enough, and when we are better instructed with most careful plotting, let us return the stronger to suppress her pride.’ So this evil counsel seemed good to these two evil women, and they hid that great treasure which Psyche gave them, and tare their hair and befouled their faces renewing their false and forged tears. [11] Thus did they terrify their father and mother, and doubled their sorrows and griefs; and then full of ire and farced with envy they took their voyage homeward devising the hurt, nay the slaughter and destruction of their harmless sister.

“In the mean season the husband of Psyche, whom she knew not, did warn her again in the night with these words: ‘Seest thou not.’ quoth he, ‘What peril and danger evil fortune doth threaten unto thee from afar? Whereof if thou take not good heed in time, it will shortly come upon thee: for the unfaithful harlots do greatly endeavour to set their snares to catch thee, and their purpose is to make and persuade thee to behold my face, which if thou once fortune to see (as I have often told thee) thou shalt see no more: wherefore if these naughty hags, armed with wicked minds, do chance to come again (as I think not otherwise but that they will) take heed that thou talk not with them, but simply suffer them to speak what they will; howbeit, if thou canst not restrain thyself for thy natural simplicity and for the tender years of thy mind, beware that thou have no communication of thy husband, nor answer a word if they fortune to question of me. So will we increase our stock, and thou hast a young and tender child couched in this young and tender belly of thine, who shall be made, if thou conceal my secret, an immortal god, but otherwise a mortal creature.’ [12] Then Psyche was very glad that she should bring forth a divine babe, and proud of the pledge that was to be born, and very joyful in that she should be honoured as a mother: she reckoned and numbered carefully the days and months that passed, and being never with child before, did marvel greatly that her belly should swell so big from so small a beginning.

“But those pestilent and wicked furies, breathing out their serpentine poison, were hastening with wicked speed to bring their enterprise to pass. Then Psyche was warned again by her husband, while he briefly tarried with her, in this sort: ‘Behold the last day and the extreme case. The enemies of thy own sex and blood have armed themselves against us, pitched their camps, set their host in array, sounded for advance, and are now marching towards us, for thy two sisters have drawn their swords and are ready to slay thee. Oh with what force and slaughter are we assailed this day, sweet Psyche: I pray thee to

take pity on thyself, and on me, keep a seal on thy lips, and deliver thy husband, and thyself, and this infant within thy belly from so great and imminent a danger, and see not neither hear these cursed women, which are not worthy to be called thy sisters, for their great and murderous hatred, and breach of sisterly amity, for they will come (like Sirens) to the mountain, and yield out therein their piteous and lamentable cries.'

[13] "When Psyche had heard these words, she sighed sorrowfully and said: 'O dear husband, this long time you have had experience and trial of my faith and my silence, and doubt you not but that I will persevere in the same steadfastness of mind: wherefore command you our servant Zephyrus that he may do as he hath done before, to the intent that instead of your form that you have forbidden me to see, yet I may comfort myself with the sight of my sisters.

I pray you by this lovely and fragrant hair of yours that hangs down, by these round cheeks, delicate and tender like mine own, by your pleasant warm breast, by that shape and face that I shall learn at length by the child in my belly, hear the solemn prayer of my anxious beseeching, grant the fruit of my desire that I may embrace my sisters, refresh your dear spouse Psyche with joy, who is bound and linked unto you for ever. I little esteem to see your visage and figure, little do I regard the night and darkness, for I hold you in my arms, my only light.' Her husband (being as it were enchanted with these words, and compelled by violence of her often embracing, wiping away her tears with his hair) did yield unto his wife, and promised that which she desired, and before morning was come departed as he accustomed to do.

[14] "Now her sisters, their plot well compacted, arrived on land, and without even visiting of their father and mother never rested till they came to the rock, and there leaped down rashly from the hill themselves, waiting not for the breeze that was to bear them; forgot not then Zephyrus the divine commandment, and brought them down in the bosom of the wind (though it were against his will) and laid them in the valley without any harm. By and by they went into the palace to their sister without leave, and when they had eftsoons embraced their prey, falsely assuming the shew of sisters, and hiding the store of their malice beneath a smiling face, with flattering words they said: 'O dear sister Psyche, know you that you are now no more so slim and slender, but already almost a mother? O what great joy bear you unto us in your belly! What a comfort will it be unto all the house! How happy shall we be that shall see this golden infant increase and grow! — who, if he be like his parents in beauty, as it is necessary he should, there is no doubt but a new Cupid shall be born.'

[15] "By this kind of pretended love they went about to win Psyche by little and little; but because they were weary with travel, they sat them down in chairs, and after that they had washed their bodies in warm and pleasant baths, they went into a parlour, where all those wonderful meats and goodly haggis were ready prepared. Psyche commanded the harp to play, and it was done;

the flute to sound, and so it was; to make a quire, and song brake forth: but no person was seen, by whose sweet harmony and modulation the sisters of Psyche were greatly delighted. Howbeit the wickedness of these cursed women was nothing suppressed by the sweet and honeyed noise of these instruments, but they settled themselves to work their treason and snare against Psyche, demanding with guile who was her husband, and of what parentage or race he was: then she (having forgotten, by too much simplicity, that which she had before spoken of her husband) invented a new answer, and said that her husband was of a near province, a merchant in great affairs, and a man of a middle age, having his head interspersed with a few grey hairs; which when she had shortly said (because she would have no further talk) she filled their lap full of the richest gifts, and bade them again be borne away of the wind.

[16] “In their return homeward, carried aloft by the gentle breath of Zephyrus, they murmured with themselves, saying: ‘How say you, sister, to so great and apparent a lie of doting Psyche? For first she said that her husband was a young man with the down of his chin but just beginning to spring, and now she saith that he hath a head half grey with age: what is he that in so short space can suddenly become so old? You shall find it no otherwise, my sister, but that either this cursed quean hath invented a great lie or else that she never saw the shape of her husband: and whichever be true, we must, as soon as may be, drive her forth from that rich estate of hers. And if it be so that she never saw him, then verily she is married to some god, and hath a young god for us in her belly; but if it be a divine babe of the which she shall soon be called the mother (as God forbid it should) then may I go and hang myself: wherefore let us go now to our parents, and with such forged lies as this let Us colour the matter.’

[17] “After they were thus inflamed and had proudly visited their parents, having passed the night in fitful watchings, they returned again to the mountain, and by the aid of the wind Zephyrus were carried down into the valley; and after they had strained their eyelids to enforce themselves to weep, they called unto Psyche in this sort: ‘Thou (ignorant of so great evil) thinkest thyself sure and happy, and sittest at home nothing regarding thy peril, whereas we go about thy affairs, and are exceeding sorry for the harm that shall happen unto thee: for we are credibly informed, neither can we but utter it unto thee, that are the companions of thy grief and mishap, that there is a great serpent of many coils, full of deadly poison, with a ravenous and gaping throat, that lieth with thee secretly every night. Remember the oracle of Apollo, who pronounced that thou shouldest be married to a dire and fierce beast; and many of the inhabitants hereby, and such as hunt about in the country, affirm that they have seen him towards evening returning from pasture and swimming over the river: whereby they do undoubtedly say that he will not pamper thee long with delicate meats, but when the time of delivery shall approach, he will devour both thee and thy child as a more

tender morsel. [18] Wherefore advise thyself, whether thou wilt agree unto us that are careful for thy safety, and so avoid the peril of death, and be contented to live with thy sisters, or whether thou wilt remain with the most cruel serpent, and in the end be swallowed into the gulf of his body. And if it be so that thy solitary life, thy conversation with voices, and this servile and dangerous pleasure, that is the secret and filthy love of the poisonous serpent, do more delight thee; say not but that we have played the parts of natural sisters in warning thee.'

'Then the poor simple Psyche was moved with the fear of so dreadful words, and (being amazed in her mind) did clean forget the admonitions of her husband and her own promises made unto him. And (throwing herself headlong into extreme misery) with a wan and sallow countenance, scantily uttering and stammering forth her words, at length began to say in this sort: [19] 'O my most dear sisters, I heartily thank you for your great kindness towards me, and I am now verily persuaded that they which have told you hereof, have told you of nothing but truth, for I never saw the shape of my husband, neither know I from whence he came; only I hear his voice in the night, in so much that I have an unknown husband, and one that loveth not the light of the day; which causeth me to suspect that he is some beast as you affirm. Moreover I do greatly fear to see him, for he doth menace and threaten great evil unto me, if I should go about to spy, and behold his shape; wherefore, my loving sisters, if you have any wholesome remedy for your sister in danger, give it now presently: for if ye be now careless so to do, ye will make of none effect the kindness of your watchfulness that was before.'

'Then those wicked women, opening the gates of their sister's heart, did put away now all privy guile, and egged her forward in her fearful thoughts, drawing openly the sword of deceit, and persuading her to do as they would have her; and one of them began and said: [20] 'Because that we, obliged by our kinship with you, little esteem any peril or danger to save your life, we intend to shew you the best way and means to safety as we may possibly do, and we have long thought thereon. Take a sharp razor, whetted upon the palm of your hand to its finest edge, and put it under the pillow of your bed, and see that you have ready a privy burning lamp with oil, hid under some part of the hanging of the chamber; and (finely dissimulating all the matter) when, according to his custom, he cometh to bed and stretcheth him fully out and sleepeth soundly, breathing deep, arise you secretly, and with your bare feet treading a-tiptoe, go and take your lamp, with the razor lifted high in your right hand, from the ward of its hiding-place that you may borrow from its light the occasion of a bold deed, and with valiant force cut off the head of the poisonous serpent at the knot of his neck: wherein we will aid and assist you, and when by the death of him you shall be made safe, we will bring quickly away all these riches and marry you, that are a woman, to some comely man, and no beast.' [21] After they had thus inflamed the heart of their sister, who was already alight (fearing lest some danger might happen unto them by

reason of their privy in so wicked a deed) they left her and were carried by the wind Zephyrus to the top of the mountain, and so they ran away, and took shipping.

“When Psyche was left alone (saving that she seemed not to be alone, being stirred by so many furies) she was in a tossing mind, like the waves of the sea, and although her will was obstinate and fixed to put in execution the counsel of her sisters, yet when she was now ready to da the deed, she was in doubtful and divers opinions touching her calamity. Sometimes she would, sometimes she would not, sometimes she is bold, sometimes she feareth, sometimes she mistrusteth, sometimes she is moved, and at last in one person she hateth the beast and loveth her husband; but at length the evening came, when she made preparation for her wicked intent.

[22] Then was it night, and soon after her husband came, and when he had kissed and embraced her he fell asleep: then Psyche (somewhat feeble in body and mind, yet strengthened by cruelty of fate) received boldness and brought forth the lamp, and took the razor, so that by her audacity she changed herself to masculine kind. But when she took the lamp, and the secret parts of the bed were made light, she saw the most meek and sweetest beast of all beasts, even fair Cupid, couched fairly, at whose sight the very lamp increased its light for joy, and the razor turned its edge. But when Psyche saw so glorious a body, she greatly feared, and amazed in mind, with a pale countenance, all trembling, fell on her knees, and thought to hide the razor, yea verily in her own heart; which she had undoubtedly done, had it not, through fear of so wicked an enterprise, fallen out of her rash and hasty hands. And now she was faint and had lost her strength, but when she saw and beheld the beauty of his divine visage, she was well recreated in her mind; she saw his hairs of gold, that were drenched with ambrosia and yielded out a sweet savour thereof; his neck more white than milk; his ruddy cheeks upon which his hair hanged comely behind and before, the brightness whereof did darken the light of the lamp; the tender plume feathers of that flying god dispersed upon his shoulders with shining gleam, and though his wings were at rest, the tender down of their edges trembling hither and thither, and the other parts of his body so smooth and soft that it could not repent Venus to bear such a child. [23] At the bed’s feet lay his bow, quiver and arrows that be the gentle weapons of so great a god: which when Psyche did curiously behold, and marvelling at the weapons of her husband took one of the arrows out of the quiver, and trying the sharpness thereof with her finger, she pricked herself withal: wherewith she was so grievously wounded that some little drops of blood followed, and thereby of her own accord she fell in love with Love. Then more and more broiling in the love of Cupid, she embraced him and kissed him a thousand times, fearing the measure of his sleep.

“But alas, while she was in this great joy, and her spirit languished and wavered, whether it were for foul envy, or for desire to touch this amiable body likewise, there fell out a drop of burning oil from the lamp upon the

right shoulder of the god. O rash and bold lamp, the vile ministry of love, how darest thou be so bold as to burn the god of all fire, when surely some lover invented thee, to the intent that he might with more joy pass the nights in pleasure? The god being burned in this sort, and perceiving that promise and faith was broken, he fled away without utterance of any word from the kisses and hands of his most unhappy wife. ^[24] But Psyche fortun'd to catch him as he was rising by the right thigh with both hands, and held him fast as he flew about in the air, hanging to him (poor wretch) through his cloudy journey, until such time that, constrained by weariness, she let go and fell down upon the ground: but Cupid left her not altogether, but followed her down and lighted upon the top of a cypress-tree, and angrily spake unto her in this manner: 'O simple Psyche, consider with thyself, how I (little regarding the commandment of my mother, who willed me that thou shouldest be married to a man of base and miserable condition) did come myself from heaven to love thee. This have I very wantonly done, I know (and I have wounded mine own body with my proper weapon) to have thee to my spouse, and did I seem a beast unto thee, that thou shouldest go about to cut off my head with a razor, yea this head with its eyes that love thee so well? Did not I always give thee in charge against this danger? Did not I gently will thee to beware? But those cursed aiders and counsellors of thine shall be worthily rewarded for their pains. As for thee, thou shalt be sufficiently punished by my absence.' And when he had spoken these words he took his flight into the air.

^[25] "Then Psyche fell flat on the ground, and as long as she might see her husband, she cast her eyes after him into the air, weeping and lamenting piteously: but when he was flown clean away out of her sight, she threw herself into the next running river, for the great anguish and dolour that she was in, for the lack of her husband; howbeit the gentle water would not suffer her to be drowned, but took pity upon her, in the honour of Cupid which accustomed to broil and burn the very river, and so fearing for himself would not harm her, but threw her upon the bank amongst the herbs. Then Pan the rustical god was sitting on the river-side, embracing and teaching the goddess Echo of the mountains to tune her songs and pipes, by whom were feeding upon the grass of the margin the young and tender goats; and after that this goat-footed god perceived poor Psyche in so sorrowful case, not ignorant (I know not by what means) of her miserable estate, he called her gently beside him and endeavoured to pacify her in this sort: 'O fair maid, I am a rustic and rude herdsman, howbeit (by reason of my old age) expert in many things; for as far as I can learn by conjecture, which (according as wise men do term) is called divination, I perceive by your uncertain and trembling gait, your pale hue, your sobbing sighs, aye and your watery eyes, that you are greatly in love. Wherefore hearken to me, and go not about to slay yourself, nor weep not at all, but rather adore and worship the great god Cupid, and win him unto you, that is a delicate and wanton youth, by your gentle promise of service.'

^[26] "When the god of shepherds had spoken these words, she gave no

answer, but made reverence unto him as to a god, and so departed: and after that she had gone more than a little way with weary feet, she fortun'd unawares, to take a certain path, and towards evening to come to a city where the husband of one of her sisters did reign; which when Psyche did understand, she caus'd that her sister had knowledge of her coming. And so they met together, and after great embracing and salutation the sister of Psyche demand'd the cause of her travel thither. 'Marry,' quoth she, 'Do not you remember the counsel that you gave me, whereby you would that I should kill with a razor the beast, who under colour of my husband did lie with me every night, before he should utterly devour miserable me? You shall understand that as soon as, by thy further advice, I brought forth the lamp to see and behold his shape, I perceiv'd a wonderful and even a divine sight; for it was the son of Venus, even Cupid himself, that lay softly asleep. Then I, being stricken with the sight of so great pleasure, and distraught by exceeding great joy, could not thoroughly assuage my delight, but, alas (by evil chance) the boiling oil of the lamp fortun'd to fall on his shoulder, which caus'd him to awake; and he, aroused by the pain thereof, seeing me armed with fire and weapon, began to say: "How darest thou be so bold as to do so great a mischief? Depart from me, and take such things as thou diddest bring: (The Roman formula of divorce; and Cupid was to re-marry the sister by *confarreatio*, the solemn and ceremonial tie confin'd to patricians and priests) for I will have thy sister" (and nam'd you) "to my wife, and she shall be join'd in true wedlock with me"; and by and by he command'd Zephyrus to carry me away from the bounds of his house.'

[27] "Psyche had scanty finish'd her tale, but her sister (pierced with the prick of carnal desire and wicked envy) ran home, and feigning to her husband with a cunningly made lie that she had heard somewhat of the death of her parents, took shipping and came to the mountain. And although there blew a contrary wind, yet being brought in a vain hope, she cried: 'O Cupid, take me a more worthy wife, and thou, Zephyrus, bear down thy mistress,' and so she cast herself down from the mountain. But she fell not into the valley neither alive nor dead, for all the members and parts of her body were tom amongst the rocks, whereby she was made a prey to the birds and wild beasts, as she worthily deserv'd, and so she perish'd. Neither was the vengeance of the other delay'd: for Psyche, travelling with wandering feet, fortun'd to come to another city, where her other sister did dwell; to whom when she had declar'd all such things as she told to her first sister, she also was caught in the snare, and being very jealous of her marriage, ran likewise unto the rock, and was slain in like sort.

[28] "In the meantime, Psyche travell'd about in the country to seek her husband Cupid, but he was gotten into his mother's chamber, and there bewail'd the sorrowful wound which he caught by the oil of the burning lamp. Then the white bird the gull, which swimmeth with his wings over the waves of the water, flew down to the Ocean sea, where she found Venus washing

and bathing herself: to whom she declared her son was burned and suffering from a grievous wound and in danger of death, and moreover that it was a common report in the mouth of every person to speak evil of all the family of Venus; 'Thy son,' quoth she, 'Doth nothing but haunt harlots in the mountain, and thou thyself dost use to riot on the sea, whereby they say there is now nothing any more gracious, nothing pleasant, nothing gentle, but all is become uncivil, monstrous, and horrible; moreover, there are no more loving marriages, nor friendships of amity, nor loving of children, but all is disorderly, and there is a very bitter hatred of weddings as base things.' This the wordy and curious gull did clatter in the ears of Venus, reprehending her son. But Venus began to be very angry, and said: 'What, hath my son gotten any love? I pray thee, gentle bird, that dost alone serve me so faithfully, tell me what she is and what is her name, that hath troubled my simple and beardless son in such sort, whether she be any of the tribe of the Nymphs, of the number of the Seasons, of the company of the Muses, or of the ministry of my Graces?' To whom the bird answered that could never be silent: 'Madam, I know not what she is; but this I know, that he loveth her greatly, and that she is called Psyche.' Then Venus with indignation cried out: 'What, is it she? The usurper of my beauty, the vicar of my name? And this is more and worse; will the brat think that I am a bawd, by whose shewing he fell acquainted with the maid?'

[29] "Thus she complained, and immediately departed and went to her golden chamber, where she found her son wounded, as it was told unto her; whom when she beheld she stood at the door and cried out very loudly in this sort: 'Is this an honest thing? Is this honourable to thy parents and to thine own good name? Is this reason that thou hast first violated and broken the commandment of thy mother and sovereign mistress? And whereas thou shouldest have vexed my enemy with a loathsome and base love, thou hast done contrary: for (being but of tender and unripe years) thou hast with too licentious appetite embraced her, that my most mortal foe shall be made a daughter unto me. Thou presumest and thinkest (thou trifling boy, thou varlet, and without all love) that thou art alone my true child, and that I am not able by reason of mine age to have another son; but this I could do, and thou shouldest well understand that I would bear a more worthier than thou: but to work thee a greater despite, I do determine to adopt one of my servants, and to give him these wings, this fire, this bow and these arrows, and all other furniture which I gave to thee, though not for this purpose; for of all this nothing came to thee from thy father to thy famishment. [30] But first thou hast been evil brought up and instructed in thy youth: thou hast thy hands ready and sharp: thou hast often most rudely struck and beaten thy ancients, and especially thy own mother, myself I say, thou hast robbed me daily, thou very parricide, and hast pierced me with thy darts, thou contemn'st me as a widow, neither dost thou regard thy valiant and invincible stepfather, but to anger me more thou settest him after wenches that I may be jealous *i* but I will cause

that thou shalt shortly repent thee of this sport, and that this marriage shall be bitter to thee and dearly bought. To what a public scorn am I now driven? What shall I do? Whither shall I go? How shall I repress this beast? Shall I ask aid of mine enemy Sobriety, whom I have often offended because of thy wantonness? But I hate to seek for counsel from so poor and rustical a woman. No, no, howbeit I will not cease from my vengeance, whencesoever it cometh; to her must I have recourse for help, and to none other (I mean to Sobriety) who may correct sharply this trifler, take away his quiver, deprive him of his arrows, unbend his bow, quench his fire, and subdue his body with punishment still more bitter; and when that she hath razed and cut off this his hair, which I have dressed with mine own hands and made to glitter like gold, and when she hath clipped his wings which I myself have dyed with the immortal fountain of my breast, then shall I think to have sufficiently revenged myself for the injury which he hath done.'

[31] "When she had spoken these words she departed in a great rage out of her chamber full of the bitterness of very Venus; and immediately as she was going away, came Juno and Ceres, and seeing her angry countenance, they demanded the cause of her anger, and why with so gloomy a frown she had dimmed the glory of her shining eyes. Then Venus made answer: 'Verily you are come in good time to carry into effect the purpose of my furious heart; but I pray you with all diligence to seek out one whose name is Psyche, who is a vagabond, and runneth about the countries, and I think you are not ignorant of the bruit of my son Cupid, and of his demeanour, which I am ashamed to declare.' Then they understanding and knowing the whole matter, endeavoured to mitigate the ire of Venus in this sort: 'What is the cause, madam, or how hath your son so offended that you should so greatly accuse his love, and blame him by reason that he is amorous? And why should you seek the death of her whom he doth fancy? What is his fault, we pray, if he have accorded to the mind of a fair maiden? What, do not you know that he is a man and a young man? Or have you forgotten of what years he is? Doth he seem always to you to be a child because he beareth well his age? You are his mother and a kind and understanding woman; will you continually search out his dalliance? Will you blame his luxury? Will you bridle his love? And will you reprehend your own art and delights in your lovely son? What god or man is he, that can endure that you should sow or disperse your seed of love in every place, and at the same time make a restraint of that same love within your own doors, and entirely close and shut up that factory where the natural faults of women are made?' In this sort these goddesses endeavoured to excuse Cupid with all their power (although he were absent) for fear of his dart and shafts of love. But Venus would in no wise assuage her heat, but (thinking that they did but trifle and taunt at her injuries) she departed from them, and took her voyage again towards the sea in all haste.

BOOK VI

[1] “IN the mean season Psyche hurled herself hither and thither, seeking day and night for her husband with unquiet mind, eager the more because she thought that if he would not be appeased with the sweet flattery of his wife, yet he would take mercy upon her at her servile and continual prayers. And (espying a church on the top of a high hill) she said: ‘How can I tell whether my husband and master be there or no?’ Wherefore she went swiftly thitherward, and with great pain and travail, yet moved by hope and desire, after that she had stoutly climbed to the top of the mountain, she went up to the sacred couch, where behold, she espied sheaves of corn lying on a heap, blades twisted into garlands, and reeds of barley; moreover she saw hooks, scythes, sickles, and other instruments to reap, but everything lay out of order, and as it were cast down carelessly in the summer heat by the hands of labourers; which when Psyche saw, she gathered up and put everything duly in order, thinking that she would not despise or condemn the temples of any of the gods, but rather get the favour and benevolence of them all.

[2] “By and by Lady Ceres came in and beholding her busy and curious in her chapel, cried out afar off and said: ‘O Psyche, needful of mercy, Venus searcheth anxiously for thy steps in every place, mad at heart to revenge herself and to punish thee grievously with all the power of her godhead, but hast thou more mind to be here and to look after my affairs, and carest for nothing less than thy safety?’ Then Psyche fell on her knees before her, watering her feet with her tears, wiping the ground with her hair, and with great weeping and many supplications desired pardon, saying: ‘O great and holy goddess, I pray thee by thy plenteous and liberal right hand, by thy joyful ceremonies of harvest, by the secrets of thy baskets, by the flying chariots of the dragons thy servants, by the tillage of the ground of Sicily which thou hast invented, by the chariot of the ravishing god, (Pluto, who carried off Proserpina to Hell from the plains of Henna, in Sicily) by the earth that held thy daughter fast, by the dark descent to the unilluminated marriage of Proserpina, by thy diligent inquisition of her and thy bright return, and by the other secrets which are concealed within the temple of Eleusis in the land of Athens, take pity on me thy servant Psyche, and help my miserable soul, and let me hide myself a few days amongst these sheaves of corn until the ire of so great a goddess be past, or until that I be refreshed of my great labour and travail.’ [3] Then answered Ceres: ‘Verily, Psyche, I am greatly moved by thy prayers and tears, and desire with all my heart to aid thee, but if I should suffer thee to be hidden here, I should incur the displeasure of my good cousin, with whom I have made a treaty of peace and an ancient promise of amity: wherefore I advise thee to depart from this my temple, and take it in good part in that I do not keep and guard thee as a prisoner here.’

“Then Psyche driven away, contrary to her hope, was doubly afflicted with

sorrow, and so she returned back again: and behold, she perceived afar off in a valley a temple standing within a glimmering forest, fair and curiously wrought; and minding to overpass no place whither better hope did direct her, although it might be uncertain, and to the intent she would desire the pardon of every god, she approached nigh to the sacred doors. There she saw precious riches and vestments engraven with letters of gold, hanging upon branches of trees and the posts of the temple, testifying the name of the goddess Juno to whom they were dedicated and the reason of their offering. Then she kneeled down upon her knees, and embracing the altar (which was yet warm) with her hands, and wiping her tears away, began to pray in this sort: [4] ‘O dear spouse and sister of the great god Jupiter, which art adored among the great temples of Samos alone made famous by thy birth, and infant crying, and nurture; or worshipped at high and happy Carthage, as a maid, being carried through heaven by a lion; or whether the rivers of the flood Inachus do celebrate thee, ruling over the notable walls of Argos, and know that thou art the wife of the great thunderer and the goddess of goddesses: all the east part of the world hath thee in veneration as Zygia, all the west world calleth thee Lucina: I pray thee to be mine advocate and Saviour (Psyche appeals to Juno in her threefold aspect; Zygia, as goddess of marriage; Lucina, as goddess of childbirth; and Sospita, as protectress and deliverer) in my tribulations; deliver me from the great peril which pursueth me, and save me that am wearied with so long labours and sorrow, for I know that it is thou that succourest and helpest such women as are with child and in danger.’ Then Juno, hearing the prayers of Psyche, appeared unto her in all the royal dignity of her godhead, saying: ‘Certes, Psyche, I would gladly help thee; but I am ashamed to do anything contrary to the will of my daughter-in-law Venus, whom always I have loved as mine own child; and moreover I shall incur the danger of the law entitled *De servo corrupto*, whereby I am forbidden to retain any servant fugitive against the will of his master.’

[5] “Then Psyche, terrified at this new shipwreck of fortune, as without all hope of her safety and the recovery of her husband, reasoned with herself in this sort: ‘Now what comfort or remedy is left to my afflictions, when as my prayers will nothing avail with the goddesses, though they be willing enough to help me? What shall I do? Whither shall I go, that am set about and surrounded with such snares? In what cave or darkness shall I hide myself to avoid the piercing eyes of Venus? Why do I not take a good heart, renouncing my vain hopes, and offer myself with humility (though it be late) unto her whose anger I have wrought and so try to soften her great fury? What do I know whether he whom I seek for so long be not in the house of his mother?’ Thus unto a doubtful service, nay unto certain destruction, Psyche prepared herself how she might make her orison and prayer unto Venus.

[6] “But Venus, after that she was weary with searching over all the earth for Psyche, returned towards heaven and commanded that one should prepare the chariot which her husband Vulcanus had most curiously shaped and given

unto her as a marriage gift before that she had first entered the bridal chamber; and it was so finely wrought that it had been made the more precious even of the very gold which the file had taken away. Four white doves, out of all those that stood sentinel to the chamber of their lady, stepped very briskly in front and bowed their rainbow-coloured necks to the yoke of precious gems, and when Venus was entered in, bore up the chariot with great diligence. After her chariot there followed a number of sparrows chirping about, making sign of joy, and all other kind of birds sang very sweetly with honeyed notes, foreshewing the coming of the great goddess: the clouds gave place, the heavens opened and the upper air received her joyfully, the birds that followed, being the tuneful choir of Venus, nothing feared the eagles, hawks, and other ravenous fowl in the air. [7] Incontinently she went unto the royal palace of the god Jupiter, and with proud and bold petition demanded the service of Mercury the herald in certain of her affairs, whereunto Jupiter consented, nodding with his azure brow; then with much joy she descended from heaven with Mercury, and gave him an earnest charge to put in execution her words, saying: ‘O my brother, born in Arcadia, thou knowest well that I (who am thy sister) did never enterprise to do anything without thy presence: thou knowest also how long I have sought for a girl that is a-hiding and cannot find her: wherefore there resteth nothing else save that thou do publicly pronounce the reward to such as take her. See thou put in execution my commandment, account the signs by which she may be known, and declare that whatsoever he be that retaineth her wittingly against my will, he shall not defend himself by any mean or excusation.’ And when she had spoken this, she delivered unto him a paper wherein was contained the name of Psyche and the residue of his publication; which done, she departed away to her lodging.

[8] “By and by Mercurius, obeying her commands, proclaimed throughout all the world that whatsoever he were that could bring back or tell any tidings of a king’s fugitive daughter, the servant of Venus, named Psyche, let him bring word to Mercury, behind the Murtian temple, and for reward of his pains he should receive seven sweet kisses of Venus and one more sweetly honeyed from the touch of her loving tongue. After that Mercury had pronounced these things, every man was inflamed with desire of so great a guerdon to search her out, and this was the cause that put away all doubt from Psyche, who was all but come in sight of the house of Venus: but one of her servants called Custom came out, who, espying Psyche, cried with a loud voice: ‘O wicked harlot as thou art, now at length thou shalt know that thou hast a mistress above thee; what, beside all thy other bold carriage, dost thou make thyself ignorant, as if thou diddest not understand what travail we have taken in searching for thee? I am glad that thou art come into my hands, thou art now in the claws of Hell, and shalt abide the pain and punishment of thy great contumacy’; and therewithal she seized her by the hair, and brought her before the presence of Venus.

[9] "When Venus espied her brought into her presence, she began to laugh loudly, as angry persons accustom to do, and she shook her head and scratched her right ear, saying: 'Have you now deigned at length to visit your mother? Or perchance to visit your husband, that is in danger of death by your means? Be you assured I will handle you like a daughter; where be my maidens Sorrow and Sadness?' To whom, when they came, she delivered Psyche to be cruelly tormented. They fulfilled the commandment of their mistress, and after they had piteously scourged her with whips and had otherwise tormented her, they presented her again before Venus. Then she began to laugh again, saying: 'Behold, she thinketh that by reason of her great belly, which she hath gotten by playing the whore, to move me to pity, and to make me a happy grandmother to her noble child. Am not I happy, that in the flourishing time of all mine age shall be called a grandmother, and the son of a vile harlot shall be accounted the grandson of Venus. Howbeit I am a fool to term him by the name of a son, since as the marriage was made between unequal persons, in no town, without witnesses, and not by the consent of their parents, therefore the marriage is illegitimate, and the child (that shall be born) a bastard, if indeed we fortune to suffer thee to live till thou be delivered.'

[10] "When Venus had spoken these words, she leaped upon poor Psyche, and (tearing everywhere her apparel) took her violently by the hair, and dashed her head upon the ground. Then she took a great quantity of wheat, barley, millet, poppy-seed, pease, lentils, and beans, and mingled them all together on a heap, saying: 'Thou art so evil-favoured, girl, that thou seemest unable to get the grace of thy lovers by no other means, but only by diligent and painful service: wherefore I will prove what thou canst do; see that thou separate all these grains one from another, disposing them orderly in their quality, and let it be done to my content before night.' When she had appointed this heap of seeds unto Psyche, she departed to a great banquet for a marriage that was prepared that day. But Psyche went not about to dis sever the grain (as being a thing impossible to be brought to pass, by reason it lay so confusedly scattered) but being astonied at the cruel commandment of Venus, sat still and said nothing. Then the little pismire the ant, that dwelleth in the fields, knowing and taking pity of the great difficulty and labour of the consort of so great a god, and cursing the cruelty of so evil a mother, ran about nimbly hither and thither, and called to her all the ants of the country, saying: 'I pray you, my friends, ye quick daughters of the ground the mother of all things, take mercy on this poor maid espoused to Cupid, who is in great danger of her person; I pray you help her with all diligence.' Incontinently they came, the hosts of six-footed creatures one after another in waves, separating and dividing the grain, and after that they had put each kind of corn in order, they ran away again in all haste from her sight.

[11] "When night came, Venus returned home from the banquet well tippled with wine, smelling of balm, and all her body crowned with garlands of roses,

who when she espied with what great diligence the work was done, began to say: 'This is not the labour of thy hands, vile quean, but rather of his that is amorous of thee to thy hurt and his.' Then she gave her a morsel of brown bread, and went to sleep. In the mean season Cupid was closed fast in the most surest chamber of the house, partly because he should not hurt himself the more with wanton dalliance, and partly because he should not speak with his love. So was the night bitterly passed by these two lovers divided one from another beneath the same roof. But when Aurora was driving in through the morning sky, Venus called Psyche, and said: 'Seest thou yonder forest that extendeth out in length with the river-banks, the bushes whereof look close down upon the stream hard by? There be great sheep shining like gold, and kept by no manner of person; I command thee that thou go thither and bring me home some of the wool of their fleeces.'

[12] "Psyche arose willingly, not to do her commandment, but to throw herself headlong into the water to end her sorrow. But then a green reed, nurse of sweet music, inspired by divine inspiration with a gracious tune and melody, began to say: 'O Psyche, harried by these great labours, I pray thee not to trouble or pollute my holy water by thy wretched death, and yet beware that thou go not towards the terrible wild sheep of this coast until such time as the heat of the sun be past; for when the sun is in his force, then seem they most dreadful and furious with their sharp horns, their stony foreheads, and their poisonous bites wherewith they arm themselves to the destruction of mankind: but until the midday is past and the heat assuaged, and until the flock doth begin to rest in the gentle breeze of the river, thou mayest hide thyself here by me under this great plane-tree, which drinks of the river as I do also, and as soon as their great fury is past and their passion is stilled, thou mayest go among the thickets and bushes under the wood-side and gather the locks of their golden fleeces which thou shalt find hanging upon the briars.' [13] Thus spake the gentle and benign reed, shewing a mean to most wretched Psyche to save her life, which she bare well in memory, and with all diligence went and gathered up such locks as she found and put them in her apron and carried them home to Venus: howbeit the danger of this second labour did not please her, nor give her sufficient witness of the good service of Psyche, but twisting her brows with a sour resemblance of laughter, she said: 'Of a certainty I know that another is the author of this thy deed, but I will prove if thou be truly of so stout a courage and singular prudence as thou seemest. Seest thou the high rock that overhangs the top of yonder great hill, from whence there runneth down water of black and deadly colour which is gathered together in the valley hard by and thence nourisheth the marshes of Styx and the hoarse torrent of Cocytus? I charge thee to go thither and bring me a vessel of that freezing water from the midst of the flow of the top of that spring': wherewithal she gave her a bottle of carven crystal, menacing and threatening her more rigorously than before.

[14] "Then poor Psyche went in all haste to the top of the mountain, rather to

end her wretched life than to fetch any water, and when she was come up to the ridge of the hill, she perceived that it was very deadly and impossible to bring it to pass, for she saw a great rock, very high and not to be approached by reason that it was exceeding rugged and slippery, gushing out most horrible fountains of waters, which, bursting forth from a cavernous mouth that sloped downwards, ran below and fell through a close and covered watercourse which it had digged out, by many stops and passages, into the valley beneath. On each side she saw great dragons creeping upon the hollow rocks and stretching out their long and bloody necks, with eyes that never slept devoted to watchfulness, their pupils always awake to the unfailing light, which were appointed to keep the river there: the very waters protected themselves with voices, for they seemed to themselves likewise saying: 'Away, away, what wilt thou do? Fly, fly, or else thou wilt be slain.' Then Psyche (seeing the impossibility of this affair) stood still as though she were transformed into stone, and although she was present in body, yet was she absent in spirit and sense, overcome by reason of the great and inevitable peril which she saw, in so much that she could not even comfort herself with weeping. [15] Yet the sorrow of this innocent escaped not the watchful eyes of good Providence, and the royal bird of great Jupiter, the eagle, swept down on wings stretched out, remembering his old service which he had done, when by the leading of Cupid he brought up the Phrygian boy to the heavens, to be made the butler of Jupiter, and minding to shew the like service in the person of the wife of Cupid, and came from the high house of the skies, and flying past the girl's face said unto Psyche: 'O simple woman, without all experience of such things, dost thou think to get or dip up any drop of this dreadful water? No, no, assure thyself thou art never able to come nigh it, for the gods themselves, and even very Jupiter, do greatly fear so much as to name those waters of Styx; what, have you not heard that as it is a custom among men to swear by the puissance of the gods, so the gods do swear by the majesty of the river Styx? But give me thy bottle': and suddenly he took it and held it, and hastened on the poise of his beating wings betwixt the ravening teeth and terrible darting tongues of the dragons by right and by left, and filled it with the water of the river which yet came willingly that he might depart unharmed: for he feigned that he sought it by the command of Venus, and so was his coming made somewhat more easy. [16] Then Psyche, being very joyful thereof, took the full bottle and quickly presented it to Venus. Nor would the furious goddess even yet be appeased, but menacing more and more, and smiling most cruelly, said: 'What? Thou seemest unto me a very witch and a most deep enchantress, thou hast so nimbly obeyed my commands. Howbeit thou shalt do one thing more, my poppet; take this box and go to Hell and the deadly house of Oreus, and desire Proserpina to send me a little of her beauty, as much as will serve me the space of one day, and say that such as I had is consumed away in tending my son that is sick: but return again quickly, for I must dress myself therewithal, and go to the theatre

of the gods.'

[17] "Then the poor Psyche clearly perceived the end of all her fortune, seeing that all pretence was thrown off, and manifestly she was being driven to present destruction; and not without cause, as she was compelled to go upon her own feet to the gulf and furies of Hell. Wherefore without any farther delay, she went up to a high tower to throw herself down headlong (thinking that it was the next and readiest way to Hell): but the tower (as inspired) spake suddenly unto her, saying: 'O poor wretch, why goest thou about to slay thyself? Why dost thou rashly yield unto thy last peril and danger? Know thou that if thy spirit be once separate from thy body thou shalt surely go to Hell, but never to return again; wherefore hearken to me. [18] Lacedaemon, a city of Greece, is not far hence: go thou thither and enquire for Taenarus, which is hidden in waste places, whereas thou shalt find a hole, the breathing-place of Hell, and through the open gate is seen a pathless way: hereby if thou enter across that threshold, thou shalt come by a straight passage even to the palace of Pluto. But take heed that thou go not with empty hands through that place of darkness: but carry two sops sodden in the flour of barley and honey in thy hands, and two halfpence in thy mouth; and when thou hast passed a good part of that deadly way thou shalt see à lame ass carrying of wood, and a lame fellow driving him, who will desire thee to give him up certain sticks that fall down from his burden, but pass thou on silently and do nothing. By and by thou shalt come unto the dead river, whereas Charon is ferryman, who will first have his fare paid him before he will carry the souls over the river in his patched boat. Hereby you may see that avarice reigneth even amongst the dead; neither Charon nor Pluto will do anything for nought: for if it be a poor man that is near to die, and lacketh money in his hand, none will allow him to give up the ghost. Wherefore deliver to the foul old man one of the halfpence which thou bearest for thy passage, but make him receive it with his own hand out of thy mouth. And it shall come to pass as thou sittest in the boat, thou shalt see an old man swimming on the top of the river holding up his deadly hands, and desiring thee to receive him into the bark; but have no regard to his piteous cry, for it is not lawful to do so. [19] When thou art past over the flood thou shalt espy certain old women weaving who will desire thee to help them, but beware thou do not consent unto them in any case, for these and like baits and traps will Venus set, to make thee let fall but one of thy sops: and think not that the keeping of thy sops is a light matter, for if thou lose one of them thou shalt be assured never to return again to this world. For there is a great and marvellous dog with three heads, huge and horrid, barking continually at the souls of such as enter in, to frighten them with vain fear, by reason he can now do them no harm; he lieth day and night before the gate of Proserpina, and keepeth the desolate house of Pluto with great diligence: to whom, if thou cast one of thy sops, thou mayest have access to Proserpina without all danger: she will make thee good cheer, and bid thee sit soft, and entertain thee with delicate meat and drink, but sit thou

upon the ground and desire brown bread and eat it, and then declare thy message unto her, and when thou hast received what she giveth, in thy return appease the rage of the dog with the other sop, and give thy other halfpenny to covetous Charon, and crossing his river come the same way again as thou wentest in to 'the upper world of the heavenly stars: but above all things have a regard that thou look not in the box, neither be not too curious about the treasure of the divine beauty.'

[20] "In this manner the high tower prophetically spake unto Psyche' and advertised her what she should do: and immediately she took two halfpence, two sops, and all things necessary and went unto Taenarus to go towards Hell, and thence passing down in silence by the lame ass, she paid her halfpenny for passage, neglected the desire of the dead old man in the river, denied to help the wily prayers of the women weaving, and filled the ravenous mouth of the dog with a Sop, and came to the chamber of Proserpina. There Psyche would not sit in any royal seat, nor eat any delicate meats, but sitting-lowly at the feet of Proserpina, only contented with coarse bread, declared the message of Venus, and after she had received a mystical secret in the box she departed, and stopped the mouth of the dog with the other sop, and paid the boatman the other halfpenny. Then returning more nimbly than before from Hell, and worshipping the white light of day, though she was much in haste to come to the end of her task, she was ravished with great desire, saying: 'Am not I a fool, that knowing that I carry here the divine, beauty, will not take a little thereof to garnish my face, to please my lover withal?' [21] And by and by she opened the box, where she could perceive no beauty nor anything else, save only an infernal and deadly sleep, which immediately invaded all her members as soon as the box was uncovered, covering her with its dense cloud in such sort that she fell down on the ground, and lay there in her very steps on that same path as a sleeping corpse. But Cupid being now healed of his wound and malady, not able to endure the long absence of Psyche, got him secretly out at a high window of the chamber where he was enclosed, and (his wings refreshed by a little repose) took his flight towards his loving wife; whom when he had found, he wiped away the sleep from her face, and put it again into the box, and awaked her with an harmless prick of the tip of one of his arrows, saying: 'O wretched captive, behold thou wert well nigh perished again with thy overmuch curiosity; well, go thou, and do bravely thy message to my mother, and in the mean season I will provide all things accordingly'; wherewithal he took his flight into the air, and Psyche brought to Venus the present of Proserpina.

[22] "Now Cupid being more and more in love with Psyche, and fearing the sudden austerity of his mother, returned again to his tricks, and did pierce on swift wings into the heavens, and arrived before Jupiter to declare his cause: then Jupiter after that he had eftsoons embraced his dear face and kissed his hand, began to say in this manner: 'O my lord and son, although thou hast not given due reverence and honour unto me as thou oughtest to do, but hast

rather soiled and wounded this my breast (whereby the laws and order of the elements and planets be disposed) with continual assaults of terrene luxury and against all laws, yea even the Julian law, and the utility of the public weal, hurting my fame and name by wicked adulteries, and transforming my divine beauty into serpents, fire, savage beasts, birds, and bulls. Howbeit remembering my modesty, and that I have nourished thee with mine own proper hands, I will do and accomplish all thy desire. But still thou shouldest beware of spiteful and envious persons, and if there be any excellent maiden of comely beauty in the world, remember yet the benefit which I shall shew unto thee, by recompense of her love towards me again.'

[23] "When he had spoken these words, he commanded Mercury to call all the gods to counsel, and if any of the celestial powers did fail of appearance, he should be condemned in ten thousand pounds: which sentence was such a terror unto all the gods, that the high theatre was replenished with them, and Jupiter began to speak in this sort: 'O ye Gods, registered in the books of the Muses, you all doubtless know this young man Cupid, whom I have nourished with mine own hand, whose raging flames of his first youth I have thought best to bridle and restrain. It sufficeth in that he is defamed in every place for his adulterous living and all manner of vice; wherefore all such occasion ought to be taken away and his boyish wantonness tied up in the bonds of marriage: he hath chosen a maiden that favoureth him well, and hath bereaved her of her virginity; let him have her still and possess her, and in the embrace of Psyche take his own pleasure.' Then he turned unto Venus, and said: 'And you, my daughter, take you no care, neither fear the dishonour of your progeny and estate, neither have regard in that it is a mortal marriage, for I will see to it that this marriage be not unequal, but just, lawful, and legitimate by the law civil.' Incontinently after, Jupiter commanded Mercury to bring up Psyche into the palace of heaven. And then he took a pot of immortality, and said; 'Hold, Psyche, and drink to the end thou mayest be immortal, and that Cupid may never depart from thee, but be thine everlasting husband.'

[24] "By and by the great banquet and marriage feast was sumptuously prepared. Cupid sat down in the uppermost seat with his dear spouse between his arms: Juno likewise with Jupiter and all the other gods in order: Ganymedes, the rustic boy, his own butler, filled the pot of Jupiter, and Bacchus served the rest: their drink was nectar, the wine of the gods. Vulcanus prepared supper, the Hours decked up the house with roses and other sweet flowers, the Graces threw about balm, the Muses sang with sweet harmony, Apollo turned pleasantly to the harp, fair Venus danced finely to the music, and the entertainment was so ordained that while the Muses sang in quire, Satyrus and Paniscus played on their pipes: and thus Psyche was married to Cupid, and after in due time she was delivered of a child, whom we call Pleasure."

[25] This the trifling and drunken old woman declared to the captive maiden, but I, poor ass, not standing far off, was not a little sorry in that I lacked pen

and book to write so worthy a tale; when by and by the thieves came home laden with treasure, and many of them which were of strongest courage being wounded: then (leaving behind such as were lame and hurt to heal and air themselves) said they would return back again to fetch the rest of their pillage which they had hidden in a certain cave. So they snatched up their dinner greedily, and brought forth me and my horse into the way to carry those goods, and beat us before them with staves, and about night (after that we were weary by passing over many hills and dales) we came to a great cave, where they laded us with mighty burdens, and would not suffer us to refresh ourselves any season, but brought us again in our way, and hied very fast homeward; and what with their haste and cruel stripes wherewith they did belabour and drive me, I fell down upon a stone by the highway side. Then they beat me pitifully in lifting me up, hurting my right thigh and my left hoof, and one of them said: "How long shall we continue to feed this evil-favoured ass that is now also lame?" Another said: "Since the time we had him first he never did any good, and I think he came into our house with evil luck; for we have had great wounds since, and loss of our valiant captains."

[26] Another said: "As soon as he has brought unwillingly home his burden, I will surely throw him out upon the mountain to be a prey for vultures." While these gentle men reasoned together of my death, we fortun'd to come home, for the fear that I was in caused my feet to turn into wings. After that we were discharged of our burdens, they took no account of our needs, nor even of my slaying; they fetched their fellows that lay wounded, and returned again to bring the rest of the things, by reason (as they said) of our great tardiness and slowness by the way. Then was I brought into no small anguish, when I perceived my death prepared before my face, and I communed with myself: "Why standest thou still, Lucius? Why dost thou look for thy death? Knowest thou not that the thieves have cruelly ordained to slay thee, and they shall find it easy enough? Seest thou not these sharp precipices and pointed flints which shall bruise and tear thee in pieces or ever thou com est to the bottom of them? Thy gentle magician hath not only given thee the shape and travail of an ass, but also a skin so soft and tender as it were of a leech. Why dost thou not take a man's courage and run away to save thy life? Now hast thou the best occasion of flight while the thieves are from home. Art thou afraid of the old woman, which is more than, half dead, whom with a stripe of thy heel, though lame, thou mayest easily dispatch? But whither shall I fly? [27] What lodging shall I seek? Behold an assy cogitation of mine; for who is he that passes by the way and will not gladly take up a beast to carry him?" Then while I devised these things, I broke Suddenly the halter wherewith I was tied, and ran away with all my four feet: howbeit I could not escape the kite's eyes of the old woman, for when she saw me loose she ran after me, and with more audacity than becometh her kind and age, caught me by the halter and thought to pull me home; but I, not forgetting the cruel purposes of the thieves, was moved with small pity, for I kicked her with my hinder heels to the ground. I

had well nigh slain her, who (although she were thrown and hurled down) yet held still the halter and would not let me go, but was for some time dragged along the ground by me in my flight. Then she cried with a loud voice and called for succour of some stronger hand, but she little prevailed because there was no person to bring her help, save only the captive gentlewoman, who, hearing the voice of the old woman, came out to see what the matter was and perceived a scene worth telling, a new Dirce hanging, not to a bull, but to an ass. Then she took a good courage and performed a deed worthy of a man: she wrested the halter out of her hands, and (entreating me with gentle words) stopped me in my flight and got upon my back and drove me to my running again. [28] Then I began to run, both that I might escape and to save the maiden, and she gently kicked me forward, in so much that beneath her frequent urging I seemed to scour away like a horse, galloping with my four feet upon the ground. And when the gentlewoman did speak I would answer her with my braying, and oftentimes (under colour to rub my back) I would turn back my neck and sweetly kiss her tender feet, Then she, fetching a sigh from the bottom of her heart, lifted up her eyes into the heavens, saying: "O sovereign gods, deliver me, if it be your pleasure, from these present dangers; and thou, cruel fortune, cease thy wrath; let the sorrow suffice thee which I have already sustained. And thou, little ass, that art the occasion of my safety and liberty, if thou canst once render me safe and sound to my parents, and to that comely one that so greatly desireth to have me to his wife, thou shalt see what thanks I will give thee, with what honour I will reward thee, and how I will feed thee. First I will finely comb thy mane and adorn it with my maiden necklaces, and then I will bravely dress the hair of thy forehead, and tie up thy rugged tail trimly, whose bristles are now ragged and matted by want of care: I will deck thee round about with golden trappings and tassels, in such sort that thou shalt glitter like the stars of the sky, and shalt go in triumph amid the applause of the people: [29] I will bring thee every day in my silken apron the kernels of nuts, and will pamper thee up with dainty delights; I will set store by thee, as by one that is the preserved of my life. Finally, thou shalt lack no manner of thing, and amongst thy glorious fare, thy great ease, and the bliss of thy lift, thou shalt not be destitute of dignity, for thou shalt be chronicled perpetually in memory of my present fortune, and the providence divine. All the whole history of this our present flight shall be painted upon the wall of our house: thou shalt be renowned throughout all the world, and this tale (though rude) shall be registered in the books of doctors, how an ass saved the life of a young maiden, a princess, that was a captive amongst thieves. Thou shalt be numbered amongst the ancient miracles: we shall believe by the example of this truth that Phrixus saved himself from drowning upon a ram, Arion escaped upon a dolphin, and that Europa rode upon a bull. If Jupiter transformed himself into a lowing bull, why may it not be that under shape of this ass is hidden the figure of a man, or some power divine?"

While that the virgin did thus mix sorrowful sighs with her hopes and

prayers we fortun'd to come to a place where three ways did meet, and she took me by the halter and would have me turn on the right hand to her father's house, but I (knowing that the thieves were gone that way to fetch the residue of their pliage) resisted with my head as much as I might, saying within myself: "What wilt thou do, unhappy maiden? Why wouldest thou go so willingly to Hell? Why wilt thou run into destruction in despite of my feet? Why dost thou seek thine own harm and mine likewise?" And while we two strove together like men striving at law about the division of land, or rather about some right of way, the thieves returned laden with their prey, and perceived us afar off by the light of the moon: and after they had known us they laughed despitefully, and one of them began to say: ^[30] "Whither go you so hastily? Be you not afraid of spirits and ghosts of the night? And you (you harlot) do you go to see your parents? Come on, we will bear you company for safety's sake and shew you the way to your parents." And therewithal one took me by the halter and drove me back again, beating me cruelly with a great staff that he had, full of knobs; then I returning against my will to my ready destruction, and remembering the grief of my hoof, began to shake my head and to wax lame, but he that led me by the halter said: "What, dost thou stumble? Canst thou not go? These rotten feet of thine can run well enough, but they cannot walk; thou couldst mince it finely even now with the gentlewoman, so that thou didst seem to pass the horse Pegasus in swiftness." In jesting and saying these kindly words they beat me again with a great staff, and when we were come almost home we saw the old woman hanging by a noose upon a bough of a cypress-tree; then one of them cut her down where she hanged, together with her rope, and cast her into the bottom of a great ditch. After this they bound the maiden in chains and fell greedily to their victuals which the miserable old woman had provided for them to eat after she was dead.

^[31] Now while they devoured all very gluttonously they began to devise with themselves of our death and how they might be revenged. Divers were the opinions of this divers number, such as might well be in a turbulent company: the first said that he thought best the maid should be burned alive; the second said she should be thrown out to wild beasts; the third said she should be hanged upon a gibbet; the fourth said she should be flayed alive with tortures: certainly was the death of the poor maiden decided by the vote of them all. But one of the thieves did make them all to be silent, and then very quietly speak in this manner: "It is not convenient unto the oath of our company, nor to the clemency of each person, nor indeed to my own gentleness, to suffer you to wax more cruel than the quality of the offence doth merit; for I would that she should not be hanged, nor burned, nor thrown to wild beasts, nor even that she die any sudden death; but hearken to my counsel, and grant her life, but life according to her desert. You know well what you have determined already of this dull ass, that always eateth more than he is worth, and now who feigneth lameness, and that was the cause and

helper of the flying away of the maid. My mind is that he shall be slain tomorrow, and when all the guts and entrails of his body are taken out let the maid, whom he hath preferred to us, be stript and sewn into his belly, so that only her head be without, but the rest of her body be enclosed within the beast.^[32] Then let us lay this stuffed ass upon a great stone against the broiling heat of the sun; so they shall both sustain all the punishments which you have ordained: for first the ass shall be slain as he hath deserved; and she shall have her members tom and gnawed with wild beasts, when she is bitten and rent with worms; she shall endure the pain of the fire, when the broiling heat of the sun shall scorch and parch the belly of the ass; she shall abide the gallows, when the dogs and vultures shall drag out her innermost bowels. I pray you number all the torments which she shall suffer: first, she shall dwell alive within the paunch of the ass; secondly, her nostrils shall receive the carrion stink of the beast; thirdly, she shall die for heat and hunger, and she shall find no means to rid herself from her pains by slaying herself, for her hands shall be sewn up within the skin of the ass.” This being said, all the thieves consented not by their votes I only, but with their whole hearts to the sentence; and when I (poor ass) heard with my great ears and understood all their device I did nothing else save bewail and lament my dead carcass, which should be handled in such sort on the next morrow.

BOOK VII

[1] As soon as the day shone bright and night was past, and the clear chariot of the sun had spread his bright beams on every coast, came one of the company of the thieves (for so his and their greeting did declare); who at his first entry into the cave (after he had breathed himself and was able to speak) told these tidings unto his companions in this sort: "Sirs, as touching the house of Milo of Hypata, which we forcibly entered and ransacked the last day, we may put away all fear, and doubt nothing at all; for after that you by force and arms had spoiled and taken away all things in the house, and so returned hither unto our cave, I (thrusting in amongst the press of the people and shewing myself as though I were sad and sorrowful for the mischance) consulted with them for the bolting out of the matter, whether and how far they would devise for the apprehension of the thieves, to the intent I might learn and see all that was done to make relation thereof unto you, as you willed me. The whole fact at length by manifest and evident proofs, as also by the common opinion and judgement of all the people, was laid to one Lucius' charge, as manifest author of this committed robbery, who, a few days before, by false and forged letters and coloured honesty, had feigned himself to be a true man and had gotten himself so far in favour with this Milo that he entertained him into his house and received him as chief of his familiar friends; which Lucius, after that he had sojourned there a good space, and won the heart of Milo's maid by feigned love, did thoroughly learn the ways and doors of all the house, and curiously viewed the coffers and chests, wherein was laid the whole substance of Milo. [2] Neither was there small cause to judge him culpable, since as the very same night as this robbery was done, he fled away, and could be found in no place, and to the intent he might clean escape and better prevent such as made hue and cry after him, he took his white horse and galloped away. After this his servant was found in the house, who was taken as able to give an information of the felony and escape of his master, and was committed to the common gaol, and the next day following was cruelly scourged and tormented till he was well nigh dead, but he would confess nothing of the matter; and when they could wrest or learn no such tiling of him, yet sent they many persons after towards Lucius' country to enquire him out, and so take him prisoner to pay the punishment of that his crime."

As he declared these things, I did greatly lament with myself to think of mine old and pristine estate, and what felicity I was sometimes in, in comparison to the misery that I presently sustained, being changed into a miserable ass. Then had I no small occasion to remember how the old and ancient writers did feign and affirm that fortune was stark blind and without eyes, because she always bestoweth her riches upon evil persons and fools, and chooseth and favoureth no mortal person by judgement, but is always conversant especially with such whom if she could see, she would more shun

and forsake; yea, and which is worse, she soweth such diverse or rather contrary opinions in men, that the wicked do glory with the name of good, and contrary the good and innocent be detracted and slandered as evil. [3] Furthermore I, who by her great cruelty was turned into a four-footed ass in most vile and abject manner, yea, and whose estate seemed worthy to be lamented and pitied of the most hard and stony hearts, was accused of theft and robbing of my dear host Milo. This villainy might rather be called parricide than theft, yet might I not defend mine own cause, or deny the fact by any one word, by reason I could not speak; howbeit lest my conscience should seem to accuse me of so base a crime by reason of silence, and again being enforced by impatience, I endeavoured to speak, and fain would have said: "Never did I do that deed." And verily the first word, "Never," I cried out once or twice somewhat handsomely, but the residue I could in no wise pronounce, but still remaining in one voice cried "Never, never, never," though I settled my hanging lips as round as I could to speak the rest of it. But why should I further complain of the cruelty of fortune, since she was not much ashamed to make me a fellow-slave and partner with my servant and my own horse?

[4] While I pondered tempestuously with myself all these things, a greater care came to my remembrance, touching the death which the thieves had devised for me to be an offering to the ghost of the maiden, and still as I looked down to my belly, I thought of the poor gentlewoman that should be closed within me. Then the thief which a little before had brought the false news against me, drew out of the skirt of his coat a thousand gold crowns, which he had rifled away from such as he met, and cast it very honestly, as he said, into the common treasury. Then he carefully enquired how the residue of his companions did, and to him it was declared that the most valiant were murdered and slain in divers manners, but very bravely; whereupon he persuaded them to remit all their affairs a certain reason, leaving the highways in peace, and to seek for other fellows to be in their places, that by the exercise of new lads the terror of their martial band might be brought again to the old number; and he assured them that such as were unwilling might be compelled by menaces and threatenings, and such as were willing might be encouraged forward with reward: further, he said that there were some which (seeing the profit which they had) Would forsake their base and servile estate and rather be contented to live like tyrants amongst them. Moreover, he declared that for his part he had spoken with a certain tall man, a valiant companion, but of young age, stout in body, and courageous in fight, whom he had advised and at last fully persuaded to exercise his idle hands, dull with long slothfulness, to his greater profit, and, while he might, to receive the bliss of better fortune, and not to hold out his sturdy arms to beg for a penny, but rather to take as much gold and silver as he would. [5] Then every one consented that he that seemed so worthy to be their companion should be one of their company, and that they would search for others to make up the

residue of the number: whereupon he went out, and by and by returning again brought in a tall young man, as he promised, to whom none of the residue might be compared, for he was higher than they by the head, and of more bigness in body, though the down of his beard had but now begun to spread over his cheeks; but he was poorly apparelled with rags of divers clothes sewn ill together, in so much that you might see all his breast and strong belly naked.

As soon as he was entered in, he said: “God speed ye, soldiers of Mars, and my faithful companions, I pray you make me welcome as one of your band, and I will ensure you that you shall have a man of singular courage and lively audacity, for I had rather receive wounds upon my body than money or gold in my hands; and as for death (which other men do fear) I care nothing at all for it. Yet think you not that I am an abject or a beggar, neither judge you my virtue and prowess by my ragged clothes, for I have been a captain of a great company, and wasted all the country of Macedonia; I am the renowned thief Haemus the Thracian, whose name whole countries and nations do greatly fear: I am the son of Theron the notable thief, nourished with human blood, brought up amongst the stoutest of such a band, and finally I am inheritor and follower of my father’s virtues. [6] Yet I lost in a short time all my ancient company and all my riches by one assault which I made, to my hurt, upon a factor of the Prince, which sometime had received a wage of two hundred pounds, but then had been cast down from his rank by fortune. Hearken, and I will tell you the whole matter in order’

“There was a certain man in the Court of the Emperor which had many offices and high renown, and in great favour with the Prince himself, who at last by the envy and cunning of divers persons was banished away and compelled to forsake the Court: but his wife Plotina, a woman of rare faith and singular shame fastness, having borne ten children to her husband to be the foundation of his house, despised all worldly pomp and delicacy of living in cities, and determined to follow her husband, and to be a partaker of all his perils and dangers: wherefore she cut off her hair, disguised herself like a man, and sewed into her girdle much jewellery and treasure, passing through the bands of the soldiers that guarded him and the naked swords without any fear; whereby she shared all his dangers and: endured many miseries with the spirit of a man, not of a woman, and was partaker of much affliction to save the life of her husband. [7] And when they had escaped many perilous dangers as well by land as by sea, they went towards Zacynthus to continue there for a time according as fortune had appointed. But when they arrived on the sea-coast of Actium (where We in our return from Macedonia were roving about) when deep night was come they turned into a house, not far distant from the shore and their ship, where they lay all night to escape the tossing of the waves. Then we entered in and took away all their substance, but verily we were in great danger, for the good matron, perceiving us incontinently by the noise of the gate, went into the chamber, and aroused all by her cries, calling

up soldiers and servants, every man by his name, and likewise the neighbours that dwelt round about; and it was but by reason of the fear that every one was in, each one hiding himself, that we hardly escaped away. But this most holy woman, faithful and true to her husband (as the truth must be declared) and a favourite of all for her great worth, returned to Caesar desiring his aid and puissance, and obtained for her husband his soon return and vengeance for the injury done to him. Then willed: Caesar that the company of Haemus should not any longer be, and straightway it went to wrack: so great was the authority and word of the Prince.

Howbeit when all my band was lost and cut up by search of the Emperor's army, I only stole away and hardly delivered myself from the very jaws of death, in this manner: [8] I clothed myself in a woman's gaudy attire, that flowed into loose and free folds, covering my head with a woven cap, and placing the white and thin shoes of women upon my feet: and thus hidden and changed into the similitude of the worser sex, and mounted upon an ass that carried barley sheaves, passing through the middle of them all, I escaped away, because every one deemed I was a woman that drove asses, by reason at that time I lacked a beard and my cheeks shone with the colour and smoothness of a boy's. Howbeit I left not off for all this, nor did degenerate from the glory of my father or mine own virtue, though somewhat fearful among the drawn martial swords, yet disguised like a woman I invaded towns and castles alone to get some prey." And therewithal he pulled out two thousand crowns, by ripping up his ragged coat, saying: "Hold here this gift, or rather this dowry which I present unto your brotherhood; hold eke my person, which you shall Always find trusty and faithful if you shall willingly receive me to be your captain: and I will ensure you that in so doing, within short space I will make and turn this stony house of yours into gold."

[9] Then by and by every one consented to make him their captain, and so they gave him a better garment to wear and throw away his old, wherein the gold had been. When he had changed his attire, he embraced them one after another; then placed they him in the highest room of the table, and drank unto him in great cups in token of good luck: and then they began to talk, and declared unto him the going away of the gentlewoman, and how I bare her upon my back, and what horrid death was ordained for us two. Then he asked where she was, whereupon being brought to the place where the gentlewoman was fast bound, whom as soon as he beheld, he turned himself despising and wringing his nose and blamed them, saying: "I am not so much a beast or so rash a fellow that I would drive you quite from your purpose; but my conscience will not suffer me to conceal anything that toucheth your profit, since I am careful for you; therefore give me your affiance, especially seeing that if my counsel do displease you, you may at your own liberty proceed again in your enterprise to the ass. For I doubt not but all thieves, and such as have a good judgement, will prefer their own lucre and gain above all things in the world, and above their vengeance which may purchase damage both to

themselves and to divers other persons. Therefore if you put this virgin in the ass's belly, you shall but execute your indignation against her without all manner of profit: but I would advise you to carry the virgin to some town and to sell her. And such a brave girl as she is, and so young, may be sold for a great quantity of money: and I myself know certain bawd merchants, amongst whom peradventure some one will give us great sums of gold for her, and will lay her in a brothel equal to her good birth, when she shall not again run away: and so, as bound in slavery to a bawdy-house, you shall have vengeance enough of her. This is my true opinion touching this affair; but advise you what you intend to do, for you may rule me in this case."

[10] In this manner the good thief pleaded for the thieves' treasury and defended our cause, being a good patron to the hapless virgin and to me poor ass. But they stayed hereupon a good space with long deliberation, which made my heart (God wot) and spirit greatly to quail. Howbeit in the end they consented freely to his opinion, and by and by the maiden was unloosed of her bonds; who, seeing the young man, and hearing the name of brothels and bawd merchants, began to wax joyful, and smiled with herself. Then began I to deem evil of the generation of women, when I saw that the maiden (who had pretended that she had loved a young gentleman, and that she so greatly desired her chaste marriage with the same) was now delighted with the talk of a wicked and filthy brothel-house and other things dishonest. In this sort the consent and manners of all the race of women depended in the judgement of an ass. But then the young man spoke again, saying: "Masters, why go we not about to make our prayers to Mars touching this selling of the maiden, and seeking for other companions? But as far as I see, here is no manner of beast to make sacrifice withal nor wine sufficient for us to drink. Let me have ten more with me, and we will go to the next town, whence I will bring you back a supper fit for a priest." So he and ten more with him went their way, and in the mean season the residue made a great fire and an altar with green turfs in the honour of Mars.

[11] By and by they came again, bringing with them bottles of wine and a great number of beasts, amongst which there was a big ram goat, fat, old, and hairy, which they killed and offered unto Mars, to help and be with them. Then supper was prepared sumptuously; and the new companion said unto the others: You ought to account me not only your captain in robbery and fight, but also in your pleasures and jollity." Whereupon by and by with pleasant cheer he prepared all things very cleverly; and trimming up the house he set the table in order and cooked the meal, and brought the pottage and dainty dishes to the table; but above all, he plied them well with great pots and jugs of wine. Sometimes (feigning to fetch somewhat they required) he would go to the maiden and give her pieces of meat which he had privily taken away, and would give her cups of wine whence he had already drunken, which she willingly took in good part. Moreover, he kissed her twice or thrice, whereof she was well pleased, and would gladly kiss him in return again; but I (not

well content thereat) thought in myself: "O wretched maid, hast thou forgotten thy marriage, and thy lover whom thou didst love, thou a virgin maid, and dost esteem this stranger and bloody thief above thy dear husband which thy parents ordained for thee? Now perceive I well thou hast no remorse of conscience, but more delight to do utterly away with thy love and play the harlot here amongst so many weapons and swords. What, knowest thou not how the other thieves, if they knew thy demeanour, would put thee back to the ass's death as they had once appointed, and so work my destruction likewise? Well do now I perceive that thou dost take pleasure and sport at the risk of another's hide."

[12] While I did devise with myself all these things with an orator's indignation, I perceived by certain signs and tokens (which were doubtful but yet not ignorant to so wise an ass) that he was not the notable thief Haemus, but rather Tlepolemus her husband. For after much communication he began to speak more openly, not fearing any more my presence than if I were dead, and said: "Be of good cheer, my sweet friend Charite, for thou shalt have by and by all these thy enemies captive unto thee." Then he filled wine to the thieves more and more, mixed with no water, but a little warmed, and never ceased till they were all overcome and soaked with abundance of drink, whereas he himself abstained and bridled his own appetite: and truly, I did greatly suspect that he had mingled in their cups some deadly poison, for incontinently they all fell down asleep on the ground one after another, drowned and overcome by the wine, and lay as though they had been dead. Then did he very easily tie them all in chains and bind them as he would, and he took the maiden and set her upon my back and went homeward.

[13] Now when we were near come home, all the people of the city (especially her parents and kinsmen, friends and family and servants) came running forth joyfully; and all they of the town of every age and sex gathered together to see this new sight and strange, a virgin in great triumph sitting upon an ass. Then I (not willing to show less joy than the rest, as far as I might as present occasion served) set and pricked up my long ears, blew out my nostrils, and cried stoutly; hay rather I made the town to ring again with my shrilling sound. When we were come to her father's house she was received into a chamber honourably, and her parents tended her well; as for me, Tlepolemus, with a great number of other citizens, did drive me back again with other horses to the cave of the thieves, and I was not very unwilling, for I much desired to be present to see the taking of them. There we found them all asleep, lying on the ground as we left them, overcome rather by wine than by bonds: and then they first brought out all the gold and silver and other treasures of the house and laded us withal: which when they had done, they threw many of the thieves down into the bottom of deep cliffs hard by, and the residue they slew with their own swords.

After this we returned home glad and merry of so great vengeance upon them, and the riches which we carried was committed to the public treasury,

and this done the maid was married to Tlepolemus, according to the law, whom by so much travail he had valiantly recovered. [14] Then my good mistress looked about for me, calling me her saviour and deliverer, and asking for me, commanded, the very same day as her marriage, that my manger should be filled with barley, and that I should have hay and oats abundantly, as much as would be enough for a camel of Bactria. But how greatly and worthily did I curse Fotis in that she had transformed me into an ass, and not into a dog, because I saw the dogs had filled their paunches to bursting with the relics and bones of so worthy a supper as they had. The next day, after that best of nights and her learning of the secrets of Venus, this new wedded woman (my mistress) did not forget to commend me before her parents and husband for the kindness I had shewed unto her and never left off until such time as they promised to reward me with great honours. Then they called together all their friends of more dignity, to resolve in what manner it were most worthy to reward me; and thus it was concluded: one said that I should be closed in a stable and never work, — but continually be fed and fatted with fine and chosen barley and beans and vetch; howbeit another prevailed, who wished my liberty, for me to run lasciviously in the fields amongst the horses, whereby I might engender upon the mares some stout mules for my mistress.

[15] Therefore the groom that kept the horses was called for, and I was delivered unto him with, great care, in so much that I ran before him right pleasant and joyous, because I hoped that I should carry no more fardels or burdens: moreover I thought that when I should thus be at liberty, in the springtime of the year when the meadows and fields were green, I should find some roses in some place; after which it came into my mind that if my master and mistress did render to me so many thanks and honours being an ass, they would much more reward me being turned into a man. But when he (to whom the charge of me was so straitly committed) had brought me a good way distant from the city I perceived no delicate meats nor any liberty which I should have, but by and by his covetous wife and most cursed quean made me a mill ass, and (beating me with a cudgel with many twigs) would wring bread for herself and her household out of my skin. Yet was she not contested to weary me and make me a drudge with carriage and grinding of her own corn, but she made me to grind for her neighbours and so earned more gain by my toil: nor would she give me such meat as it was ordained that I should have, for all my miserable labours, for my own barley which I ground in that same mill by my own goings about she would sell to the inhabitants by, and after that I had laboured all day upon this engine of toil, she would set before me at night a little filthy bran, nothing clean but caked together and full of stones.

[16] Being crushed down by this calamity, yet cruel fortune worked me other new torments, so that (as they say) I might verily boast of a full reward for all my brave deeds done at home and abroad: for on a day I was let loose into the fields to pasture with the herds of horses by commandment of my master, who so did at last obey his lord's bidding. O how I leaped for joy,

how I brayed to see myself in such liberty, but especially since I beheld so many mares, which I thought should be my easy wives and concubines! But this my joyful hope turned into utter destruction, for incontinently all the stallion horses, which were well fed and made strong for their duty by ease of pasture, terrible in any case and much more puissant than a poor ass, were jealous over me, and feared for the cuckolding of their race by a weakling, and (not having regard to the law and order of the hospitable god Jupiter) ran fiercely and terribly against me their rival; one reared up his broad chest and high head, and lifted up his fore feet and kicked me spitefully, another turned to me his strong and brawny back, and with his hinder heels spurned me cruelly, the third threatening with a malicious neighing dressed his ears, and shewing his sharp and white teeth bit me on every side. In like sort have I read in histories how before the king of Thrace would throw his miserable guests to be torn in pieces and devoured of his wild horses; so niggish was that tyrant of his provender that he nourished his hungry and starveling beasts with the bodies of men.

[17] After the same manner I was cruelly handled by the horses, so that I longed for the mill again whereby I went round and round; but behold fortune (insatiable of my torments) had devised a new pain for me. I was appointed to bring home wood every day from a high hill, and who should drive me thither and home again but a boy that was the veriest hangman in all the world: he was not contented with the great travail I took in climbing up the steep hill, neither that my hoofs were torn and worn away by sharp flints, but he beat me cruelly and very often with a great staff, in so much that the marrow of my bones did ache for woe; for he would strike me continually in my right hip and still in one place, whereby he tare my skin and made of my wide sore a great hole or trench, or rather a window to look out at, and although it ran down of blood, yet would he not cease beating me in that place. Moreover he laded me with such great trusses and burdens of wood that you would think they had rather been prepared for elephants than for an ass, and when he perceived that my wood hanged more of one side than another (when he should rather take away the heavy sides and so ease me, or else lift them up a little, or at least put them over to make them equal with the other) he laid great stones upon the lighter side to remedy the matter. [18] Yet could he not be contented with this my great misery and immoderate burdens of wood, but when we came to any river by the way, he, to save his boots from water, would leap upon my loins likewise, which was no small load upon load. And if by adventure I had fallen down in any dirty or miry place by the water-side, on the slippery bank, under that load too great for me to bear, when he should have lent a hand to pull me out, or lifted me out by the bridle or by my tail, or taken off some of my load so that I might be able to rise, he would never help me, but laid me on from top to toe, yea, from my very ears, with a mighty staff, whereby I was compelled by force of the blows, as by a medicine, to stand up. The same hangman boy did invent another torment for me: he

gathered a great many sharp thorns, as sharp as needles and of most poisonous prick, and bound them with knots into a bundle which he tied at my tail to prick me, so that as I walked they would swing against me and wound me sorely with their accursed spikes. [19] Then was I afflicted on either side; for when I endeavoured to run away from his bitter onslaughts the thorns pricked me more vehemently, and if I stood still to rest from the pain the boy beat me until I ran again, whereby I perceived that the hangman did devise nothing else save to kill me by some manner of means, and even so he would often swear and threaten to do. And in truth there was some occasion to stir his malicious mind into worse attempts; for upon a day (after my patience had been altogether overcome by his wickedness) I lifted up my heels and spurned him well-favouredly. Then he invented this vengeance against me: after he had well laded me with tow and flax, and had trussed it round safely with ropes upon my back, he brought me out into the way: then he stole a burning coal out of a man's house of the next village and put it into the middle of the load, and soon the fire caught and increased in the dry and light matter and burst into flames, and the fierce heat thereof did burn me on every side; and I could see no remedy for my utter destruction, nor how I might save myself, and in such a burning it was not possible for me to stand still, and there was no time to advise better; [20] but fortune was favourable towards me in my misfortune, perhaps to reserve me for more dangers; at least she saved me from the present death thus devised, for I espied a great hole full of muddy rain-water that fell the day before; thither I ran hastily and plunged myself therein, in such sort that I quenched the fire and was delivered both from my load and from that peril. But the vile boy turned even this his most wicked deed upon me, and declared to all the shepherds about that I willingly leaped over a fire of the neighbours and tumbled in it and set myself afire. Then he laughed upon me, saying: "How long shall we keep this fiery ass in vain?"

A few days after, this boy invented another mischief much worse than the former: for when he had sold all the wood which I bare to certain men dwelling in a village by, he led me homeward unladen. [21] And then he cried that he was not able to rule me, for that he was unequal to my naughtiness, and that he would not drive me to the hill any longer for wood, saying: "Do you see this slow and dull beast, too much an ass? Now, besides all the mischiefs that he hath wrought already, he inventeth daily more and more. For when he espieth any passing by the way, whether it be a fair woman or a maid ready for marriage, or a young boy, he will throw his burden from his back, yea, and often break his very girths, and runneth fiercely upon them. And after that he hath thrown them down, he will stride over them to take his beastly pleasure upon them. Moreover, he will feign as though he would kiss them with his great and wicked mouth, but he will bite their faces cruelly, which thing may work us great displeasure, or rather be imputed unto us as a crime; and even now, when he espied an honest maiden passing by the highway, he by and by threw down his wood in a heap and ran after her; and when this

jolly lover had thrown her upon the ground, he would have ravished her before the face of all the world, had it not been that by reason of her crying out with shrieks and loud lamentations, she was succoured of those that passed by, and pulled from his heels and so delivered. And if it had so come to pass that this fearful maiden had been slain by him by a painful death, what danger had we not been in?"

[22] By these and like lies, he provoked the shepherds earnestly to my destruction, which grieved me (God wot) full sore that I could say nothing to defend my chastity. Then one of the shepherds said: "Why do we not make sacrifice of this common adulterous ass as his horrid doings deserve? My son," quoth he, "Let us kill him and throw his guts to the dogs, and reserve his flesh for the labourers' supper. Then let us cast dust upon his skin, and carry it home to our master, and easily feign that the wolves have devoured him." The boy that was my evil accuser made no delay, but prepared himself to execute the sentence of the shepherd, rejoicing at my present danger, and thinking upon the kick which I gave him; but oh how greatly did I then repent that the stripe of my heel had not killed him! [23] Then he drew out his sword, and made it sharp upon a whetstone to slay me, but another of the shepherds began to say: "Verily it is a great offence to kill so fair an ass, and so (by accusation of luxury and lascivious wantonness) to lack so necessary his labour and service, where otherwise if you would cut off his stones, he might not only be deprived of his lust, but also become gentle, and that we should be delivered from all fear of danger. Moreover, he would be thereby more fat and better in flesh. For I know myself as well many slow asses, as also most fierce horses, that by reason of their wantonness have been most mad and terrible, but (when they were gelded and cut) they have become very gentle and tame, and tractable both to bearing burdens and to all other use. Wherefore I would counsel you to geld him; and if you consent thereto, I will by and by, when I have gone to the next market, fetch from my house mine irons and tools for the purpose: and I will thence immediately return, and I assure you that after I have gelded and cut off his stones, I will deliver this fierce and rude lover unto you as tame as a lamb."

[24] When I did perceive that I was delivered from death, but reserved for the pain of gelding, I wept that with the hinder part of my body I should perish altogether, but I sought about to kill myself by some manner of means, whether by fasting continually or by throwing myself down some crag or precipice, to the end if I should die, I would die with unperished members: and while I devised with myself in what manner I might end my life, the rope-ripe boy my destroyer on the next morrow led me to the hill again, and tied me to a bough of a great oak, and in the mean season he took his hatchet and went a little way up and cut wood to load me withal. But behold there crept out of a cave by a marvellous great bear holding out his mighty head; whom when I saw, I was suddenly stricken in fear with the sudden sight and (throwing all the strength of my body into my hinder heels) lifted up my

strained head and broke the halter wherewith I was tied. Then there was no need to hid me run away, for I scoured not only on foot, but tumbled over the stones and rocks with my body, till I came into the open fields beneath, to the intent I would escape away from the terrible bear, but especially from the boy that was worse than the bear.

[25] Then a certain stranger that passed by the way (espying me alone as a stray ass) took me up quickly and rode upon my back, beating me with a staff which he bare in his hand through a blind and unknown lane: whereat I was little displeased, but willingly went forward to avoid the cruel pain of gelding which the shepherds had ordained for me, but as for the stripes I was nothing moved, since I was accustomed to be beaten so every day. But fortune, ever bent on my ruin, would not suffer me to continue in such estate long, but with wondrous quickness undid my timely escape and set a new snare for me: for the shepherds (looking about for a cow that they had lost), after they had sought in divers places, fortun'd to come upon us unawares; who when they espied and knew me, they would have taken me by the halter, but he that rode upon my back valiantly resisted them, saying: "Good Lord, masters, what intend you to do? Will you rob me?" Then said the shepherds: "What, thinkest thou that we handle thee otherwise than thou deservest, which art stealing away our ass? Why dost thou not rather tell us where thou hast hidden the boy that led him, whom thou hast doubtless slain?" And therewithal they pulled him down to the ground, beating him with their fists and spurning him with their feet. Then he sware unto them saying that he saw no manner of boy, but only found the ass loose and straying abroad, which he took up to the intent he might have some reward for the finding of him, and to restore him again to his master. "And I would to God." quoth he, "That this ass (which I would verily I had never seen) could speak as a man, to give witness of my innocence: then would you be ashamed of the injury which you have done to me."

Thus reasoning for himself, he nothing prevailed, for those angry shepherds tied a rope about his neck and led him back again through the trees of the hill to the place where the boy accustomed to resort for wood. [26] And after that they could discover him in no place, at length they found his body rent and tom in pieces, and his members dispersed in divers places, which I well knew was done by the cruel bear, and verily I would have told it if I might have spoken; but (which I could only do) I greatly rejoiced at the vengeance of his death, although it came too late. Then they gathered the pieces of his body and hardly joined them together and buried them, and straightway they laid all the fault to him that was my Bellerophon, charging him that it was he that took me up by the way, and had assaulted and slain the boy, and (bringing him home fast bound to their houses) purposed on the next morrow to accuse him of murder, and to lead him before the justices to have judgement of death. In the mean season, while the parents of the boy did lament and weep for the death of their son, the shepherd (according to his promise) came with his instruments and tools to geld me, and then one of

them said: "Tush, our present mischief is not of his doing, but now we are contented that to-morrow not only this vile ass's stones shall be cut off, but also his head, and you shall not lack helpers."

[27] So was it brought to pass that my death was delayed till the next morrow; but what thanks did I give to that good boy who at least (being so slain) was the cause of my pardon for one short day! Howbeit I had no time then to rest myself, for the mother of the boy, weeping and lamenting for his cruel death, attired in mourning vesture, tore her hair and threw ashes upon it, and beat her breast, crying and howling very bitterly, and came presently into the stable, saying: "Is it reason that this careless beast should do nothing all day but hold his head in the manger, filling and boiling his guts with meat, without compassion of my great misery or remembrance of his slain master? Surely, contemning my age and infirmity, he thinketh that I am unable to revenge his great mischiefs. Moreover he would persuade me that he were not culpable; indeed it agreeth with the manner of malefactors to hope for safety, even when as the conscience doth confess the offence: but, O good Lord, thou cursed beast, if thou couldest for the nonce utter the contents of thine own mind, whom (if he were the veriest fool in all the world) mightest thou persuade that this murder was void' or without thy fault, when it lay in thy power either to keep off the thieves from this poor boy with thy heels or else to bite and tear them with thy teeth? Couldest not thou (that so oft in his lifetime didst spurn and kick him) defend him now from his death by like means? Yet at least thou shouldest have taken him upon thy back, and so brought him from the cruel hands of thieves, where contrary thou rannest away alone, having forsaken and cast down thy fellow-servant thy good master, thy pastor and conductor. Knowest thou not that even such as deny their wholesome help and aid to them which are in danger of death, are wont to be punished because they have offended against good manners and the law natural? But I promise thee that thou shalt not long rejoice at my harms, thou murderer; [28] I will ensure thee thou shalt feel the smart of my grief, and I will see what nature can do." Therewithal she unloosed her apron, and bound all my feet together to the end I might not help myself in my punishment: then she took a great bar which accustomed to bar the stable door, and never ceased beating of me till she was so exceeding weary and tired that the bar fell out of her hands: whereupon she (complaining of the soon faintness of her arms) ran to the fire and brought a glowing firebrand and thrust it under my tail, burning me continually till such time as (having but one remedy) I all bewrayed her face and eyes with my dirty dung; whereby, what with the stink thereof, and what with the filthiness that fell in her eyes, she was well nigh blind, and so I enforced the quean to leave off; otherwise I had died as an ass as Meleager did by the stick, which his mad mother Althea cast into the fire.

BOOK VIII

[1] ABOUT the cockcrow of night came a young man from the next city, which seemed to be one of the family of the good woman Charite which sometime endured so much misery and calamity with me amongst the thieves; who, after that he had taken a stool and sat down by the fireside in the company of the servants, began to declare many terrible things that had happened unto Charite and unto her house, saying: "O ye horsekeepers, shepherds, and cowherds, you shall understand that we have lost our good mistress Charite miserably and by evil adventure, but not alone did she go down to the ghosts. But to the end you may learn and know the whole matter, I purpose to tell you the circumstance of every point, whereby such as are more learned than I, to whom fortune has ministered more copious style, may paint it out in paper in form of an history.

"There was a young gentleman dwelling in the next city, born of good parentage, valiant in prowess, and rich in substance, but very much given and addict to whore-hunting and continual revelling by broad day: whereby he fell in company with thieves, and had his hand ready to the effusion of human blood; and his name was Thrasyllus. [2] The matter was this according to the report of every man: when Charite had come to an age ripe for marriage, he was among the chiefest of her suitors and very ardently sought her hand; but although he were a man more comely than the residue that wooed her, and also had riches abundantly to persuade her parents, yet because he was of evil fame, and a man of wicked manners and conversation, he had the repulse and was put off by Charite. And so our master's daughter married with Tlepolemus; howbeit this young man secretly cherished his downfallen love, and moved somewhat at her refusal, he busily searched some means to work his damnable intent: and so (having found occasion and opportunity to present himself there) he girt himself for the evil purpose which he had long time concealed; and so he brought it to pass, that the same day that Charite was delivered by the subtle means and valiant audacity of her husband from the puissance of the thieves, he mingled himself amongst the assembly, feigning with a notable shew that he was glad above all others of the new marriage and of the hope of future offspring. Hereby (by reason that he came of so noble parents) he was received and entertained into the house as a chief guest, and falsely coloured himself to be one of their most principal friends: and so, under cloak of a faithful well-wisher, he dissimuled his mischievous mind and intent. In continuance of time, by much familiarity and often conversation and banqueting together, he was taken more and more in favour: then did he fall little by little and unawares into the deeper gulf of lust and desire. What wonder indeed? Like as we see it fortuneth to lovers, who are at first delighted by the flame of cruel love, when as it is small, until by continual feeding of it with the fuel of use and wont, it gloweth and flameth and altogether burneth

them up.

[3] “Thrasyllus had long pondered within himself, perceiving that it was a hard matter to break his mind secretly to Charite, and that he was wholly barred from accomplishment of his luxurious appetite both by the multitude of her guards and servitors, and because the love of her and her husband was so strongly linked together that the bond between them might in no wise be dissevered; and moreover it was a thing impossible to ravish her, because even if she would, although she would not, she knew nothing of the arts of deceiving a spouse. Yet was he still provoked forward by an obstinate madness to that very thing which he could not, as though he could. At length the thing which seemeth so hard and difficult, when love has been fortified, through time, doth ever at last appear easy and facile; but mark, I pray you, diligently, to what end the furious force of his inordinate desire came.

[4] “On a day Tlepolemus went to the chase with Thrasyllus to hunt for wild beasts, but only for goats — if indeed goats be wild beasts — for his wife Charite desired him earnestly to meddle with no other beasts which were of more fierce and wild nature, armed with tusk or horn. When they were come within the chase to a great thicket on a hill, fortified about with briars and thorns, they compassed round the goats, which had been spied out by trackers; and by and by warning was given to let loose the dogs, that had been bred of a noble stock, to rout up the beasts from their lairs. They, remembering all their careful teaching, spread out and covered every entry; and first they did not give tongue, but when on a sudden the signal was given they rushed in with such a cry that all the forest rang again with the noise; but behold there leaped out no goat, nor timid deer, nor hind, most gentle of all beasts, but an horrible and dangerous wild boar, such as no one had seen before, thick with muscles and brawn, with a filthy and hairy hide, his bristles rising along his pelt, foaming at the mouth, grinding his teeth, looking direfully with fiery eyes, and rushing like lightning as he charged with his furious jaws. The dogs that first set upon him he tare and rent with his tusks, and rifled them up and hurled them away on every side, and then he ran quite through the nets that had checked his first charges and escaped away. [5] When we saw the fury of this beast, we were all greatly stricken with fear, and because we never accustomed to chase such dreadful boars, and further because we were unarmed and without weapons, we got and hid ourselves under bushes and trees.

“Then Thrasyllus, having found opportunity to work his treason, said to Tlepolemus: ‘What, stand we here amazed? Why shew we ourselves like these slaves of ours, or why leave we so worthy a prey to go forth from our very hands, despairing like some timid woman? Let us mount upon our horses and pursue him incontinently: take you a hunting javelin, and I will take a spear’; and by and by they leaped upon their horses and followed the beast earnestly. But he, forgetting not his natural strength, returned against them burning with the fire of his wild nature, and gnashing his teeth, pried with his

eyes on whom he might first assail with his tusks: and Tlepolemus struck the beast first on the back with his javelin. But Thrasyllus attacked not the beast, but came behind and cut the hamstrings of the hinder legs of Tlepolemus' horse, in such sort that he fell down in much blood to the ground and threw despite his will his master: then suddenly the boar came upon Tlepolemus, and furiously tare and rent first his garments and then him with his teeth as he would rise. Howbeit, his good friend Thrasyllus did not repent of his wicked deed to see him thus wounded, nor was it enough for his cruelty only to look: but when he was gored and essayed to protect his fresh wounds from the heavy blows, and desired his friendly help, he thrust Tlepolemus through the right thigh with his spear, the more boldly because he thought the wound of the spear would be taken for a wound of the boar's teeth: then he easily killed the beast likewise. [6] And when the young man was thus miserably slain, every one of us came out of our holes, and went sorrowfully towards our slain master. But although that Thrasyllus was joyful of the death of Tlepolemus, whom he did greatly hate, yet he cloaked the matter with a sorrowful countenance, he feigned a dolorous face, he often embraced the body which he himself slew, he played all the parts of a mourning person, saving there fell no tears from his eyes. Thus he resembled us in each point (who verily, and not without occasion, had cause to lament for our master) laying all the blame of this homicide unto the boar.

"Incontinently after, the sorrowful news of the death of Tlepolemus came to the ears of all the family, but especially to unhappy Charite, who, when she had heard such pitiful tidings, as a mad and raging woman ran up and down the streets and the country fields, crying and howling lamentably. All the citizens gathered together, and such as met her bare her company running towards the chase, so that all the city was emptied to see the sight. When they met the slain body of Tlepolemus, Charite threw herself upon him, weeping and lamenting grievously for his death, in such sort that she would have presently ended her life upon the corpse of her slain husband, whom she so entirely loved, had it not been that her parents and friends did comfort her, and hardly pulled her away. Then the body was taken up, and in funeral pomp brought to the city, and buried.

[7] "In the mean season Thrasyllus feigned much sorrow for the death of Tlepolemus, crying and beating his breast beyond all measure, but in his heart he was well pleased and joyful, and the tears that he had not for his former grief were ready to come now for his gladness. And to counterfeit very truth by words of kindness, he would come to Charite and say: 'O what a loss have I had, by the death of my friend, my fellow, my companion, my brother Tlepolemus' (adding the name in a melancholy voice). 'O Charite, comfort yourself, pacify your dolour, refrain your weeping, beat not your breasts.' And so saying, he would hold her hands and restrain them, so that she might not beat her bosom: with soft words he would blunt the sting of her sorrow, and with divers examples of evil fortune he endeavoured to comfort her; but

he spake and did not this for any other intent but that in guise of friendship he might closely handle the woman, and so nourish his odious love with filthy delight. Howbeit, Charite, after the burial of her husband, sought the means to follow him, and tried every way, but especially that which is most gentle and easy, nor requireth any weapon, but is most like to quiet sleep: for she purposed to finish her life with starvation and neglecting herself, she buried herself deep in the darkness and had done with the light for good and all. But Thrasyllus was very importunate, and at length brought to pass that at the intercession both of himself and of the friends and familiars, and last of the parents of Charite, she somewhat refreshed her body, that was all befouled and well nigh broken, with refection of meat and bathing. Howbeit, she did it unwillingly, more at the commandment of her parents and the duty she owed to them, than for anything else: and she wore a calmer, but yet not a merry face, while she went about the duties of the living, but inwardly she tormented herself very greatly with grief and mourning: she spent whole days and nights in miserable longing, and there was an image of her husband, which she had made like unto Bacchus, unto which she rendered divine honours and services, so that she grieved herself even by her consolation.

[8] “In the mean season Thrasyllus, not being able to refrain any longer, a man bold and impatient according to the signification of his name, before Charite had assuaged her dolours with tears, before her troubled mind had pacified her fury, before her grief had become less from its own abundance and long continuance, while she wept for her husband, while she tare her garments and rent her hair, doubted not to demand her in marriage, and so very rashly detected the secrets and unspeakable deceits of his heart. But Charite detested and abhorred his demand, and as she had been stricken with some clap of thunder, with some storm, or with the lightning of Jupiter, she presently fell down to the ground all amazed with a cloud. Howbeit in the end, when her spirits were revived and that she returned to herself crying and shrieking like some beast, remembering all that had passed with the wicked Thrasyllus, she demanded respite to deliberate and to take advice on the matter.

“In the mean season of delay the shape of Tlepolemus that was slain so miserably appeared to Charite as she chastely slept, with a pale and bloody face, saying: ‘O my sweet wife (a name which no other person shall say but IV even if the memory of me in thy heart groweth dim, or the remembrance faileth of my pitiful death, in so much that our bond of love hath been severed, marry happily with any other person, so that you marry not with the traitor Thrasyllus; have no conference with him, eat not with him, lie not with him; avoid the bloody hand of mine enemy, let not thy marriage be begun with parricide. For those wounds, the blood whereof thy tears did wash away, were not all the wounds of the teeth of the boar, but the spear of wicked Thrasyllus parted me from thee.’ Thus spoke Tlepolemus unto his loving wife, and declared the whole residue of the damnable fact. [9] But Charite lay

as she had first fallen asleep, with her face buried in her pillow; now she wetted her cheeks with her welling tears: and now aroused as by some new anguish, she began to cry aloud as if she renewed her dolour, to tear her garments, and to beat her comely arms with her furious hands: howbeit she revealed the vision which she saw to no manner of person, but dissembling that she knew the truth of the mischief, devised silently with herself how she might be revenged on the wicked murderer, and finish her own life, to end and knit up all sorrow. Again came Thrasyllus the detestable demander of the pleasure that should betray him, and wearied the closed ears of Charite with talk of marriage; but she, gently refusing his communication, and colouring the matter with passing craft in the midst of his earnest desires and humble prayers, began to say: 'Thrasyllus, you shall understand that yet the comely face of your brother and my husband is always before mine eyes; I smell yet the cinnamon scent of his precious body, I yet feel Tlepolemus alive in my heart: wherefore you shall do well if you grant to me, miserable woman, necessary time to bewail his death, until after the residue of a few months the whole year may be expired, which thing toucheth as well my shame as your wholesome profit, lest peradventure by our speedy and quick marriage we should justly raise and provoke the resentful spirit of my husband to work your destruction.'

[10] "Howbeit Thrasyllus was not contented with this speech, nor even cheered by her hopeful promise, but more and more was earnest upon her, to whisper wickedly in her ear with his busy tongue, in so much that she was enforced to seem conquered by him, and to speak to him in this manner: 'My friend Thrasyllus, this one thing must thou grant to my earnest prayers, that we should take our pleasure in such sort and so secret, that no servant of the house may perceive it until the whole year be complete and finished.' Then Thrasyllus, trusting the false promises of the woman, consented gladly to her secret embraces, and was joyful in his heart and looked for night, when as he might have his purpose, preferring his inordinate pleasure above all things in the world. 'But come you quietly about midnight,' said Charite, 'Covered up and disguised without all company. And do but hiss at my chamber-door, and await; my nurse shall attend sitting before the barrier for thy coming. Then shall she let thee in, and bring thee without any light, that might betray us, to my sleeping-room.'

[11] "This counsel of fatal marriage pleased Thrasyllus marvellously; who, suspecting no harm, and in a turmoil of expectation, did always complain that the day was long and the evening came not: but when at last the sun gave way to the night, according to Charite's commandment he disguised himself and went straight, full of hope, to her chamber, where he found the nurse attending for him with feigned diligence. She (by the appointment of her mistress) fed him with flattering talk, brought silently cups and a flagon, and gave him drink mingled and doled with sleepy drugs, excusing the absence of her mistress Charite by reason that she attended on her father being sick, until

such time that with sweet talk and operation of the wine (for he drank greedily and suspected nothing) he fell in a sound sleep. [12] Now when he lay prostrate on the ground ready to all attack, Charite (being called for) came in, and with manly courage and bold force stood over this sleeping murderer, saying: 'Behold the faithful companion of my husband, behold this valiant hunter, behold my dear spouse; this is the hand which shed my blood, this is the heart which hath devised so many subtle means to work my destruction, these be the eyes whom I have pleased to my ill: behold how in a manner they foreshewed their own destined punishment when they prayed for the darkness to come. Sleep careless, dream that thou art in the hands of the merciful, for I will not hurt thee with thy sword or with any other weapon; God forbid that I should make thee equal to my husband by a like death. But thy eyes shall fail thee still living, and thou shalt see no more save when thou dreamest: I will see to it that thou shalt think the death of thine enemy more sweet than thy life: of a surety thou shalt see no light, thou shalt lack the aid of a leader, thou shalt not have me as thou hopest, thou shalt have no delight of my marriage, thou shalt have no rest in the quiet of death, and yet living thou shalt have no joy, but wander between the light of day and the darkness of hell as an unsure image: thou shalt seek for the hand that pricked out thy eyes, yet shalt thou not know (the most grievous part in all calamity) of whom thou shouldst complain: I will make libation with the blood of thine eyes upon the grave of my husband, I will pacify his holy shade with these eyes of thine. But why dost thou gain respite of thy due torment through my delay? Perhaps thou dreamest that thou embracest me in thine arms to thine own ruin: leave off the darkness of sleep, and awake thou to receive a penal deprivation of light: lift up thy sightless face, regard thy vengeance and evil fortune, reckon thy misery: so pleaseth thine eyes to a chaste woman, so have the nuptial torches lightened thy couch, that thou shalt have the Furies to be women of thy bedchamber, blindness to be thy companion, and an everlasting prick of remorse to thy miserable conscience.'

[13] "When she had prophesied in these words, she took a great needle from her head and pricked out both his eyes: which done, leaving him blind and waking in great pain (though he knew not whence it came) from his drunkenness and sleep, she by and by caught the naked sword which her husband Tlepolemus accustomed to wear, and ran throughout all the city like a mad woman towards the sepulchre of her husband, doubtless bent on some wild purpose. Then we with all the citizens left our houses and ran incontinently after her, exhorting each other to take the sword out of her furious hands; but she, clasping about the tomb of Tlepolemus, kept us off with her naked weapon, and when she perceived that every one of us wept and lamented, she spake in this sort: 'I pray you, my friends, let there be no unasked tears for me nor laments unworthy of my courage, for I am revenged of the death of my husband, I have punished deservedly the wicked breaker of our marriage; now is it time to seek out with this sword the way to my sweet

Tlepolemus.’ [14] And therewithal, after she had made relation of the whole matter which was declared unto her by the vision of her husband which she saw, and told by what means she deceived Thrasyllus, thrusting the sword under her right breast and wallowing in her own blood, she babbled some uncertain words and at length with manly courage yielded up the ghost. Then immediately the friends of miserable Charite did wash carefully her body and bury her within the same sepulchre with Tlepolemus to be his spouse for ever. Thrasyllus, hearing all the matter, and knowing that by no death he could fitly atone for this present ruin, for he thought his sword was not sufficient to revenge so great a crime, at length went of himself to the same sepulchre, and cried with a loud voice, saying: ‘O ye dead spirits whom I have so highly offended, receive me; behold I make sacrifice unto you with my body’: which said he closed the doors of the sepulchre upon him, purposing to famish himself, and so finish his life there and yield up his accursed ghost in sorrow.”

[15] These things the young man with pitiful sighs and tears declared unto the cowherds and shepherds, which caused them all to weep; but they, fearing to become subject unto new masters, and pitying deeply the misery of their master’s house, prepared themselves to depart away; but by and by the horse-keeper, to whom the charge of me so carefully had been committed, brought forth all the precious things that were stored in his cottage, and laded me and other horses withal, and so departed thence from his former place: we bare women, children, pullets, geese, kids, whelps, and other things which were not able to keep pace with us, which so travelled upon our feet. As for that which I bare upon my back, although it was a mighty burden, yet seemed it but light because I was very glad to depart and leave him that most terribly had appointed to geld me.

When we had passed over a great mountain full of trees and were come again into the open fields, behold we approached nigh to a fair and rich castle, where it was told unto us that we were not able to pass in our journey that night, nay, nor in the early morning either, by reason of the great number of terrible wolves which were in the country about, besieging all the roads; so great in their body and fierce and cruel, that they put every man in fear, in — such sort that they would invade and set upon such which passed by like thieves, and devour them and their beasts: and sometimes they would be mad with hunger and would attack the country-farms that lay hard by, and that the same death as of the peaceful cattle would await the men therein. Moreover, we were advertised that there lay in the way where we should pass many dead bodies, half eaten and torn with wolves, and their inward flesh was all torn away and the white of their bones was everywhere to be seen. Wherefore we were willed to use all caution in our going, and to observe this above all, that in broad light, when the day was well on and the sun was high, and the fierceness of such horrible beasts was constrained by the light, to go close and round together, avoiding all hidden lairs, whereby we might pass and escape all perils and dangers. [16] But (notwithstanding this good counsel) our caitiff

drivers were so covetous to go forward, being rash in their blind haste, and so fearful of pursuit, that they never heeded the advice nor stayed till the morning: but being not long past midnight, they made us be laden and trudge in our way apace. Then I, fearing the great danger which was foretold, ran amongst the middle of the other horses and hid there as deep as I could, to the end I might defend and save my poor buttocks from the wolves: whereat every man much marvelled to see that I scoured away swifter than the other horses: but such my agility was not to get me any praise for speed, but rather a sign of fear. At that time I remembered with myself that the valiant horse Pegasus did fly rather for fear and for that was deservedly called winged, that he did leap up in the air and skip up to the very sky, more to avoid the dangerous bite of fiery Chimaera than for anything else. For the very shepherds which drove us before them were well armed like warriors for battle: one had a spear, another had a hunting lance, some had darts, some clubs, some also gathered up great stones, of which there were many upon that rough road, some held up sharpened stakes, and most feared away the wolves with light firebrands: finally we lacked nothing to make up an army but only trumpets. But when we had passed these dangers not without small fear, though it was vain and empty, all was in vain, for we fortune'd to fall into a snare much worse; for the wolves came not upon us, either because of the great noise and multitude of our company, or else because of our firebrands, or peradventure they were gone to some other place, for we could see none, even afar off. [17] But the inhabitants of the next village (supposing that we were thieves by reason of our great multitude) for the defence of their own substance, and for the fear they were in, set great and mighty mastiffs upon us, worse than any wolves or bears, which they had kept and nourished for the safety of their houses; who were both by nature very fierce and were urged on by their masters, holloing after their wont and driving them with all manner of cries; they, compassing us round about, leaped on every side, tearing us with their teeth, both man and beast, in such sort that they wounded and pulled many of us to the ground. Verily, it was a famous but a pitiful sight to see so many dogs all mad with fury, some following such as fled, some invading such as stood still, some leaping upon those which lay prostrate, and going throughout the whole of our company with savage biting. Behold, upon this, another worse danger ensued; the inhabitors of the town stood upon their roofs and the hills hard by, throwing great stones upon our heads, so that we could not tell whether it were best for us to avoid the gaping mouths of the dogs at hand, or the peril of the stones afar. Amongst whom there was one that hurled a great flint upon the head of a woman which sat upon my back; who cried out piteously, desiring her husband, the shepherd, to help her. Then he (coming to wipe off the blood from his wife) began to complain in this sort, calling upon God's name: [18] "Alas, masters, what mean you to trouble us poor labouring men and wayfarers and so cruelly to overcome us? What think you to gain by us? What mean you to revenge yourselves upon us, that do you no harm? You

dwell not in caves or dens, you are no people barbarous that you should delight in effusion of human blood." At these words the tempest of stones did cease, and the storm of the dogs was called back and vanished away. Then one (standing on the top of a great cypress-tree) spake unto us, saying: "Think you not, masters, that we do this to the intent to rifle or take away any of your goods, but for the safeguard of ourselves and family from a like slaughter at your hands; now in God's name you may depart away." So we went forward, some wounded with stones, some bitten with dogs, but generally there was none which escaped free.

When we had gone a good part of our way we came to a certain wood environed with great trees, and compassed about with pleasant meadows, where the shepherds, our guides, appointed to continue a certain space for rest, to cure their divers wounds and sores. Then they sat down on the ground to refresh their weary minds, and afterwards they sought for medicines to heal their bodies: some washed away their blood with the water of the running river, some laid upon their bruises sponges steeped with vinegar, some stopped their wounds with clouts; in this manner every one provided for his own safety.

[19] In the mean season we perceived an old man that looked from the top of an hill, who seemed to be a shepherd by reason of the goats and sheep that fed round about him: then one of our company demanded whether he had any milk to sell, whether new drawn or freshly made into cheese. To whom he made answer, shaking his head, saying: "Do you think now of any meat or drink, or any other refection here? Know none of you in what place you be?" And therewithal he took his sheep and drove them away as fast as he might possible. This answer and his fleeing away made our shepherds greatly to fear, so that they thought of nothing else but to enquire what country they were in: howbeit, they saw no manner of person of whom they might demand. At length, as they were thus in doubt, they perceived another old man very tall and heavy with years, with a staff in his hand and very weary footsteps, who, approaching nigh to our company, began to weep greatly and complain, embracing the knees of every one and saying:

[20] "Alas, masters, I pray you by your fates and lucky spirits, may you come to the years of old age strong and joyful, as you shall succour me, miserable caitiff, and restore my little one from Hell to my white hairs again. For he, my grandson, the dear companion of my path, by following a sparrow that sang upon an hedge, is fallen into a ditch hereby that lay open at the root of the shrubs, and verily I think he is in danger of death. As for me, though I know from his own voice, crying oft upon his grandsire, that he yet liveth, I am not able to help him by reason of my old age, but you, that are so valiant and lusty, may easily help me herein a miserable old man, and deliver me my boy, last of my heirs and single offspring of my race that is yet left alive."

[21] These words and his tearing of his white and aged hair made us all to pity him: and the youngest and stoutest of heart in our company, and strongest

of body, who alone escaped unhurt from the late skirmish of dogs and stones, rose up quickly, demanding in what ditch the boy was fallen. "Marry," said he, "Yonder," and pointing with his finger, brought him to a great thicket of bushes and thorn, where they both entered in. In the mean season, after that we had well refreshed ourselves with our grazing and they had cured their wounds, each took up his packs, purposing to depart away. And because we would not go away without the young man our fellow, the shepherds whistled and called for him by his name; but when he gave no answer they feared because of his long absence and sent one of their company to seek him out, and to tell him that it was now time to set forth on the journey with us. But he alter a while returned again with an ashen-pale face, trembling, with strange and sorrowful news of his fellow, saying that he saw him lying upon his back and a terrible dragon eating and devouring him: and as for the miserable old man, he could see him in no place. [22] When they heard this (remembering likewise the words of the first old man that had warned them of this and no other habitant of the place) they ran away, beating us before them, to fly from this desert and pestilent country. Then after we had very quickly passed a great part of our journey we came to a certain village, where we lay all night. But hearken, and I will tell you a great and notable mischief that happened there.'

You shall understand that there was a servant to whom his master had committed the whole government of his house, and he was bailiff of the great lodging where we lay: this servant had married a maiden, a fellow-slave of the same house, howbeit he burned greatly for love of a free woman of another house. Therewith was his wife so highly displeased and became so jealous, that she gathered together all her husband's substance, with his tallies and books of accounts, and burned them with fire. She was not contented with this damage, nor thought that she had so avenged the wrong done to her bed, but she took a cord, and now raging against her own bowels, she bound her child which she had by her husband about her middle and cast herself headlong into a deep pit, carrying her babe with her. The master, taking in evil part the death of these twain, took his servant which had made for his wife the cause of this murder, and after that he had first put off all his apparel, he anointed his body with honey, and then bound him sure to a fig-tree, where in a rotten stock a great number of pismires or ants had built their nests, and ran always about in great multitudes like sprinkling water. The pismires, after they had felt the savour and sweetness of the honey, came upon his body, and by little and little but unfailling gnawing, in continuance of time with long torturing devoured all his flesh and his vitals, in such sort that there remained on the fatal tree nothing of his flesh but only his shining white bones.

[23] This was declared unto us by the inhabitants of the village there, who greatly sorrowed for this servant: then we, avoiding likewise from this dreadful lodging, incontinently departed away, and for a whole day travelled through the plain country, and then we came very tired to a fair city very

populous, where our shepherds determined to make their home and continue, by reason that it seemed a place where they might live unknown, far from such as should pursue them, and because it was a country very plentiful of corn and other victuals. There when we had remained the space of three days, and that I, poor ass, and the other horses were fed and kept in the stable to the intent we might seem more saleable, we were brought out at length to the market, and by and by a crier sounded with his horn to notify that we were to be sold. All my companion horses and the other asses were bought up by gentlemen, but as for me I stood still forsaken, for that most men passed me by with despatch. And when many buyers came by and handled me and looked at my teeth in my mouth to know my age, I was so weary with opening my jaws that at length (unable to endure any longer) when one came with a stinking pair of hands and grated my gums often with his filthy fingers, I seized them and well nigh bit them clean off, which thing caused the standers-by to forsake buying me, as being a fierce and cruel beast. The crier when he had gotten a hoarse voice and was well nigh burst with crying, and saw that no man would buy me, began very scurrilously to mock my evil fortune, saying: "To what end stand we here to offer for sale this vile ass, this old feeble beast, this slow jade with worn hoofs, made hideous by his labours, idle save when he is vicious, and good for nothing but to make sieves of his skin? Why do we not give him to somebody, if there be any that it shall irk not to find him his hay?"

[24] In this manner the crier made all the standers-by to laugh exceedingly; but my evil fortune, which was ever so cruel against me, whom I, by travel of so many countries, could in no wise escape nor appease the envy thereof by all the woes I had undergone, did more and more cast its blind and evil eyes upon me, with invention of new means to afflict my poor body, in giving me another master very fit for my hard fate. Listen what man he was. There was an old naughty man, somewhat bald, with long and grey hair, one of the number of those of the lewdest dregs of the people which go from door to door throughout all the villages, bearing the image of the Syrian goddess, and playing with cymbals and bones, to get the alms of good and charitable folks. This old man came hastily towards the crier, and demanded where I was bred. "Marry," quoth he, "In Cappadocia: and he is very strong." Then he enquired what age I was of, and the crier, jesting, answered: "A mathematician, which disposed to me his planets, said that he was five years old; yet this doth he know best himself from his own register public. For I would not willingly incur the penalty of the law Cornelia in selling a free citizen for a servile slave, yet if you shall buy him you shall have a good and useful chattel both at home and about the country." [25] But this cursed buyer did never stint to question of my qualities, and at length he demanded whether I were gentle or no; "Gentle!" quoth the crier, "As gentle as a lamb, tractable to all use: he will never bite, he will never kick, but you would rather think that under the shape of the ass there were some well-advised man, which verily you may easily

conject; for if you would thrust your nose in his tail you shall perceive how patient he is.”

Thus the crier wittily mocked the old rascal; but he, perceiving his taunts and jests, waxed very angry, saying: “Away, doting crier, thou deaf and dumb carrion, I pray the omnipotent and omniparent Syrian goddess, Saint Sabadius, Bellona with the Idaean mother, and Venus with her Adonis to strike out both thine eyes that with taunting mocks hast scoffed me in this sort. Dost thou think that I will put a goddess upon the back of any fierce beast, whereby her divine image should be thrown down on the ground, and so I, poor wretch, should be compelled (tearing my hair) to look for some physician to help her as she lies fallen?” When I heard him speak this, I thought with myself suddenly to leap up like a mad ass, to the intent he should not buy me, thinking me very fierce; but incontinently, like an eager buyer, he prevented my thought, and would lay down my price for me, even seventeen pence: then my master was glad, being weary of me, and receiving the money, delivered me by mine halter of straw to my new master, who was called Philebus. He carried his new servant home, and when he came to the door of the house, he called out his troop, saying: “Behold, my daughters, what a gentle servant I have bought for you.”^[26] Yet were these daughters a band of lewd and naughty fellows, and at first they were marvellous glad, prattling and shouting for joy with their broken and harsh voices, like a troop of women, in discordant sounds, and thought verily that he had brought home a fit and convenient servant for their purpose. But when they perceived that it was not even an hind I instead of a maiden, but rather a makeshift ass for a man, they began to reprove him with great scorn, saying that he had not brought a servant for them, but rather a stalling ass for himself. “Howbeit,” quoth they, “Keep this pretty beast not wholly for your own delight, but let us, your darling doves, likewise have him at commandment.”

Therewithal babbling in this wise, they led me into the stable, and tied me to the manger; and there was a certain stout young man with a mighty body, well skilled in playing on flutes, whom they had bought in a market with the money they had collected; and he walked before their procession, playing the horn when they carried round their goddess, and at home he shared in all their labours and they made great use of him. Now he, as soon as he espied me, entertained me very well, for he filled my rack and manger with meat, and spake merrily, saying: “O master ass, you are welcome; now you shall take my office in hand: you are come to supply my room, and to ease me of my miserable labour: I pray God thou mayest long live and please my master well, to the end thou mayest continually deliver my weary sides from so great pain and labour.”^[27] When I heard his words, I did prognosticate my new misery to come. The day following I saw them apparelled in divers colours, and hideously tricked out, having their faces ruddled with paint, and their eyes tricked put with grease, mitres on their heads, vestments coloured like saffron, surplises of silk and linen; and some ware white tunics painted with purple

stripes that pointed every way like spears, girt with belts, and on their feet were yellow shoes; and they attired the goddess in silken robe, and put her upon my back. Then they went forth with their arms naked to their shoulders, bearing with them great swords and mighty axes, shouting and dancing like mad persons to the sound of the pipe. After that we had passed many small villages, we fortun'd to come to a certain rich man's house, where at our first entry they began to howl all out of tune and hurl themselves hither and thither, as though they were mad. They made a thousand gesticulations with their feet and their heads; they would bend down their necks and spin round so that their hair flew out in a circle; they would bite their own flesh; finally, every one took his two-edged weapon and wounded his arms in divers places. Meanwhile there was one more mad than the rest, that fetched many deep sighs from the bottom of his heart, as though he had been ravished in spirit, or replenished with divine power, and he feigned a swoon and frenzy, as if (forsooth) the presence of the gods were not wont to make men better than before, but weak and sickly. [28] Mark then how by divine providence he found a just and worthy recompense: after that he had somewhat returned to himself, he invented and forged a great lie, noisily prophesying and accusing and charging himself, saying that he had displeased the divine majesty of the goddess by doing of something which was not convenable to the order of their holy religion, wherefore he prayed that vengeance might be done of himself. And therewithal he took a whip, such as is naturally borne by these womanish men, with many twisted knots and tassels of wool, and strung with sheep's knuckle-bones, and with the knotted thongs scourged his own body very strong to bear the pain of the blows, so that you might see the ground to be wet and defiled with the womanish blood that issued out abundantly with the cutting of the swords and the blows of the scourge: which thing caused me greatly to fear to see such wounds and effusion of blood, lest the same foreign goddess should likewise desire the blood of an ass for her stomach, as some men long for ass's milk. After they at last were weary, or at least satisfied with rending themselves, they ceased from this bloody business: and, behold, they received from the inhabitants, who offered eagerly, into their open bosoms copper coins, nay silver too, vessels of wine, milk, cheese, flour and wheat; and amongst them there were some that brought barley to the ass that carried the goddess: but the greedy whoresons thrust all into their sacks which they brought for the purpose, and put them upon my back, to the end I might serve for two purposes, that is to say: for the barn by reason of my corn, and for the temple by reason of the goddess that I bare.

[29] In this sort they went from place to place robbing all the country over; at length they came to a certain town, purposing to make good cheer there, being glad at a great gain they had gotten, where, under colour of divination, they brought to pass that they obtained a fat ram of a poor husbandman for the goddess' supper, and to make sacrifice withal. After that the banquet was richly prepared, they washed their bodies, and brought in a lusty young man

of the village to sup with them; and when he had scarce tasted a few herbs before the supper they began to discover their beastly customs and inordinate desires. For they compassed him round about as he sat, to abuse him, but when mine eyes would not long bear to behold this horrible fact, I could not but attempt to utter my mind and say, "O masters." but I could pronounce no more but the first letter "O." which I roared out very clearly and valiantly and like an ass; but at a time inopportune, for some young men of the town, seeking for a stray ass that they had lost the same night, and searching diligently all the inns, heard my voice within the house; whereby they judged that I had been theirs, but concealed in a hidden place, and resolving to manage their own business, they entered altogether unawares, and found these persons committing their vile abomination. This when they saw they called all the neighbouring inhabitants and declared to them their unnatural villainy, mocking and laughing at this the pure and clean chastity of these priests. Then they, ashamed at the report which was dispersed throughout all the region there of their beastly wickedness, so that they were justly hated and despised of all, about midnight brought together all their trumpery and departed away from the town. [30] When we had passed a good part of our journey before the rising of the sun, and were now come into a wide desert in the broad day, they conspired much together to slay me. For after they had taken the goddess from my back and set her gingerly upon the ground, they likewise took off all my harness and bound me surely to an oak, and then beat me with that whip which was knotted with sheep's bones, in such sort that they had well nigh killed me. Amongst them there was one that threatened to cut my hamstrings with his hatchet, because by my noise I had so famously hurt his pure chastity; but the others, regarding more the image that lay upon the ground than my safety, thought best to spare my life; and so they laded me again, driving me before them with their naked swords till they came to a noble city. There the principal patron, who was in every way a man very religious, and especially bearing high reverence unto the goddess, came in great devotion to meet us when he heard our tinkling cymbals and tapping drums and the soft strain of the Phrygian music, and received her and all our company as a pious host into his great house, and he hastened with much sacrifice and veneration to appease her godhead.

[31] But there, I remember, I thought myself in most danger of all my life; for there was one that brought venison to the master of the house, a side of a fat buck, for a present; which being hanged carelessly behind the kitchen door, not far from the ground, was clean eaten up by a hunting greyhound that came in, who, joyful to have gotten his prey, escaped the eyes of them that watched, The cook, when he saw the venison devoured, reproving his own negligence, lamented and wept to no purpose, and because supper-time approached nigh, when his master should now call for the meat, he sorrowed and feared greatly; and bidding farewell to his little child, he took a halter to hang himself; but his good wife, perceiving whereabouts he went, ran

incontinently to him, and taking the deadly halter in both her hands stopped him of his purpose, saying: "O husband, are you out of your wits with this present trouble? What intend you to do? See you not a chance remedy before your eyes ministered unto you by divine providence? I pray you, husband, if you have any sense left in this storm of fortune, listen attentively to my counsel: carry this strange ass out into some secret place and kill him; which done, cut off one of his sides, and sauce it well like the side of the buck, and set it before your master in place thereof." Then the naughty rascal, the cook, was well pleased to slay me, to save himself, and praised greatly the shrewd counsel of his wife; and to bring his purpose to pass, he went to the whetstone to sharp his tools accordingly for the butchery he had promised.

BOOK IX

[1] IN this manner the traitorous cook prepared himself to slay me: and when he was ready with his knives to do his feat, I devised with myself how I might escape the present peril, and I did not long delay, for incontinently I brake the halter wherewith I was tied, I dashed forth at full speed, and flinging my heels hither and thither, at length to save myself I ran hastily through a passage that was near, burst into a parlour where the master of the house was feasting after the sacrifice with the priests, and disquieted all the company, throwing down their meats and drinks and even the table itself. The master of the house, dismayed at my great disorder, strictly commanded one of his servants to take me up as a savage and wanton ass, and lock me in some strong place to the end I might disturb them no more; but I regarded my imprisonment as my safety, considering that by my clever colouring and deceit I was happily delivered from the hands of the traitorous cook.

Howbeit, if fortune be opposite, nothing may prosper a man, nor may the fatal disposition of the divine providence be avoided or changed by wise counsel, nor by any wholesome remedy: for that very deceit, which seemed to have found for me safety for the moment, brought upon me a grievous danger, nay well nigh utter destruction: [2] for by and by, as they were familiarly whispering together, a lad came running into the parlour, all trembling and fearful in his countenance, and declared to the master of the house that a mad dog had run in from the next lane and had rushed furiously into the back gate; which had done much harm, for he had bitten many greyhounds and thence had entered the stable and had with like savagery attacked most of the beasts; nor finally had he spared men, for there was one Myrtilus a muleteer, Hephaestion a cook, Hypatarius a chamberlain, and Apollonius a physician, nay many more, who (thinking to chase away the mad dog) were cruelly bitten by him; and, indeed, many horses and other beasts had been infected with the venom of his poisonous teeth and become mad likewise. This thing caused them all at the table greatly to fear, and thinking that I had been made mad by being bitten and was mad in like sort, they snatched up all manner of weapons and came out exhorting one another so to keep off the common destruction of all, themselves rather a prey to the same disease of madness. Verily, with their spears, clubs, and pitch-forks, which their servants easily found for them, they had torn me limb from limb, had I not by and by observed the storm of sudden danger and crept into a chamber, where my masters intended to lodge that night. Then they closed and locked fast the doors about me, and kept the chamber round, till such time as they thought that they would not have to meet me in battle and the pestilent rage of madness should have killed me. Now when I was thus shut in the chamber, I had at last gained my liberty, and taking the gift that fortune had sent me, to be alone, I laid me down upon the bed to sleep, considering it was long time

past since I lay and took my rest as a man doth.

[3] When morning was come, and that I was well reposed by the softness of the bed, I rose up lustily. In the mean season I heard them which watched about the chamber all night reason with themselves in this sort: “Verily.” quoth one, “I think the ass be still raving.” “So think not,” quoth another, “For the outrageous poison of madness hath killed him.” But being thus in divers opinions, they determined to put them to the test and looked through a crevice, and espied me standing still, sober and quiet, in the middle of the chamber; and then they opened the doors and came towards me to prove whether I were gentle or no. Amongst whom there was one, which in my opinion was sent from heaven to save my life, that put forward a proof to see whether I were sane: and he willed the others to set a basin of fair water before me, and thereby they should know whether I were mad or no, for if I did drink without fear, as I accustomed to do, it was a sign that I was whole and free of all disease, where contrary if I did fly and abhor the sight and taste of the water, it was an evident proof of my continued madness; which thing he said that he had read in ancient and credible books. [4] Whereupon they agreed thereto and took a basin of clear water from a spring hard by and presented it before me, hesitating and delaying still; but I, as soon as I perceived the wholesome water of my salvation, ran incontinently and, thrusting my head into the basin, drank all that water, that was truly water of salvation to me, as though I had been greatly athirst. Then did I suffer them to stroke me with their hands, and to bow my ears, and to take me by the halter and aught else that they dared, so that I might, by taking each thing in good part, disprove their mad presumption by my meekness and gentle behaviour. When I was thus delivered from this double danger, the next day I was laded again with the trappings of the goddess and other trumpery, and was brought out into the way with rattles and cymbals, to beg in the villages which we passed by according to our custom. And after that we had gone through a few hamlets and castles, we fortunèd to come to a certain village, which was builded (as the inhabitants there affirmed) among the ruined foundations of a famous and ancient city. And after that we had turned into the next inn, we heard of a pretty jest committed in the town there, in the matter of the cuckoldry of a certain poor man, which I would that you should know likewise.

[5] There was a man dwelling in the town, very poor, that had naught to live upon but that which he got by his labour as a smith and the travail of his hands: his wife too was very poor, but known to be lascivious and exceeding given to the desire of the flesh. Now it fortunèd on a day that while this man was gone betimes in the morning about his business, according as he accustomed to do, his wife’s lover secretly came into his house to have his pleasure with her. And so it chanced that during the time that he and she were busking together, her husband, suspecting no such matter, returned suddenly home praising the chaste continency of his wife, in that he found his doors fast locked and closed; wherefore, as his custom was, he whistled to declare

his coming home. Then his crafty wife, ready with present shifts, loosed her lover from her embrace and hid him in a great tub standing in a corner, and it was very ruinous and dirty, but empty withal; and then she opened the door, blaming her husband in this sort: "Comest thou home so every day empty with thy hands wrapt in thy cloke? And bringest nothing by thy accustomed labour to maintain our house? Thou hast no regard for our profit, neither providest for any meat or drink, whereas I, poor wretch, do nothing day and night but wear my sinews with spinning, and yet my travail will scarce find the candles to lighten our hut. [6] O how much more happy is my neighbour Daphne, that eateth and drinketh at her pleasure, and well foxed passeth the time with her amorous lovers according to her desire."

"What is the matter?" quoth her husband, much grieved at that she said, "Though our master hath business in the market and hath made holiday for us, yet think not but that I have made provision for our supper this day; dost thou not see this tub that keepeth a place here in our house in vain, and doth us no service save to hinder us in our coming and going? Behold I have sold it to a good fellow (that now cometh) for five pence, and he will pay the money and carry it away. Wherefore I pray thee lend me thy hand that I may mend it and take it up and deliver him the tub." His wife (having invented a present shift) laughed boldly on her husband, saying: "What a notable and goodly merchant have I gotten in you, to fetch away my tub for so little for which I, poor woman that sit all day alone in my house, have been proffered long ago seven pence!" Her husband, being well pleased at the greater price, demanded what he was that would give so much. "Look, fool," quoth she, "He is gone under to see where it be sound or no."

[7] Then her lover, which was under the tub, began to stir that his words might agree to the words of the woman, and said: "Dame, will you have me tell the truth? This tub is old and rotten and cracked as meseemeth on every side." And then he turned himself to her husband, colouring the matter and saying: "I pray, honest man, whoever you be, light a candle that I may make the tub clean within, to see if it be for my purpose or no, for I do not mind to cast away my money wilfully." This clever husband by and by, suspecting nothing, delayed not to light a candle, saying: "I pray you, good brother, put not yourself to so much pain, but stand by and let me make the tub clean and ready for you"; whereupon he put off his coat and took the light and crept under the tub to rub away the old filth from the sides. In the mean season the minion lover cast his wife on the bottom of the tub, and had his pleasure with her over his head, and she, like the very harlot that she was, played a merry prank upon her husband; for as she was in the midst of her pastime, she turned her head on this side and that side, shewing now this and now that to be cleansed, till as they had both ended their business, and then he delivered seven pence for the tub; and then the poor smith must himself carry it on his back to the lover's lodging.

[8] After that we had tarried there a few days at the cost and charges of the

whole village, and had gotten much money by our divination and prognostication of things to come, those good priests invented a new mean to pick men's purses; for they had one lot whereon was written this cheating answer, which they gave for every enquiry; and it was: "*The oxen tied and yoked together: do plough the ground to the intent it may bring forth her increase*" I And by these kind of lots they deceived many of the simple sort: for if one had demanded whether he should have a good wife or no, they would say that his lot did testify the same, that he should be tied and yoked to a good woman and have increase of children: if one demanded whether he should buy lands and possessions, they said that there was much reason in the mentioning of the oxen and the yoke, which foretold that he should have much ground that should yield his increase: if one demanded the advice of heaven whether he should have a good and prosperous voyage, they said he should have good success because that now these gentlest of beasts were joined together and ready to go, and that of the increase of the soil should be his profit: if one demanded whether he should vanquish his enemies, or prevail in pursuit of thieves, they said that the oracle foretold victory, for that his enemies' necks should be brought under the yoke, and that a rich and fertile gain should be gotten from the thieves' booty.

[9] Thus by the telling of fortunes so cleverly and cunningly they gathered a great quantity of money; but when they were weary with giving of answers, they drove me away before them the next night, through a lane which was more dangerous and stony than the way which we had gone before; for it was full of deep and gaping holes, sometimes wet with quagmires and foggy marshes, and sometimes very slippery with mud and filth, whereby my legs failed me with often stumbling and falling, in such sort that I could scarce come wearily and with bruised legs to the plain field-paths. And behold by and by from behind a great company of the inhabitants of the town, armed with weapons and on horseback, overtook us, hardly pulling up the horses of their car, for they galloped furiously, they incontinently arrested Philebus and his priests, and tied them by the necks and beat them cruelly, calling them sacrilegious thieves and vile robbers, and after that they had manacled their hands they urged them furiously again and again: "Shew us," quoth they, "The cup of gold, the temptation of your crime, which you have taken privily away from the very shrine of the Mother of the gods, under the colour of your solemn religion, which you must needs perform secretly shut up in her temple; and now you think to escape in the night without punishment for your deed, leaving the boundaries of town and setting secretly forth before it be yet light." [10] By and by one came towards me, and thrusting his hand into the bosom of the goddess which I bare, found and brought out before them all the cup which they had stole: howbeit, for all their robbery which appeared evident and plain, those accursed and vile creatures would not be confounded or abashed, but, jesting and laughing out the matter, began to say: "Is it reason, masters, that you should thus rigorously intreat us, as often befalls

innocent men, and threaten to bring the faithful priests of religion into danger of death for a small trifling cup, which the Mother of the gods determined to give to her sister for a present?" Howbeit, for all their lies and cavillations, they were carried back to the town and put in prison by the inhabitants, who, taking the cup of gold and the image of the goddess which I bare, did put and consecrate them amongst the treasure of the temple. The next day I was carried to the market to be sold by the voice of the crier, and again my price was set; but I was sold at seven pence more than Philebus gave for me. There fortun'd to pass by a baker of the next village, who, after that he had bought a great deal of com, bought me likewise to carry it home, and when he had well laded me therewith, he drove me through a stony and dangerous way to his bakehouse [11] There I saw a great company of horses that went round and round in the mill turning the stones and grinding of com: and not by day only, but at night also they must needs still work at the mill and make flour in those engines that never stood still: but lest I should be discouraged at the first, my master entertained me well in a luxurious place; for the first day I had a holiday and did nothing but fare daintily at a full manger. Howbeit, such mine ease and felicity did not long endure; for the next day following I was tied to the greatest mill (as it seemed to me) betimes in the morning with my face covered, and placed in a small path of a circle to the end in turning and winding so often one way I might keep a certain course and tread in my own path again and again. But I forgot not my wisdom and careful prudence so as to lend myself too easily to the new labour, for although when I was a man I had seen many such horse-mills, and knew well enough how they should be turned, yet feigning myself ignorant of such kind of toil I stood still and would not go, whereby I thought I should be taken from the mill as an ass unapt, and put to some other lighter labour, or else to be driven into the fields to pasture: but my subtlety did me small profit, for by and by when the mill stood still, the many servants came about me armed with sticks, whereas I suspected nothing, mine eyes being covered, and suddenly when a sign was given they cried out and plentifully beat me forward, in such sort that I could not stay to advise myself, because of the sudden attack and noise, but leaned sturdily against my rope and went briskly on my appointed path; whereby all the company laughed to see so sudden a change.

[12] When a good part of the day was past, so that I was not able to endure any longer, they took off my harness, and tied me to the manger; but although my bones were weary, and that I needed to refresh myself with rest and provender, being utterly dead with hunger, yet I was so curious and anxious also, that I did greatly delight to behold the horrible fashion of the baker's mill, in so much that I could not eat nor drink while I looked on, although there was food in plenty. O good Lord, what a sort of poor slaves were there; some had their skin bruised all over black and blue, some had their backs striped with lashes and were but covered rather than clothed with torn rags, some had their members only hidden by a narrow cloth, all wore such ragged

clouds that you might perceive through them all their naked bodies, some were marked and burned in the forehead with hot irons, some had their hair half clipped, some had shackles on their legs, ugly and evil favoured, some could scarce see, their eyes and faces were so black and dim with smoke, their eyelids all cankered with the darkness of that reeking place, half blind and sprinkled black and white with dirty flour like boxers which fight together befouled with sand. [13] But how should I speak of the horses my companions, how they, being old mules or weak horses, thrust their heads into the manger and ate the heaps of straws? They had their necks all wounded and worn away with old sores, they rattled their nostrils with a continual cough, their sides were bare with continued rubbing of their harness and great travail, their ribs were broken and the bones did show with perpetual beating, their hoofs were battered very broad with endless walking, and their whole skin ragged by reason of mange and their great age. When I saw this dreadful sight, I greatly began to fear lest I should come to the like state: and considering with myself the good fortune which I was sometime in when I was a man, I greatly despaired and lamented, holding down my head, but I saw no comfort or consolation of my torments, saving that my mind and my inborn curiosity was somewhat recreated to hear and understand what every man said and did, for they neither feared nor doubted my presence. At that time I remembered how truly Homer, the divine author of ancient Poetry among the Greeks, described him to be a wise man which had travelled divers countries and nations, and by straitly observing them all had obtained great virtue and knowledge. Wherefore I do now give great thanks to my assy form, in that by that mean I have seen the experience of many things, and am become more experienced (notwithstanding that I was then very little wise). But I will tell you a pretty and handsome jest, which cometh now to my remembrance, to the intent your ears may be delighted in hearing the same, and I do now begin it.

[14] The baker which bought me was an honest and sober man, but his wife the most pestilent woman in all the world, in so much that he endured with her many miseries and afflictions to his bed and house, so that I myself did secretly pity his estate and bewail his evil fortune: for there was not one single fault that was lacking to her, but all the mischiefs that could be devised had flowed into her heart as into some filthy privy; she was crabbed, cruel, cursed, drunken, obstinate, niggish, covetous in base robberies, riotous in filthy expenses, an enemy to faith and chastity, a despiser of all the gods whom others did honour, one' that affirmed that she had instead of our sure religion an only god by herself, whereby, inventing empty rites and ceremonies, she deceived all men, but especially her poor husband, delighting in drinking wine, yea, early in the morning, and abandoning her body to continual whoredom. [15] This mischievous quean hated me in such wonderful sort that she commanded every day, before she was up, that I, the new ass, should be put in the mill to grind: and the first thing which she would do in the morning, when she had left her chamber, was to see me cruelly beaten, and that I should

grind and be kept from the manger long after the other beasts did feed and take rest. When I saw that I was so cruelly handled, she gave me great desire to learn her conversation and her life; for I saw oftentimes a young man, which would privily go into her chamber, whose face I did greatly desire to see, but I could not, by reason mine eyes were covered every day: and verily, if I had been free and at liberty, I would have discovered all her abomination. She had an old woman, a bawd, a messenger of mischief, that daily haunted to her house, and made good cheer with her at breakfast, and then they would drink wine unmixed, and after this first skirmish they would contrive and plot to the utter undoing and impoverishment of her husband: but I, that was greatly offended with the negligence of Fotis, who made me an ass instead of a bird, did yet comfort myself for the miserable deformity of my shape by this only mean, in that I had long ears, whereby I might hear all things that were done even afar off.

[16] On a day I heard the shameless old bawd say to the baker's wife: "Dame, you have chosen (notwithstanding my counsel) a young man to your lover, who as meseemeth is dull, fearful, without any grace, and dastardly coucheth at the frowning looks of your odious husband, whereby you have no delight nor pleasure with him. How far better is the young man Philesitherus, who is comely, beautiful, in the flower of his youth, liberal, courteous, valiant, and stout against the diligent prying and watches of husbands, alone worthy to embrace the worthiest dames of this country, and alone worthy to wear a crown of gold, be it for one part alone that he played with clever wit to one that was jealous over his wife. [17] Hearken how it was, and then judge the diversity of these two lovers.

"Know you one Barbarus, a senator of our town, whom the vulgar people call likewise Scorpion for his peevish manners? This Barbarus had a gentlewoman to his wife, of exceeding beauty, whom he caused daily to be enclosed within his house with diligent custody," Then the baker's wife said: "I know her very well, for her name is Arete, and we two dwelled together at one school." "Then you know," quoth the old woman, "The whole tale of Philesitherus?"

"No, verily," said she, "But I greatly desire to know it: therefore I pray you, mother, tell me the whole story." By and by the old woman, which knew well to babble, began to tell as followeth:

"You shall understand that on a day this Barbarus, preparing himself to ride abroad, and willing to keep the chastity of his wife (whom he so well loved) alone to himself, called his man Myrmex (whose faith he had tried and proved in many things) and secretly committed to him the custody of his wife, threatening him, that if any man did but touch her with his finger as he passed by, he would not only put him in prison, and bind him hand and foot, but also cause him to be put to death cruelly and shamefully; which words he confirmed by oath of all the gods in heaven, and so he departed careless away, leaving Myrmex to follow his wife with all diligence. When Barbarus was

gone Myrmex, being greatly astonished and afraid at his master's threatenings, was exceeding constant and fixed in his purpose, and would not suffer his mistress to go abroad, but as she sat all day a-spinning, he was so careful that he sat by her; and when night came he went with her to the baths, holding her by the garment, so faithful he was to fulfil the commandment of his master. [18] Howbeit, the beauty of this noble matron could not be hidden from the burning eyes of Philesitherus, who considering her great chastity, and how she was diligently kept by Myrmex, was greatly set afire, and ready to do or suffer aught to gain her; and so he endeavoured by all kind of means to enterprise the matter, and to break through the serene guard of her house, and remembered the fragility of man, that might be enticed and corrupted with money, since by gold even adamant gates may be opened. On a day when he found Myrmex alone, he discovered his love, desiring him to shew his favour to heal him thereof (otherwise he intended and should certainly die unless he soon obtained his desire) with assurance that he need not fear, as he might privily be let in alone and under the covering of the night, without knowledge of any person, and in a moment come out again. To these, and other gentle words, he added a wedge which might violently split the hard tenacity of Myrmex; for he shewed him glittering new gold pieces in his hand, saying that he would give his mistress twenty crowns, and him ten.

“Now Myrmex, hearing these words, was greatly troubled, abhorring in his mind to commit so wicked a mischief; wherefore he stopped his ears, and turning his head departed away. [19] Howbeit, although far apart and having now speedily gotten him home, the glittering hue of these crowns could never out of his mind, but he seemed to see the money, which was so worthy a prey, before his eyes. Wherefore, poor Myrmex was tossed on the waves of opinions and was utterly distracted and could not tell what to do; for on the one side, he considered the promise which he made to his master, and the punishment which should ensue if he did contrary, while on the other side, he thought of the gain and passing pleasure of the crowns of gold. In the end the desire of the money did more prevail than the fear of death, for the desire of the flourishing crowns was not abated by distance of space, but it did even invade his dreams in the night time, and where the menaces of his master compelled him to tarry at home, the pestilent avarice of the gold egged him out of doors; wherefore, putting all shame aside without further delay, he declared the whole matter to his mistress; who, according to the light nature of women, when she heard him speak of so great a sum, put her chastity in pawn to the vile money. Myrmex, seeing the intent of his mistress, was very glad, and hastened to the ruin and breaking of his faith; and for great desire that the gold should not only be his, but that he might handle the same instantly, ran hastily to Philesitherus, declaring that his mistress had consented to his mind, wherefore he demanded the gold which he promised; and then incontinently Philesitherus delivered him ten golden crowns, who had never before possessed even money of copper. [20] When night came, Myrmex brought him

disguised and covered into his mistress' chamber; but, about midnight, when he and she were together making the first sacrifice of love unto the goddess Venus, behold, her husband (contrary to their expectation) came and knocked at the door, calling with a loud voice and beating upon it with a stone. Their long tarrying increased the suspicion of the master, in such sort that he threatened to beat Myrmex cruelly: but he, being troubled with fear, and driven to his latter shifts, excused the matter as best he could, saying that he could not find the key, by reason it had been hidden curiously away and that the night was so dark. In the mean season Philesitherus, hearing the noise at the door, slipt on his coat (yet barefoot, because of his great confusion) and privily ran out of the chamber. When at last Myrmex had fitted the key into the lock and opened the door to his master that still threatened terribly by all the gods, and had let him in, he went into the chamber to his wife; in the mean while Myrmex let out Philesitherus, and when he had seen him pass the threshold, he barred the doors safe, and went to bed, fearing nothing.

[21] "The next morning, when Barbarus was about leaving his chamber, he perceived two unknown slippers lying under his bed, in the which Philesitherus had entered the night before. Then he conceived a great suspicion and jealousy in his mind: howbeit, he would not discover his heart's sorrow to his wife, neither to any other of his household, but putting secretly the slippers in his bosom, commanded his other servants to bind Myrmex incontinently, and to bring him quickly bound to the justice after him, groaning and wailing inwardly within himself, and thinking verily that by the means of the slippers he might track out the matter. It fortun'd that while Barbarus went through the street towards the justice with a countenance of fury and rage, and Myrmex fast bound followed him weeping, not yet because he was found guilty before the master, but by reason he knew his own conscience guilty and therefore he cried bitterly and called upon the mercy which availed him nothing, behold, by adventure Philesitherus (going about other earnest business) fortun'd to meet them by the way; who, fearing the matter which he so suddenly saw, yet not utterly dismayed, remembering that which he had forgotten in his haste, and conjecturing the rest, did suddenly invent a mean, for that he was of great confidence and present mind, to excuse Myrmex; for he thrust away the slaves and ran upon him and beat him wildly about the head with his fists, saying: 'Ah, mischievous varlet that thou art, and perjured knave, it were a good deed if thy master here would put thee to death, and all the gods whom thou hast hastily swallowed down with thy false swearing, for thou art worthy to be imprisoned in a dark dungeon, and to wear out these irons, that stolest my slippers away when thou wert at the baths yesternight.' Barbarus, hearing these words, was utterly convinced and deceived by the timely subtlety of that clever youth, and returned incontinently home, and calling his servant Myrmex, forgave him and commanded him to deliver the slippers again to the right owner, whence he had stolen the same."

[22] The old woman had scarce finished her tale, when the baker's wife began to say: "Verily she is blessed, and most blessed, that hath the free fruition of so worthy a lover; but as for me, poor wretch, I am fallen into the hands of a coward, who is afraid every clap of the mill, and dares do nothing before the blind face of yonder scabbed ass." Then the old woman answered: "I promise you certainly, if you will, you shall have this young man, that is firm and constant of mind, as well as smart and brisk, at your pleasure this very evening," and therewithal she departed out of the chamber, appointing to return at night. In the mean season, the bakers chaste wife made ready a lordly supper with abundance of wine and exquisite fare, fresh meat and gravy, and waited for the coming of the young man as for some god: for it happened by good fortune that her husband supped at a fuller's that lived next door. When, therefore, the day was coming towards its term, so that my harness should be taken off and that I should rest myself in peace, I was not so joyful of my liberty, as that the veil being taken from mine eyes, I should see all the abomination of this mischievous quean. When night was come and the sun gone down beneath the sea to lighten the under part of the earth, behold the old bawd and the young lover at her side came to the door; and he seemed to me but a boy, by reason that his cheeks were yet smooth and bright, and very pleasant: then the baker's wife kissed him a thousand times, and receiving him courteously, placed him down at the table. [23] But he had scarce taken any first draught nor eaten the first morsel, when the good man (contrary to his wife's expectation) returned home, for she thought he would not have come so soon; but, Lord, how she cursed him, good woman, praying God that he might break his legs at the "first entry in. In the mean season she caught her lover, that was now very pale and trembling, and thrust him into the bin that lay near by some chance, where she accustomed to sift her flour, and dissembling her wickedness by her wonted craft, put on a firm countenance and asked of her husband why he came home so soon, and left the supper of his dear friend so early. "I could not abide," quoth he, deeply sighing, "To see so great a mischief and wicked fact which my neighbour's wife committed, but I must run away. Oh, how good and trusty a matron she seemed, but what a harlot is she become, and how she hath dishonoured her husband! I swear by this goddess Ceres that if I had not seen it with mine eyes I would never have believed it." His wife, made desirous by his words to know the matter, desired him to tell what she had done; and she ceased not to urge him until he accorded to the request of his wife, and ignorant of the state of his own house, declared the mischance of another.

[24] "You shall understand." said he, "That the wife of the fuller my companion, who seemed to be a wise and chaste woman, regarding her own honesty and the profit of her house, had begun secretly to love a knave, and did often meet him: and this very night, as we came back to supper from the baths, he and she were together. Then she was troubled by our sudden presence and thrust him into a mew made with twigs, built up high with rods

woven in and out, and appointed to lay on clothes to make them white with the smoke and fume of brimstone: and so he being very safe hidden therein (as she thought) she sat with us at the table to colour the matter. In the mean season the young man, covered in the mew, could not forbear oft sneezing, by reason of the sharp smoke, for he was wholly surrounded and choked with the heavy fumes of this lively sublimate. [25] The good man, thinking it had been his wife that sneezed (for the noise thereof came from behind her back) cried, as they are wont to say, 'Christ help'; but when he sneezed more and more, he suspected the matter, and willing to know who it was, rose, pushing back the table, and went to the mew, where he found the young man now choked well nigh dead with smoke. When he understood the whole matter he was so inflamed with anger at this outrage that he called for a sword to kill him: and undoubtedly he had so done, had not I hardly restrained his violent hands from his purpose, that had brought danger unto us all, assuring him that his enemy would die with the force of the brimstone without any harm which he might get from it: howbeit, my words would not appease his fury, but as necessity required he took the young man well nigh choked, and carried him out at the doors to the nearest lane. In the mean season I counselled his wife and did persuade her to leave his shop and absent herself at some neighbour's house till the choler of her husband was pacified, lest he should be moved against her, and do her some harm and to himself also. And so being weary of their supper, I forthwith returned home." [26] When the baker had told this tale, his impudent and rash wife began to curse and abhor the wife of the fuller, calling her whore and shameless, and a great shame to all the sex of women, in that she had lost all modesty, broken the bond of her husband's bed, turned his house into a bawdy-house, and had lost the dignity of a spouse to become an harlot; and said that such women were worthy to be burned alive. But knowing her *own* guilty conscience and proper whoredom, that she might the sooner save her lover from hurt lying in the bin, she willed her husband now early to go to bed, but he, having lost his supper and eaten nothing, said gently that he would sup before he went to rest: wherefore she was compelled, though very unwilling, to set such things on the table as she had prepared for her lover. But I was much troubled in heart, as considering the past great mischief of this wicked quean and her present obstinacy and impudence, and devised with myself how I might help my master by revealing the matter, and by kicking away the cover of the bin (where like a snail the young man was couched) make her whoredom apparent and known. [27] As I was tormented by the insult put upon my master, at length I was aided by the providence of God, for there was a lame old man to whom the custody of us was committed, that drove me, poor ass, and the other horses in a herd to the water to drink, and the time was then come; then had I good occasion ministered to my revenge, for as I passed by I perceived the fingers of the young man in the narrow space under the side of the bin, and lifting up my heels I spumed the flesh thereof with the force of my hoofs, and crushed them small, where by the

great pain thereof he was compelled to cry out, and to throw down the bin on the ground, and so the whoredom of the baker's wife was known and revealed. The baker, seeing this, was little moved at the dishonesty of his wife, but he took the young man, pale and trembling for fear, by the hand, and with cold and courteous words spake in this sort: "Fear not any trouble from me, my son, nor think that I am so barbarous or cruel or rustical a person that I would stifle thee with the smoke of sulphur, as our neighbour the fuller accustometh, nor will I punish thee accord to the rigour of the Julian law, which commandeth that adulterers should be put to death. No, no, I will not execute any cruelty against so fair and comely a young man as you be, but we will divide our pleasure between us; I will not sue thee for a division of our inheritance, but we will be equal partners by the sharing all three of one bed. For never hath there been any debate nor dissension between me and my wife, but both of us may be contented, for I have always lived with her in such tranquillity that according to the saying of the wise men, the one hath said, that the other holdeth for law; but indeed equity will not suffer but that the husband should bear more authority than the wife." [28] With these and like smooth and jesting words he led the young man to his chamber, and closed his wife in another chamber, whereby he might revenge his enemy at his pleasure. On the next morrow when the sun's rays did first usher in the day, he called two of the most sturdiest servants of his house, who hoist up the young man while he scourged his buttocks well-favouredly with rods like a child. When he had well beaten him he said: "Art thou not ashamed, thou that art so tender and delicate a boy, to refuse the lovers of thine own budding age, and to desire the violation of honest marriages, and defame thyself with wicked living, whereby thou hast gotten the name of an adulterer?" And so he whipped him again and chased him out of his house: the young man, the bravest of all adulterers, ran away, despairing of his life, and did nothing else, save only bewail his striped and aching buttocks. Soon after the baker sent one to his wife who divorced her away in his name: but she, beside her own natural mischief (offended at this contumely, though she had worthily deserved the same) had recourse to wicked arts and trumpery that women use, never ceasing till she had found out an enchantress, who (as it was thought) could do what she would with her sorcery and conjuration. [29] The baker's wife began to entreat her, promising that she would largely recompense her, if she could bring one of these two things to pass, either to make that her husband might be reconciled to her again, or else, if he would not agree thereto, to send some ghost or devil into him to dispossess the spirit of her husband.

Then the witch with her abominable science began at first to conjure with the lighter arts of her wicked practice, and to make her ceremonies to turn the offended heart of the baker to the love of his wife: but all was in vain; wherefore angry with her gods, and considering on the one side that she could not bring her purpose to pass, and on the other side the loss of her gain and the

little account that was made of her science, she began to aim against the life of the baker, threatening to send an ill spirit of a certain woman that had died violently to kill him by mean of her conjurations.

[30] But peradventure some scrupulous reader may demand me a question, how I, being an ass, and tied always within the walls of the mill-house, could be so clever as to know the secrets of these women: learn then, I answer, notwithstanding my shape of an ass, yet having the sense and knowledge of a man, how I did curiously find out and know out such injuries as were done to my master. About noon there came suddenly a woman into the mill-house, very sorrowful, clothed in wretched rags, and in gloomy garb like those that are accused of a crime, half naked and with bare and unshod feet, meagre, exceeding pale and thin, ill-favoured, and her hair, which was growing towards white, mixed with cinders and scattering upon her face. This woman gently took the baker by the hand, and feigning that she had some secret matter to tell him, led him into his chamber, where they remained a good space with closed doors. But when all the com was ground that was ready to hand, and the servants were compelled to call their master to give them more, they called very often at his chamber door, and asked that they might have further matter for their labour. But when no person gave answer to their often and loud crying, they knocked louder to none effect: then they began to mistrust, in so much that with great pushing they brake open the door, which was very closely barred; but when they were come in, they could not find the woman, but only their master hanging dead upon a rafter of the chamber. Thereupon they cried and lamented greatly, and took his body from the noose; and according to the custom, when they had mourned him much and washed the body, they performed all the funeral rites and buried him, much people attending.

[31] The next morrow the daughter of the baker, which was married but a little before to one of the next village, came crying with hair awry and beating her breast: not because she heard of the sad fortune of her house by the message of any man, but because her father's lamentable spirit, with a halter about his neck, appeared to her in the night, declaring the whole circumstance of the matter; of the wickedness of her stepmother and her whoredom, of the witchcraft and how by enchantment he was descended to hell. After that she had lamented a good space, and was then somewhat comforted by the servants of the house and had ceased therefrom, and when nine days were expired, and all was duly done at the tomb, as inheritress to her father she sold away all the substance of the house, both slaves and furniture and beasts, whereby the goods of one household chanced by the operation of fortune into divers men's hands.

[32] There was a poor gardener amongst the rest, which bought me for the sum of fifty pence, which seemed to him a great price, but he thought to gain it again by the common travail of himself and me. The matter requireth to tell likewise, how I was handled in his service. This gardener accustomed to drive

me every morning laden with herbs to the next village, and there, when he had sold his herbs, he would mount upon my back and return to the garden. Now while he digged the ground, and watered the herbs, and bent himself to his other business, I did nothing but repose myself with great ease: but when the signs of heaven were turned in their ordained courses, and the year in due order passed by days and by months from the pleasant delights of the autumn unto Capricorn, with sharp hail, rain, and wintry frosts, I had no stable, but standing always under a hedgeside, beneath the unceasing rain and the dews of night, was well nigh killed with cold; for my master was so poor that he had no lodging for himself, much less he had any litter or place to cover me withal; but he himself always lay under a little roof, shadowed and covered with boughs. In the morning when I walked, I had no shoes to my hoofs to pass upon the sharp ice and frosty mire, neither could I fill my belly with meat as I accustomed to do; for my master and I supped together and had both one fare, and it was very slender, since we had nothing else saving old and unsavoury salads, which were suffered to grow for seed, like long brooms, and all their sweet sap and juice had become bitter and stinking.

[33] It fortune'd on a day that an honest man of the next village was benighted, and constrained, by reason of the rain and that it was dark without moon, to lodge (his horse being very weary) in our garden; where although he was but meanly received, yet served well enough considering time and necessity. This honest man, to recompense our kindly entertainment, promised to give my master some corn, oil, and two bottles of wine: therefore my master, not delaying the matter, laded me with a sack and empty bottles, and sat upon my bare back and rode to the town, which was seven miles off. When we came to the honest man's farm, he entertained and feasted my master exceedingly; and it fortune'd while they ate and drank together in great amity, there chanced a strange and dreadful case; for there was a hen which ran cackling about the yard, even as though she would have laid an egg; the good man of the house, perceiving her, said: "O good and profitable pullet, that now for so long hast fed us every day with thy fruit, thou seemest as though thou wouldst give us some pittance for our dinner. Oh, boy, put the panner in the accustomed corner that the hen may lay." Then the boy did as his master commanded, but the hen, forsaking her accustomed litter, came towards her master, and laid at his feet an offspring too early indeed, and one that should betoken great ill to come; for it was not an egg which every man knoweth, but a chicken, with feathers, claws, and eyes, nay even with a voice, which incontinently ran peeping after his dame.

[34] By and by happened a more strange thing which would cause any man to abhor; for under the very table whereon was the rest of their meat, the ground opened, and there appeared a great well and fountain of blood, in so much that the drops thereof sprinkled about the table. At the same time, while they wondered at this dreadful sight, and feared that which the gods should presage thereby, one of the servants came running out of the cellar, and told

that all the wine, which had long before been racked off, was boiled out of the vessels, as though there had been some great fire under. By and by without the house weasels were seen that drew with their teeth a dead serpent; and out of the mouth of a shepherd's dog leaped a green frog, and immediately after a ram that stood hard by leaped upon the same dog and strangled him with one bite. All these things that happened horribly astonished the good man of the house and the residue that were present, in so much they could not tell how they stood or what to do, which first and which last, which more and which less, or with what or how many sacrifices to appease the anger of the gods.

[35] While every man was thus stricken in fear of some hideous thing that should come to pass, behold one brought word to the good man of the house of a great and terrible mishap. For he had three sons who had been brought up in good literature and endued with good manners, in whom he greatly gloried. Now they three had great acquaintance and ancient amity with a poor man, which was their neighbour and dwelled hard by them in a little cottage. And next unto that little cottage dwelled another young man very rich both in lands and goods, but using ill the pride of his high descent, very factious, and ruling himself in the town according to his own will. This young royster did mortally hate this poor man, in so much that he would kill his sheep, steal his oxen, and spoil his com and other fruits before the time of ripeness; yet was he not contented with this spoiling of his thrift, but he burned to encroach upon the poor man's ground and by some empty quarrel of boundaries claimed all his heritage as his own. The poor man, which was very simple and fearful, seeing all his goods taken away by the avarice of the rich man, called together and assembled many of his friends to shew them in much fear the metes and bounds of his land, to the end he might at least have so much ground of his father's heritage as might bury him.

[36] Amongst whom he found these three brethren as friends to help and aid him as far as they might in his adversity and tribulation. Howbeit the presence of all these honest citizens could in no wise persuade or frighten this madman to leave his power and extortion, and though at the first he did shew temperance in his tongue, yet of a sudden, the more they went about with gentle words to tell him his faults, the more would he fret and fume, swearing all the oaths under God, and pledging his own life and his dearest, that he little regarded the presence of the whole city, and incontinently he would command his servants to take the poor man by the ears, and carry him out of his cottage and thrust him afar off. This greatly offended all the standers-by; and then forthwith one of the brethren spake unto him somewhat boldly, saying: "It is but a folly to have such affiance in your riches, and to use your tyrannous pride to threaten, when as the law is common for the poor alike, and a redress may be had by it to suppress the insolence of the rich."

These words made his harsh temper to burn more than oil on flames, or brimstone in a fire, or a Fury's scourge of whips, and he became furious to madness, saying that they should be all hanged and their laws too, before he

would be subject to any person: and therewithal he called out his bandogs and great mastiffs that followed the sheep on his farm, which accustomed to eat the carrion and carcasses of dead beasts in the fields, and had been trained to set upon such as passed by the way. These he commanded should be put upon all the assistants to tear them in pieces; and as soon as they heard the accustomed hiss of their masters the shepherds, ran fiercely upon them, roused to madness, and barking very horridly, invading them on every side, wounding and tearing them, and not sparing even them that sought to fly, in so much that the more they fled to escape away, the more cruel and terrible were the dogs. [37] It fortune amongst all this fearful company, that in running the youngest of the three brethren stumbled at a stone, and bruising his toes fell down to the ground to be a prey to these wild and furious dogs, and they came upon him and tare him in pieces with their teeth, whereby he cried out bitterly: his other two brethren, hearing his lamentable voice, ran towards him to help him, casting their cloaks about their left arms, and took up stones to defend their brother and chase away the dogs. But all was in vain, for they could not make to cease nor drive away the fierce beasts, but they must see their brother dismembered in every part of his body; who, lying at the very point of death, desired his brethren to revenge his death against the cruel tyrant, and therewithal he gave up the ghost. The other two brethren, perceiving so great a murder, did not only despair of their only safety, but neglected their own lives and madly dressed themselves against the tyrant, and threw a great number of stones at him; but the bloody thief, exercised to such and like mischiefs, took a spear and thrust one of them clean through the body. Howbeit, although utterly destroyed, he fell not down to the ground: for the spear that came out at his back ran into the earth with the force of the thrust and sustained him up quivering in the air. By and by came one of this tyrant's servants, the most sturdiest of the rest, to help his master; and at his first coming, he took up a stone and threw it from afar at the third brother, and struck his left arm, but by reason the stone ran by the ends of his fingers it fell to the ground and did not hurt him, which chanced otherwise than all men's expectation was. [38] Then did this fortunate chance give the young man, that was very wise, a hope for vengeance; for he feigned that his arm was greatly wounded, and spake these words unto the cruel bloodsucker: "Now mayst thou, thou wretch, triumph upon the destruction of all our family; now mayst thou feed thy insatiable cruelty with the blood of three brethren; now mayst thou rejoice at the fall of thy fellow-citizens: yet think not but that how far soever thou dost remove and extend the bounds of thy land by depriving of poor men, thou shalt still have some neighbour: but how greatly am I sorry in that by the injustice of fate I have lost mine arm wherewithal I minded to cut off thy head." When he had spoken these words, the furious thief was the more enraged and drew out his dagger, and running upon the young man thought verily to have slain him: but it chanced that he had attacked one no whit weaker than he, for the young man resisted him stoutly beyond all his

expectation, and buckling together by violence seized his right hand: which done, he poised the weapon, and oft striking made the rich thief to give up his guilty ghost, and to the intent the young man would escape the hands of the servants, which came running to assist their master, with the same dagger that dripped with his enemy's blood he cut his own throat. These things were signified by the strange and dreadful wonders which fortune'd in the house of the wretched man, who, after he had heard these sorrowful tidings, could in no wise even silently weep, so far was he stricken into dolour, but presently taking the knife wherewith he had but now divided the cheese and other meat for his guests, he cut his own throat with many blows like his most unhappy son, in such sort that he fell head foremost upon the board and washed away with the streams of his blood in most miserably manner those prodigious drops which had before fallen thereon.

[39] Hereby was my master the gardener deprived of his hope, and pitying very greatly the evil fortune of the house, which in a brief moment of time had thus fallen in ruins, and getting instead of his dinner the watery tears of his eyes, and clapping oft-times together his empty hands, mounted upon my back, and so we went homeward the same way as we came. Yet was our return not free from harm: for as we passed by the way we met with a tall soldier (for so his habit and countenance declared) which was a legionary, who with proud and arrogant words spake to my master in this sort: "Whither lead you this ass unladen?" My master, still somewhat astonished and fearful at the strange sights which he saw before, and ignorant of the Latin tongue, rode on and spake never a word. The soldier, unable to refrain his proper insolence and offended at his silence as it were an insult, struck him with a vine-stick which he held on the shoulders, and thrust him from my back. Then my master gently made answer that he knew not his tongue and so understood not what he said; whereat the soldier angrily demanded again, but in Greek, whither he rode with his ass: "Marry," quoth he, "To the next city."

"But I," quoth the soldier, "Have need of his help, to carry the trusses of our captain with the other beasts from yonder castle"; and therewithal he took me by the halter, and would violently have taken me away: but my master, wiping away from his head the blood of the blow which he received of the soldier, desired him gently and civilly to take some pity upon him, and to let him depart with his own, conjuring him by all that he hoped of good fortune, and affirming that his slow ass, well nigh dead with sickness, could scarce carry a few handfuls of herbs from his garden hard by, being very scant of breath; much less he was able to bear any greater trusses. [40] But when he saw the soldier would in no wise be entreated, but was the more bent on his destruction, and ready with his staff to cleave my master's head with its thicker part, being desperate he fell down grovelling at his feet, under colour to touch his knees and move him to some pity; but when he saw his time, he took the soldier by the legs and cast him upon the ground: then straightway he buffeted him, thumped him, bit him, and took a stone and beat his face and his

sides, so that he, being first laid along the ground, could not turn or defend himself, but only threaten that if ever he rose he would chop him in pieces. The gardener, when he heard him say so, was advised and drew out his sword which he had by his side, and when he had thrown it far away, he knocked and beat him more cruelly than he did before, in so much that the soldier as he lay all hurt with wounds could not tell by what means to save himself, but only by feigning he was dead. Then my master took the sword and mounted upon my back, riding straight in all haste to the next village; but he had no regard to go to his garden, and when he came thither, he turned into one of his friends' house and declared all the whole matter, desiring him to save his life, and to hide himself and his ass awhile in some secret place, that he might be hid for the space of two or three days, until such time as all danger were past. Then his friend, not forgetting the ancient amity between them, entertained him willingly, and tying my legs drew me up a pair of stairs into a chamber, while my master, remaining in the shop, crept into a chest and lay hidden there with the cover closed fast.

[41] The soldier (as I afterwards learned) rose up at last as one awakened from a drunken sleep, but he could scarce go by reason of his wounds, howbeit, at length, by little and little, through aid of his staff, he came to the town; but he would not declare the matter to any person, nor complain to any justice, but inwardly digested his injury, lest he should be accused of cowardice or dastardness. Yet in the end he told some of his companions of all the matter that happened; but they advised him that he should remain for a while closed in some secret place, thinking that beside the injury which he had received, he should be accused of the breach of his faith and soldier's oath, by reason of the loss of his sword, and that they should diligently learn the signs and appearance of my master and me to search him out and take vengeance upon him. At last, there was an unfaithful neighbour that told them where we were: then incontinently the soldiers went to the justice, declaring that they had lost by the way a silver goblet of their captain's, very precious, and that a gardener had found it, who, refusing to render up the goblet, was hidden in one of his friends' house. By and by the magistrate, understanding the loss of the captain, and who he was, came to the doors where we were, and in a loud voice exhorted our host that it were better to deliver up my master than to incur pain of death; for most certainly he was hiding us. Howbeit, these threatenings could not enforce him to confess that he was within his doors, and he was nothing afraid, but by reason of his faithful promise, and for the safeguard of his friend, he said that he knew naught of us, nor saw he the gardener a great while. The soldiers said contrary, swearing by the deity of the Emperor that he lay there, and nowhere else. Whereby, to know the verity of the matter, the magistrates commanded their serjeants and ministers to search every corner of the house; but there they could find nobody, neither gardener nor ass. [42] Then was there a great contention between the soldiers and our host, for they said we were within the house, calling often upon Caesar in

their oaths; and he said no, and swore much and often by all the gods to the same intent. But I, that was an ass very curious and restless in my nature, when I heard so great a noise craned my neck and put my head out of a little window to learn what the stir and tumult did signify. It fortuneed that one of the soldiers, spying about, perceived my shadow, whereupon he began to cry, saying that he had certainly seen me: then they were all glad and a great shouting arose, and they brought a ladder and came up into the chamber and pulled me down like a prisoner; and when they had found me, they doubted nothing of the gardener, but seeking about more narrowly, at length they found him couched in a chest. And so they brought out the poor gardener to the justices, who was committed immediately to prison, in order that he might suffer the pain of death; but they could never forbear laughing and jesting how I looked out from my window: from which, and from my shadow, is risen the common proverb of the peeping and shadow of an ass.

BOOK X

[1] THE next day how my master the gardener sped I know not, but the gentle soldier, who had been so well beaten for his exceeding cowardice, led me from my manger to his lodging (as it seemed to me) without the contradiction of any man. There he laded me well, and garnished my body for the way like an ass of arms. For on the one side I bare a helmet that shined exceedingly; on the other side a target that glittered more a thousandfold; and on the top of my burden he had put a long spear. Now these things he placed thus gallantly, not because such was the rule of arms, but to the end he might make fear those which passed by, when they saw such a similitude of war piled upon the heap of baggage. When we had gone a good part of our journey, over the plain and easy fields, we fortun'd to come to a little town, where we lodged, not at an inn, but at a certain corporal's house. And there the soldier took me to one of the servants, while he himself went carefully towards his captain, who had the charge of a thousand men.

[2] When we had remained there a few days, I understood of a wicked and mischievous deed committed there, which I have put in writing, to the end you may know the same. The master of the house had a young son instructed in good literature, and therefore endowed with virtuous manners, but especially with shamefastness, such a one as you would desire to have the like. Now his mother died a long time before, and then his father married a new wife, and had another child, that was now of the full age of twelve years. This stepdame was more excellent in beauty than honesty in her husband's house; for she loved this young man her son-in-law, either because she was unchaste by nature, or because she was enforced by fate to commit so great a mischief. Gentle reader, thou shalt not read of a fable, but rather a tragedy, and must here change from sock to buskin. This woman, when little Cupid first began to do his work in her heart, could easily resist his weak strength, and pressed down in silence her desire and inordinate appetite, by reason of shame and fear; but after that Love compassed and burned with his mad fire every part of her breast, she was compelled to yield unto this raging Cupid, and under colour of disease and infirmity of her body to conceal the wound of her restless mind. Every man knoweth well the signs and tokens of love, and how that sickness is convenient to the same, working upon health and countenance; her countenance was pale, her eyes sorrowful, her knees weak, her rest disturbed, and she would sigh deeply by reason of her slow torment; there was no comfort in her, but continual weeping and sobbing, in so much you would have thought that she had some spice of an ague, saving that she wept unreasonably. The physicians knew not her disease when they felt the beating of her veins, the intemperance of her heat, the sobbing sighs, and her often tossing on every side; no, no, the cunning physicians knew it not, but a scholar of Venus' court might easily conject the whole, seeing one burning

without any bodily fire. [3] So after that she had been long time tormented in her overmastering affection, and was no more able to keep silence, she caused her son to be called for (which word “son” she would fain put away, that she might not be rebuked of shame). Then he, nothing disobedient to the commandment of his ailing mother, with a sad and modest countenance, wrinkled like some old grand-sire, came with due obedience into the chamber of his stepdame, the mother of his brother; but she, being utterly wearied with the silence that she had kept so long to her torment, was in great doubt what she might do; for she rejected within herself every word which she had before thought most apt for this meeting, and could not tell what to say first, by reason of her shame which still trembled before its fall. This young man even then suspecting no ill, with humble courtesy and downcast countenance demanded the cause of her present disease. Then she, having found the occasion to utter her wicked intent, put on boldness, and with weeping eyes and covered face began with trembling voice to speak unto him in this manner: “Thou, thou art the original cause of my present dolour; but thou too art my medicine and only health, for those thy comely eyes have so pierced through these eyes of mine and are so fastened within my breast, that they have kindled therein a raging and a roaring fire. Have pity therefore upon me that die by thy fault, neither let thy conscience reclaim to offend thy father, when as thou mayest save his wife for him from death. Moreover, since as thou dost resemble thy father’s shape in every point, I do justly fancy thee, seeing his image in thy face. Now is ministered unto thee time and place; now hast thou occasion to work thy will, seeing that we are alone. And it is a common saying: ‘Never known, never done.’”

[4] This young man, troubled in his mind at so sudden an ill, although he abhorred to commit so great a crime, yet he would not be rashly stern to undo her yet more with a present denial, but warily pacified her mind with delay of promise. Wherefore with long speech he promised her to do all according to her desire: and in the mean season, he willed his mother to be of good cheer, and comfort herself and look to her health, till as he might find some convenient time to come unto her, when his father was ridden forth: wherewithal he got him away from the pestilent sight of his stepdame. And knowing that this matter touching the ruin of all the whole house needed the counsel of wise and grave persons, he went incontinently to a sage old man, a tutor, and declared the whole circumstance. The old man, after long deliberation, thought there was no better mean to avoid the storm of cruel fortune to come than to run away. In the mean season this wicked woman, impatient of any delay how little soever, egged her husband to ride abroad to visit some far lands that he had: then she, maddened by the hope that had now (as she thought) grown rife, asked the young man the accomplishment of his promise; but he, to avoid the sight of her whom he hated, would find always excuses from appearing before her, till in the end she understood by the various colour of the messages which he sent her that he nothing regarded her.

Then she, in her fickle mood, by how much she wickedly loved him before, by so much and more she hated him now. And by and by she called one of her servants who had come with her among her dowry, the worst of all and ready to all mischiefs, to whom she declared all her treacherous secrets. And there it was concluded between them two, that the surest way was to kill the young man: whereupon this varlet went incontinently to buy poison, which he mingled with wine, to the intent he would give it the innocent young man to drink, and thereby presently to kill him.

[5] But while the guilty ones were in deliberation how they might offer it unto him, behold, here happened a strange adventure. For the young son of that evil woman that came from school at noon (being very thirsty after his dinner) took the pot wherein the poison was mingled, and ignorant of the hidden venom drank a good draught thereof, which was prepared to kill his brother: whereby he presently fell down to the ground dead. His schoolmaster, annoyed by this sudden chance, called his mother and all the servants of the house with a loud voice. Incontinently when the poisoned cup was known every man declared his opinion touching the death of the child; but the cruel woman, the signal example of stepmother's malice, was nothing moved by the bitter death of her son, or by her own conscience of parricide, or by the misfortune of her house, or by the dolour of her husband, or by the affliction of this death, but rather devised the destruction of all her family to fulfil her desire to be avenged. For by and by she sent a messenger after her husband to tell him the great misfortune which happened after his departure. And when he came home the wicked woman, putting on a bold face beyond all reason, declared that her son had been taken off with his brother's poison. And so far she spoke no lie, inasmuch as the boy had forestalled the death that was prepared for the young man; but she feigned that he had been for this reason murdered by his brother's crime, because she would not consent to his evil will which he had had towards her, and told him divers other leasings, adding in the end that he threatened with his sword to kill her likewise, because she discovered the fact. Then the unhappy father was stricken with a double storm of dolour at the death of his two children, for on the one side he saw his younger slain before his eyes, on the other side he seemed to see the elder condemned to die for his offences both of incest and of parricide, and where he beheld his dear wife lament in such sort, it gave him further occasion to hate his son more deadly.

[6] But the funerals of his younger son were scarce finished, when the old man the father, even at the return from the grave, with weeping eyes and his white hair befouled with ashes went apace to the justice and worked with all his might for the destruction of his remaining son, accusing him of the incest that he had attempted, of the slaughter of his brother, and how he threatened to slay his wife; knowing naught of that wicked woman's wiles, he besought the magistrates with tears and prayers, yea, even embracing their knees, for this son's death. Hereby with weeping and lamentation he inflamed all the

elders and the people as well to pity and indignation, in so much that without any delay of trial or further inquisition or the careful pleading of defenders they cried all that he should be stoned to death, to the end that this public crime might be publicly revenged; but the justices, fearing lest a farther inconvenience might arise to themselves by a particular vengeance, and to the end there might fortune from a little beginning no sedition amongst the people with public riot, prayed the decurions and the people of the city to proceed by examination of witnesses on both sides, like good citizens, and with order of justice according to the ancient custom; for the giving of any hasty sentence or judgement without hearing of the contrary part, such as the barbarous and cruel tyrants accustom to use, would give an ill example in time of peace to their successors.

[7] This safe opinion pleased every man; wherefore the senators and counsellors were called by an herald, who, being placed in order according to their dignity, caused first the accuser and then only the defender (again by the voice of the herald) to be brought forth, and by the example of the Athenian law, and judgement of Mars' hill, their advocates were commanded to plead their causes briefly, without preambles or motions of the people to pity. (And if you demand how I understand all this matter, you shall understand that I heard many declare the same in talking among themselves, but to recite what words the accuser used in his invective, what answer and excuses the defender made, in fine the orations and pleadings of each party verily this I am not able to do, for I was fast bound at the manger; but as I learned and knew by others, I will, God willing, declare unto you.) So it was ordered that after the pleadings of both sides was ended, they thought best to try and bolt out the verity of the charges by witnesses, all presumptions and likelihoods set apart in so great a case, and to call in chiefly the servant, who only was reported to know all the matter. By and by this rope-ripe slave came in, who, nothing abashed at the fear of so great a judgement, or at the presence of the judges in conclave, or at his own guilty conscience, began to tell and to swear as true all those lies which he so finely feigned. With a bold countenance he presented himself before the justices, and confirmed the accusation against the young man, saying: "O ye judges, on a day when this young man loathed and hated his stepmother he called me, desiring me to poison his brother, whereby he might revenge himself, and if I would do it, and keep the matter secret, he promised to give me a good reward for my pains; but when the young man perceived that I would not accord to his will, he threatened to slay me: whereupon he went himself and bought poison, and after tempered it with wine, and then gave it me to give to the child; but when he thought that I did it not, but kept it to be a witness of his crime, he offered it to his brother with his own hands."

[8] When the varlet with a feigned and trembling countenance had ended these words, which seemed a likelihood of truth, the judgement was ended: neither was there found any judge or counsellor so merciful to the young man

accused as would not judge him culpable, but rather gave sentence that he should be put and sewn in the leather sack for parricides. Wherefore, since the sentences of all were alike, and all did agree to the same verdict, there wanted nothing but (as the ancient custom was) to put the sentences into a brazen pot, and when once they were cast thither, the decision of fate being finally taken, it should remain a thing irrevocable, but he would be delivered to the hands of the executioner. Then there arose a sage ancient of the court, a physician of good conscience and credit throughout all the city, that stopped the mouth of the pot that none might rashly cast his stone therein, saying thus before the assembly:

“I am right glad, ye reverend judges, that I am a man of name and estimation amongst you all the days of my life, whereby I am accounted such a one as will not suffer any person to be put to death by false and untrue accusations, neither you (being sworn to judge uprightly) to be misinformed and abused by invented lies and tales of a slave. For I cannot but declare and open my conscience, lest I should be found to bear small honour and faith to the gods: wherefore I pray you give ear, and I will shew you the whole truth of the matter. [9] You shall understand that this servant, which hath merited to be hanged, came one of these days to speak with me, promising to give me a hundred crowns if I would give him a present poison, which would cause a man to die suddenly, saying that he would have it for one that was sick of an incurable disease, to the end he might be delivered from all his torment. But I, perceiving that the varlet was talking foolishness and telling a clumsy tale, and fearing lest he would work some mischief withal, gave him a potion, yea, I gave it; but to the intent I might clear myself from all danger that might happen, I would not presently take the money which he offered: but lest any one of the crowns should lack weight or be found counterfeit, I willed him to seal the purse wherein they were put with his manual ring, whereby the next day we might go together to the goldsmith to try them. This he did, and sealed up the money; wherefore understanding that he was brought present before you this day, I hastily commanded one of my servants to fetch the purse from my house, and here I bring it unto you to see whether he shall deny his own sign or no: and you may easily conject that his words are untrue, which he alleged against the young man touching the buying of the poison, considering he bought the poison himself.”

[10] When the physician had spoken these words, you might perceive how the traitorous knave changed his colour, becoming deathly pale from the natural complexion of a man, how he sweated cold for fear, how he trembled in every part of his body, how he set one leg uncertainly before another, scratching now this, now that part of his head, and began to stammer forth some foolish trifles, his lips but half open, whereby there was no person but would judge him culpable. In the end when he was somewhat returned to his former subtilty, he began to deny all that was said, and stoutly affirmed that the physician did lie. But the physician, besides the oath which he had sworn

to give true judgement, perceiving that he was railed at and his words denied, did never cease to confirm his sayings and to disprove the varlet, till such time as the officers, by the commandment of the judges, seized his hands and took the ring wherewith he had sealed the purse, and laid it by the seal thereon: and this augmented the suspicion which was conceived of him first. Howbeit neither the wheel nor the rack nor any other torment (according to the use of the Grecians) which were done unto him nor stripes, no nor yet the fire, could enforce him to confess the matter, so obstinate and grounded was he in his mischievous mind. [11] But the physician, perceiving that those torments did nothing prevail, began to say: "I cannot suffer or abide that this young man who is innocent should against all law and conscience be punished and condemned to die, and the other which is culpable should escape so easily, and after mock and flout at your judgement: for I will give you an evident proof and argument of this present crime. You shall understand that when this caitiff demanded of me a present and strong poison, I considered that it was not the part of my calling to give occasion of any other s death, but rather to cure and save sick persons by mean of medicines. And on the other side I feared lest if I should deny his request I might by my untimely refusing minister a further cause of his mischief by some other way, either that he would buy poison of some other, or else return and work his wicked intent with a sword or some dangerous weapon. Wherefore I gave him no poison, but a soothing drink of mandragora, which is of such force that it will cause any man to sleep as though he were dead. Neither is it any marvel if this most desperate man, who is certainly assured to be put to that death which is ordained by our ancient custom, can suffer or abide these facile and easy torments. But if it be so that the child hath received the drink as I tempered it with mine own hands, he is yet alive and doth but rest and sleep, and after his sleep he shall return to life again; but if he hath been murdered, if he be dead indeed, then may you further enquire of the causes of his death."

[12] The opinion of this ancient physician was found good, and every man had a desire to go to the sepulchre where the child was laid: there was none of the justices, none of any reputation of the town, nor any indeed of the common people, but went to see this strange sight. Amongst them all the father of the child removed with his own hands the cover of the coffin, and found his son rising up after his dead and soporiferous sleep: and when he beheld him as one risen from the dead he embraced him in his arms; and he could speak never a word for his present gladness, but presented him before the people with great joy and consolation, and as he was wrapped and bound in the clothes of his grave, so he brought him before the judges. Hereupon the wickedness of the servant and the treason of the stepdame were plainly discovered, and the verity of the matter nakedly revealed: whereby the woman was perpetually exiled, the servant hanged on a gallows, and by the consent of all the physician had the crowns to be a reward for the timely sleep which he had prepared for the child. Behold how the great and wonderful fortune of the

old man brought by the providence of God to an happy end, who, thinking to be deprived of all his race and posterity, was quickly, nay in the twinkling of an eye, made the father of two children.

[13] But as for me I was ruled and handled by fortune, according to her pleasure: for the soldier which got me without a seller and paid never a penny for me, by the commandment of his captain was sent unto Rome in course of his duty to carry letters to the great Prince, and before he went he sold me for eleven pence to two of his companions, brothers, being servants to a man of worship and wealth, whereof one was a baker, that baked sweet bread and delicates; the other a cook, which dressed with rich sauces fine and excellent meats for his master. These two lived in common, and would drive me from place to place to carry such vessels as were necessary for their master when he travelled through divers countries. In this sort I was received by these two as a third brother and companion, and I thought I was never better placed than with them: for when night came and the lord's supper was done, which was always exceedingly rich and splendid, my masters would bring many good morsels into their chamber for themselves: one would bring large rests of pigs, chickens, fish, and other good meats; the other fine bread, pastries, tarts, custards, and other delicate junkets dipped in honey. And when before meat they had shut their chamber door and went to the baths; O Lord, how I would fill my guts with those goodly dishes: neither was I so much a fool, or so very an ass, as to leave the dainty meats and grind my teeth upon hard hay. [14] In this sort I continued a great space in my artful thieving, for I played the honest ass, taking but a little of one dish and a little of another, whereby no man mistrusted me. In the end I was more hardier and more sure that I should not be discovered, and began to devour the whole messes of the sweetest delicates, which caused the baker and the cook to suspect not a little; howbeit they never mistrusted me, but searched about to apprehend the daily thief. At length they began to accuse one another of base theft, and to keep and guard the dishes more diligently, and to number and set them in order, one by another, because they would learn what was taken away: and at last one of them was compelled to throw aside all doubting and to say thus to his fellow: "Is it right or reason to break promise and faith in this sort, by stealing away the best meat and selling to augment thy private good, and yet nevertheless to have thy equal part of the residue that is left? If our partnership do displease thee, we will be partners and brothers in other things, but in this we will break off: for I perceive that the great loss which I sustain will at length grow from complaining to be a cause of great discord between us." Then answered the other: "Verily I praise thy great constancy and subtleness, in that thou (when thou hast secretly taken away the meat) dost begin to complain first; whereas I by long space of time have silently suffered thee, because I would not seem to accuse my brother of a scurvy theft But I am right glad in that we are fallen into communication of this matter, to seek a remedy for it, lest by our silence like contention might arise between us as fortun'd between Eteocles and his

brother.” [15] When they had reasoned and striven together in this sort, they swore both earnestly that neither of them stole or took away any jot of the meat, but that they must conclude to search out the thief by all kind of means in common. For they could not imagine or think that the ass, who stood alone there, would fancy any such meats, and yet every day the best parts thereof would utterly disappear; neither could they think that flies were so great or ravenous as to devour whole dishes of meat, like the birds harpies which carried away the meats of Phineus, king of Arcadia.

In the mean season, while I was fed with dainty morsels, and fattened With food fit for men, I gathered together my flesh, my skin waxed soft and juicy, my hair began to shine, and I was gallant on every part; but such fair and comely shape of my body was cause of my dishonour, for the baker and the cook marvelled to see me so sleek and fine, considering that my hay was every day left untouched. Wherefore they turned all their minds towards me, and on a time when at their accustomed hour they made as they would *go* to the baths and locked their chamber door, it fortuneed that ere they departed away they espied me through a little hole how I fell roundly to my victuals that lay spread abroad. Then they marvelled greatly, and little esteeming the loss of their meat laughed exceedingly at the marvellous daintiness of an ass, calling the servants of the house, one by one and then more together, to shew them the greedy gorge and wonderful appetite of a slow beast. [16] The laughing of them all was so immoderate that the master of the house passing by heard them, and demanded the cause of their laughter; and when he understood all the matter, he looked through the hole likewise, wherewith he took such a delectation that he had well nigh burst his guts with laughing and commanded the door to be opened, that he might see me at his pleasure. Then I, beholding the face of fortune altogether smiling upon me, was nothing abashed, but rather more bold for joy, whereby I never rested eating till such time as the master of the house commanded me to be brought out as a novelty, nay he led me into his own parlour with his own hands, and there caused all kinds of meats, which had been never before touched, to be set on the table; and these (although. I had eaten sufficiently before, yet to win the further favour of the master of the house) I did greedily devour, and made a clean riddance of the delicate meats. And to prove my mild and docile nature wholly, they gave me such meat as every ass doth greatly abhor, for they put before me beef and vinegar, birds and pepper, fish and sharp sauce. In the mean season, they that beheld me at the table did nothing but laugh; then one of the wits that was there said to his master: “I pray you, sir, give this feaster some drink to his supper.”

“Marry,” quoth he, “I think thou sayest true, rascal; for so it may be that to his meat this our dinner-fellow would drink likewise a cup of wine. Oh, boy, wash yonder golden pot, and fill it with wine; which done, carry it to my guest, and say that I have drank to him.” Then all the standers-by looked on, looking eagerly to see what would come to pass; but I (as soon as I beheld the

cup) stayed not long, but at my leisure, like a good companion, gathering my lips together to the fashion of a man's tongue, supped up all the wine at one draught, while all who were there present shouted very loudly and wished me good health.

[17] The master, being right joyful hereat, caused the baker and the cook which had bought me to come before him; to whom he delivered four times as much for me as they paid. Then he committed me to one of his most favourite freedmen, that was very rich, and charged him to look well to me, and that I should lack nothing. He obeyed his master's commandment in every point, feeding me with kindness and civility; and to the end he would creep further into his favour, he taught me a thousand qualities and tricks for his pleasure. First he instructed me to sit at the table upon my tail, and then how I should wrestle and dance holding up my fore feet; moreover he taught me (which was much more wonderful) how I should answer when anybody spake unto me, with lifting my head if I would not anything, but bowing it if I would; and if I did lack drink, I should look still upon the minister of drink, winking first with one eye and then with the other. All which things I did willingly bring to pass, and obeyed his doctrine; howbeit I could have done all these things without his teaching, but I feared greatly lest in shewing myself cunning to do all like a man, without a master, I should portend some great and strange wonder, and as a prodigy thereby be slain and thrown out to wild vultures. But my fame was spread about in every place, and the qualities which I could do, in so much that my master was renowned throughout all the country by reason of me. For every man would say: "Behold the gentleman that hath an ass that will eat and drink with him, an ass that will box, an ass that will dance, an ass that understandeth what is said to him and will shew his fantasy by signs."

But first I will tell you (which I should have done before) who my master was, and of what country. [18] His name was Thiasus; he was born at Corinth, which is the principal town of all the province of Achaea; he had passed all offices of honour in due course according as his birth and dignity required, and he should now take upon him the degree Quinquennial: and now to shew his worthiness to enter upon that office, and to purchase the benevolence of every person, he appointed and promised public joys and triumphs of gladiators, to endure the space of three days. To bring his endeavour for the public favour to pass, he came into Thessaly to buy excellent beasts and valiant fighters for the purpose, and now when he had bought such things as were necessary, and was about returning home, he would not journey into his country in his fine chariots or splendid wagons, which travelled behind him in the rear, some covered and some open, neither would he ride upon Thessalian horses, or gennets of France, which be most excellent (by reason of their long descent) that can be found; but caused me to be garnished and trimmed with trappings of gold, with brave harness, with purple coverings, with a bridle of silver, with pictured clothes, and with shrilling bells, and in this manner he rode upon me lovingly, speaking and entreating me with gentle words, but

above all things he did greatly rejoice, in that I was at once his servant to bear him upon my back, and his companion to feed with him at the table. [19] After a long time when we had travelled as well by sea as land, and fortunèd to arrive at Corinth, the people of the town came about us on every side, not so much to do honour unto Thiasus as to see me: for my fame was so greatly spread there, that I gained my master much money: for when the people was desirous to see me play pranks, he caused the gates to be shut, and such as entered in should pay money; by means whereof I was a profitable companion to him every day.

There fortunèd to be amongst the assembly a noble and rich matron, that after that she had paid her due to behold me was greatly delighted with all my tricks and qualities, in so much that she fell marvellously in love with me, and could find no remedy to her passions and disordinate appetite, but continually desired to have her pleasure with me, like a new Pasiphae, but with an ass. In the end she promised a great reward to my keeper for the custody of me one night, who cared for naught but for gain of a little money, and accorded to her desire. [20] When therefore I had supped in, a parlour with my master, we departed away and went into our chamber, where we found the fair matron, who had tarried a great space for our coming. Good God, how nobly all things there were prepared! there were four eunuchs that laid a bed of billowing down on the ground with bolsters accordingly for us to lie on; the coverlet was of cloth of gold and Tyrian dye, and the pillows small, but soft and tender, as whereon delicate matrons accustom to lay their heads. Then the eunuchs, not minding to delay any longer the pleasure of their mistress, closed the doors of the chamber and departed away; and within the chamber were wax candles that made light the darkness of the night all the place over. [21] Then she put off all her garments to her naked skin, yea even the veil of her bosom, and standing next the lamp began to anoint all her body with balm, and mine likewise, but especially my nose; which done, she kissed me, not as they accustom to do at the stews or in brothel-houses, or in the courtesan schools for gain of money, but purely, sincerely, and with great affection, casting out these and like loving words: "Thou art he whom I love," "Thou art he whom I only desire,"

"Without thee I cannot live," and other like preamble of talk, as women can use well enough when they mind to shew or declare their burning passions and great affection of love. Then she took me by the halter and cast me upon the bed, which was nothing strange unto me, considering that she was so beautiful a matron, and I so well blown out with wine, and perfumed with balm, whereby! Was readily prepared for the purpose. [22] But nothing grieved me so much as to think how I should with my huge and great legs embrace so fair a matron, or how I should touch her fine, dainty, and silken skin made of milk and honey with my hard hoofs, or how it was possible to kiss her soft, her pretty and ruddy lips with my monstrous great mouth and stony teeth, or how she, who was so young and tender, could receive my love.

And I verily thought if I should hurt the woman by any kind of means, I should be thrown out to the wild beasts: but in the mean season she spoke gently to me, kissing me oft, and looked on me with burning eyes, saying: “I hold thee my cony, I hold thee my nops, my sparrow,” and therewithal she shewed me that all my fear was vain, for she oft-times embraced my body round about, and had her pleasure with me, whereby I thought the mother of Minotaurus did not causeless quench her inordinate desire with a bull. When night was passed, with much joy and small sleep, the matron went away, avoiding the light of day, so that she might not be seen, and bargained with my keeper for another night: which he willingly granted, partly for gain of money, and partly to find new pastime for my master. [23] He, after he was informed of all the history of my luxury, was right glad, and rewarded my keeper well for his pains, minding to shew in the public theatre what I could do; but because they would not suffer that noble wife of mine to abide such shame, by reason of her dignity, and because they could find no other that would suffer even for a great reward so great a reproach, at length they obtained for money an evil woman, which was condemned to be eaten of wild beasts, with whom I should be set in a cage before the people. But first I will tell you what a tale I heard concerning her.

This woman had a husband whose father, minding to ride forth, commanded his wife, the young man’s mother, which he left at home great with child, that if she were delivered of a daughter, it should incontinently be killed. Now when the time of her delivery came, it fortuneed that she had a daughter born while her husband was still abroad, whom she would not suffer to be slain, by reason of the natural affection which she bare unto her child, but declined from the command of her husband and secretly committed her to one of her neighbours to nurse. And when her husband returned home, she declared unto him that she was delivered of a daughter, whom, as he commanded, she had caused to be put to death. But when this child came to the flower of her age, and was ready to be married, the mother knew not by what means she should endow her daughter without that her husband should understand and perceive it. Wherefore she could do naught but discover the matter to her son, as a secret greatly to be hidden and kept dark; for she greatly feared lest he should unawares be urged by the natural heat of youth and fancy or fall in love with his own sister. The young man understanding the whole matter did (according to his known and proved piety) perform both his duty to his mother and his natural obligation towards his sister; for he kept the matter utterly secret in his heart, feigning that he had towards her no more than common human kindness, and so performed the due offices of kinship and blood that he feigned that she was a neighbour’s daughter desolate both of father and mother, that he would take her into the protection of his own house, and incontinently after endowed her largely with part of his own goods, and would have married her to one of his especial and trusty friends. [24] But although he brought this to pass very religiously and sagely, yet in the end

none of them could avoid the decree of cruel and envious fortune, which sowed great sedition in his house. For his wife (who was now for this condemned to beasts) waxed jealous of her husband, and began to suspect and then to hate the young woman as a harlot and common quean, in so much that she invented all manner of cruel snares to dispatch her out of the way: and in the end she invented this kind of mischief, She privily stole away her husband's ring, and went into the country, whereas she commanded one of her servants that was trusty to her, but otherwise a faithless varlet, to take the ring and to carry it to the maiden: to whom he should declare that her brother did pray her to come into the country to him, and that she should come alone, as soon as she might, without any other person. And to the end she should not delay, but come with all speed, he did deliver her the ring, to be a sufficient testimony of his message. The maiden, being very willing and desirous to obey his commandment (for she alone knew that he was her brother) and out of respect also for his signet, went in all haste alone as the messenger willed her to do. But when she was fallen into the snare and engine which was prepared for her with such infinite cunning, the mischievous woman, like one that were mad and possessed with some ill spirit, did strip her husband's sister and scourge her first with rods from top to toe; and when the poor maiden called for help with a loud voice and declared the truth of the matter, declaring oft that he was her brother, the wicked harlot (boiling with jealousy and weening that she had invented and feigned the matter) took a burning firebrand and thrust it betwixt her thighs, whereby she died miserably.

[25] He that should be the husband of this maiden, but especially her brother, advertised of her cruel death, came to the place where she was slain, and after great lamentation and weeping they caused her to be buried honourably. The young man, her brother, taking in ill part the miserable death of his sister, and especially the unnatural source whence it came, as it was convenient he should, conceived so great dolour within his mind, and was stricken with so pestilent fury of bitter anguish, that he fell into the burning passions of a dangerous ague; whereby he seemed in such necessity that he needed to have some speedy remedy to save his life. The woman that slew the maiden, having lost the name of wife together with her faith, went to a certain traitorous physician, who could number many such triumphs as the work of his hands, and promised him fifty pieces of gold if he would sell her a present poison that she might buy the death of her husband out of hand. This done, in presence of her husband she feigned that it was necessary for him to receive a certain kind of drink, which the masters and doctors of physic do call a sacred potion, to the intent he might purge colour and scour the interior parts of his body. But the physician, instead of that healthy drink, had prepared a mortal and deadly poison, that was rather sacred to the healing of the goddess of death, and when he had tempered it accordingly, he took the pot in presence of all the family and other neighbours and friends of the sick young man, and offered it unto the patient. [26] But the bold and hardy woman, to the end she

might destroy him that was privy to her wicked intent, and also gain the money which she had promised the physician, stayed the pot with her hand, saying: "I pray you, master physician, minister not this drink unto my dear husband until such time as you have drank some good part thereof yourself. For what know I, whether you' have mingled any poison in the drink or no? Wherein I pray you not to be offended, for I know that you are a man of wisdom and learning, but this I do to the intent the conscience and love that I bear to the health and safeguard of my husband may be apparent." The physician, being greatly troubled at the marvellous and stubborn wickedness of the mischievous woman, was void of all counsel and leisure to consider on the matter, and lest he might give any cause of suspicion to the standers-by, or shew any scruple of his guilty conscience, by reason of long delay, he took the pot in his hand and presently drank a good draught thereof: which done, the young man, having now no mistrust by this example, drank up the residue. When all this was finished the physician would have gone immediately home to receive a counter-poison, or antidote, to expel and drive out the first poison; but the wicked woman, persevering in the constant mischief wherein she had begun, would not suffer him to depart one foot until such time (as she said) as the potion should have begun to work, and its healthy effect be apparent; and then by much prayer and intercession she licensed him to go home. By the way the poison invaded the entrails and bowels of the whole body of the physician, in such sort that with great pain and growing heaviness he came to his own house: where he had scarce time to tell all to his wife, and to will her at least to receive the promised salary of the death of two persons, but this notable physician was violently convulsed and yielded up the ghost.

[27] The young man also lived not long after, but likewise died, amongst the feigned and deceitful tears of his cursed wife. A few days after, when the young man was buried and the accustomed funerals and dirges ended, the physician's wife demanded of her the fifty pieces of gold which she promised for the double murder; whereat the ill-disposed woman, keeping still that same constancy in wickedness, with resemblance of honesty (for all real honesty she had cast away) answered her with gentle words, and made her large promises, particularly that she would presently give her the fifty pieces of gold, if she would fetch her a little of that same drink to proceed and make an end of all her enterprise. Then, in short, the physician's wife was caught in the snare of these wicked deceits, and to win the further favour of this rich woman ran incontinently home, and brought her the whole pot of poison; which when she saw, having now occasion to execute her further malice, she began to stretch out farther her bloody hands to murder. [28] She had a little young daughter by her husband that was poisoned, who, according to order of law, was appointed heir of all the lands and goods of her father; but this she bore very hard, and lusting after all the child's heritage, she determined to slay it. So knowing that mothers succeed their children after such a crime, and receive all their goods after their death, she purposed to shew herself a like

parent to her child as she was a wife to her husband. Whereupon at a convenient season she prepared a dinner with her own hands, and poisoned both the wife of the physician and her own daughter. The child, being young and tender, died incontinently by the deadly force of the drink; but the physician's wife, being stout and of strong complexion, feeling the strong poison creep down into her body and wander through her vitals, at first doubted the matter; and then, by her labouring breath knowing of certainty that she had received her bane, ran forthwith to the judge's house, and what with her cries as she called upon him and all her exclamations, she raised up the people of the town, and promising them to reveal and shew divers wicked and mischievous acts, caused that both the doors and ears of the judge were opened. When she came in, she declared from the beginning to the end the abomination of this woman; but she had scarce ended her tale, when a whirling cloud and giddiness seized upon her mind in a fit, and shutting fast her falling lips, and grinding her teeth together, she fell down dead before the face of the judge. He, that was a ready and prudent man, incontinently would try the truth of the matter, and would not suffer the crime, of this wicked woman, more venomous than any serpent, by long delays to remain hidden and unpunished, but caused the cursed woman's servants to be pulled out of the house and enforced by pain of torment to confess the verity; which being known, this mischievous woman, far less than she deserved, but because there could be no more cruel death invented for the quality of her offence, was condemned by him to be eaten of wild beasts.

[29] Behold with this woman was I appointed to have to do in wedlock before the face of all the people; but I, being wrapped in great anguish, and fearing the day of the triumph, when we two should so abandon ourselves together, devised rather to slay myself than pollute my body with this mischievous harlot, and so be defamed as a public sight and spectacle. But it was impossible for me to do this, considering that I lacked human hands, I lacked fingers, and I was not able to draw a sword with my hoofs being round and short; howbeit I did console myself for this utter misfortune with a small ray of hope, for I rejoiced in myself that springtime was come and was now making all things bright with flourishing buds, and clothing the meadows very brightly, so that I was in good hope to find some roses now bursting through from their thorny coats and breathing forth their fragrant odours, to render me to my human shape that I had before as Lucius.

When the day of the triumph came, I was led with great pomp and magnificence to the theatre, whither when I was brought, I first saw the preamble of the triumph, dedicated with dances and merry taunting jests. In the mean season I was placed before the gate of the theatre, where on the one side I saw the green and fresh grass growing before the entry thereof, whereon I did gladly feed; and sometimes I conceived a great delectation when I saw, when the theatre gates were opened, how all things were finely prepared and set forth; for there I might see young boys and maidens in the flower of their

youth, of excellent beauty and attired gorgeously, dancing and moving in comely order, according to the disposition of the Grecian Pyrrhic dance; for sometime they would trip round together, sometime in length obliquely, sometime divide themselves in four parts, and sometime loose hands and group them on every side. But when the last sound of the trumpet gave warning that every man should retire to his place from those knots and circlings about, then was the curtain taken away and all the hangings rolled apart, and then began the triumph to appear.

[30] First there was a hill of wood, not much unlike that famous hill which the poet Homer called Ida, reared up exceeding high and garnished about with all sort of green verdures and lively trees, from the top whereof ran down a clear and fresh fountain, made by the skilful hands of the artificer, distilling out waters below. There were there a few young and tender goats, plucking and feeding daintily on the budding grassland then came a young man, a shepherd representing Paris, richly arrayed with vestments of barbary, having a mitre of gold upon his head, and seeming as though he kept the goats. After him ensued another fair youth all naked, saving that his left shoulder was covered with a rich cloak such as young men do wear, and his head shining with golden hair, and as it hung down you might perceive through it two little wings of gold; and him the rod called Caduceus and the wand did shew to be Mercury. He bare in his right hand an apple of gold, and with a seemly and dancing gait went towards him that represented Paris, and after that he had delivered him the apple, he made a sign signifying that Jupiter had commanded him so to do, and when he had done his message, he departed very gracefully away. By and by behold there approached a fair and comely maiden, not much unlike to Juno; for she had a white diadem upon her head, and in her hand she bare a regal sceptre; then followed another resembling Minerva, for she had on her head a shining helmet, whereon was bound a garland made of olive-branches, having in one hand a target or shield, and in the other shaking a spear as when she would fight. [31] Then came another, which passed the others in beauty, and represented the goddess Venus with the colour of ambrosia: but Venus when she was a maiden, and to the end she would shew her perfect beauty, she appeared all naked, saving that her fine and comely middle was lightly covered with a thin silken smock, and this the wanton wind blew hither and thither, sometime lifting it to testify the youth and flower of her age, and sometime making it to cling close to her to shew clearly the form and figure of her members; her colour was of two sorts, for her body was white, as descended from heaven, and her smock was bluish, as returning to the sea. After every one of these virgins which seemed goddesses, followed certain waiting servants; Castor and Pollux played by boys of the theatre went behind Juno, having on their heads round pointed helmets covered with stars; this virgin Juno in the Ionian manner sounded a flute which she bare in her hand, and moved herself quickly and with unaffected gait towards the shepherd Paris, shewing by honest signs and tokens and

promising that he should be Lord of all Asia if he would judge her the fairest of the three, and give her the apple of gold. The other maiden, which seemed by her armour to be Minerva, was accompanied with two young men, armed and brandishing their naked swords in their hands, whereof one was named Terror, and the other Fear; and behind them approached one sounding his flute in the Dorian manner, now with shrill notes and now with deep tones to provoke and stir the dancers as the trumpet stirreth men to battle: this maiden began to dance and shake her head, throwing her fierce and terrible eyes upon Paris, and promising that if it pleased him to give her the victory of beauty, she would make him by her protection the most strong and victorious man alive. [32] Then came Venus and presented herself, smiling very sweetly, in the middle of the theatre, with much favour of all the people. She was accompanied with a great number of little boys, whereby you would have judged them to be all Cupids, so plump and fair were they, and either to have flown from heaven or else from the river of the sea, for they had little wings and little arrows, and the residue of their habit according in each point, and they bare in their hands torches lighted, as though it had been the day and feast of marriage of their lady. Then came in a great multitude of fair maidens: on the one side were the most comely Graces; on the other side the most beautiful Seasons, carrying garlands and loose flowers which they strewed before her; and they danced very nimbly therewith, making great honour to the goddess of pleasure with these flowers of the spring.

The flutes and pipes with their many stops yielded out the sweet sound of the Lydian strain, whereby they pleased the minds of the standers-by exceedingly; but the more pleasing Venus moved smoothly forwards more and more with slow and lingering steps, gently bending her body and moving her head, answering by her motion and delicate gesture to the sound of the instruments: for sometimes her eyes would wink gently with soft motions to the music, sometimes threaten and look fiercely, and sometimes she seemed to dance only with her eyes. As soon as she was come before the judge, she made a sign and token that if he would prefer her above the residue of the goddesses, she would give him the fairest spouse of all the world and one like to herself in every part. Then the young Phrygian shepherd Paris with a willing mind delivered to Venus the golden apple, which was the victory of beauty.

[33] Why then do ye marvel, if the lowest of the people, the lawyers, beasts of the courts, and advocates that are but vultures in gowns, nay, if all our judges nowadays sell their judgements for money, when as in the beginning of the world one only bribe and favour corrupted the sentence between gods and men, and that one rustical judge and shepherd, appointed by the counsel of the great Jupiter, sold his first judgement for a little pleasure, which was the cause afterwards of the ruin of all his kin? By like manner of mean was another sentence given between the noble Greeks; for the wise and excellently learned personage Palamedes was convicted and attainted of treason by false

persuasion and accusation, and Ulysses, being but of moderate valour, was preferred above great Ajax of most martial prowess. What judgement was there likewise amongst the Athenian lawyers, sage and expert in all sciences? Was not the old man Socrates of divine wisdom, who was preferred by the god of Delphi above all the wise men of the world, by envy and malice of wicked persons empoisoned with the herb hemlock, as one that corrupted the youth of the country, whom in truth always he bridled and kept under by correction? Thus did he leave to the men of Athens a stain and dishonour that shall never fade, for we see nowadays many excellent philosophers greatly desire to follow his sect, and for their perpetual study for happiness to swear by his name. But to the end I may not be reprov'd of indignation, by any one that might say: "What, shall we suffer an ass to play the philosopher to us?" I will return to my former purpose.

[34] After the judgement of Paris was ended, Juno and Pallas departed away sadly and angrily, shewing by their gesture that they were very wroth and would revenge themselves on Paris; but Venus, that was right pleased and glad in her heart, danced about the theatre with much joy, together with all her train. This done, from the top of the hill through a privy spout ran a flood of wine coloured with saffron, which fell upon the goats in a sweet-scented stream, and changed their white hair into yellow more fair: and then with a sweet odour to all them of the theatre, by certain engines the ground opened and swallowed up the hill of wood. Then behold there came a man of arms through the middle of the space, demanding by the commandment of the people the woman who for her manifold crimes was condemned to the beasts, and appointed for me to do in wedlock withal. Now was our bed finely and bravely prepared, shining with the tortoise-shell of Ind, rising with bolsters of feathers, and covered with silk and other things necessary; but I, beside the shame to commit publicly this horrible fact and to pollute my body with this wicked harlot, did greatly fear the danger of death; for I thought in myself, that when she and I were together, the savage beast appointed to devour the woman was not so instructed and taught or would so temper his greediness as that he would tear her in pieces at my side and spare me with a regard of mine innocency. [35] Wherefore I was more careful for the safeguard of my life than for the shame that I should abide; and in the mean season, while my master diligently made ready the bed, and all the residue did prepare themselves for the spectacle of hunting and delighted in the pleasantness of the triumph, I began to think and devise for myself; and when I perceived that no man had regard to me, that was so tame and gentle an ass, I stole secretly out of the gate that was next me, and then I ran away with all my force, and came after about six miles very swiftly passed to Cenchreae, which is the most famous town of all the Corinthians, bordering upon the seas called Aegean and Saronic. There is a great and mighty haven frequented with the ships of many a sundry nation, and there because I would avoid the multitude of people, I went to a secret place of the sea-coast, hard by the sprinklings of the waves,

where I laid me down upon the bosom of the sand to ease and refresh myself; for now the day was past and the chariot of the sun gone down, and I lying in this sort on the ground did fall in a sweet and sound sleep.

BOOK XI

[1] ABOUT the first watch of the night, when as I had slept my first sleep, I awaked with sudden fear, and saw the moon shining bright as when she is at the full, and seeming as though she leaped out of the sea. Then I thought with myself that this was the most secret time, when that goddess had most puissance and force, considering that all human things be governed by her providence; and that not only all beasts private and tame, wild and savage, be made strong by the governance of her light and godhead, but also things inanimate and without life; and I considered that all bodies in the heavens, the earth, and the seas be by her increasing motions increased, and by her diminishing motions diminished: then as weary of all my cruel fortune and calamity, I found good hope and sovereign remedy, though it were very late, to be delivered of all my misery, by invocation and prayer to the excellent beauty of this powerful goddess. Wherefore shaking off my drowsy sleep I arose with a joyful face, and moved by a great affection to purify myself, I plunged my head seven times into the water of the sea; which number of seven is convenable and agreeable to holy and divine things, as the worthy and sage philosopher Pythagoras hath declared. Then very lively and joyfully, though with a weeping countenance, I made this oration to the puissant goddess: [2] “O blessed queen of heaven, whether Thou be the Dame Ceres which art the original and motherly nurse of all fruitful things in the earth, who, after the finding of Thy daughter Proserpine, through the great joy which Thou didst presently conceive, didst utterly take away and abolish the food of them of old time, the acorn, and madest the barren and unfruitful ground of Eleusis to be ploughed and sown, and now givest men a more better and milder food; or whether Thou be the celestial Venus, who, in the beginning of the world, didst couple together male and female with an engendered love, and didst so make an eternal propagation of human kind, being now worshipped within the temples of the Isle Paphos; or whether Thou be the sister of the god Phoebus, who hast saved so many people by lightening and lessening with thy medicines the pangs of travail and art now adored at the sacred places of Ephesus; or whether Thou be called terrible Proserpine, by reason of the deadly howlings which Thou yieldest, that hast power with triple face to stop and put away the invasion of hags and ghosts which appear unto men, and to keep them down in the closures of the Earth, which dost wander in sundry groves and art worshipped in divers manners; Thou, which dost luminate all the cities of the earth by Thy feminine light; Thou, which nourishest all the seeds of the world by Thy damp heat, giving Thy changing light according to the wanderings, near or far, of the sun: by whatsoever name or fashion or shape it is lawful to call upon Thee, I pray Thee to end my great travail and misery and raise up my fallen hopes, and deliver me from the wretched fortune which so long time pursued me. Grant peace and rest, if it

please Thee, to my adversities, for I have endured enough labour and peril. Remove from me the hateful shape of mine ass, and render me to my kindred and to mine own self Lucius: and if I have offended in any point Thy divine majesty, let me rather die if I may not live.”

[3] When I had ended this oration, discovering my complaints to the goddess, I fortun'd to fall again asleep upon that same bed; and by and by (for mine eyes were but newly closed) appeared to me from the midst of the sea a divine and venerable face, worshipp'd even of the gods themselves. Then, by little and little, I seem'd to see the whole figure of her body, bright and mounting out of the sea and standing before me: wherefore I purpose to describe her divine semblance, if the poverty of my human speech will suffer me, or her divine power give me a power of eloquence rich enough to express it. First she had a great abundance of hair, flowing and curling, dispersed and scattered about her divine neck; on the crown of her head she bare many garlands interlaced with flowers, and in the middle of her forehead was a plain circlet in fashion of a mirror, or rather resembling the moon by the light that it gave forth; and this was borne up on either side by serpents that seem'd to rise from the furrows of the earth, and above it were blades of corn set out. Her vestment was of finest linen yielding divers colours, somewhere white and shining, somewhere yellow like the crocus flower, somewhere rosy red, somewhere flaming; and (which troubled my sight and spirit sore) her cloak was utterly dark and obscure covered with shining black, and being wrapped round her front under her left arm to her right shoulder in manner of a shield, part of it fell down, pleated in most subtle fashion, to the skirts of her garment so that the welts appear'd comely. [4] Here and there upon the edge thereof and throughout its surface the stars glimps'd, and in the middle of them was plac'd the moon in mid-month, which shone like a flame of fire; and round about the whole length of the border of that goodly robe was a crowd or garland wreathing unbroken, made with all flowers and all fruits. Things quite diverse did she bear: for in her right hand she had a timbrel of brass, a flat piece of metal curv'd in manner of a girdle, wherein pass'd not many rods through the periphery of it; and when with her arm she mov'd these triple chords, they gave forth a shrill and clear sound. In her left hand she bare a cup of gold like unto a boat, upon the handle whereof, in the upper part which is best seen, an asp lift'd up his head with a wide-swelling throat. Her odoriferous feet were cover'd with shoes interlaced and wrought with victorious palm. Thus the divine shape, breathing out the pleasant spice of fertile Arabia, disdain'd not with her holy voice to utter these words unto me:

“Behold, Lucius, I am come; thy weeping and prayer hath mov'd me to succour thee. I am she that is the natural mother of all things, mistress and governess of all the elements, the initial progeny of worlds, chief of the powers divine, queen of all that are in hell, the principal of them that dwell, in heaven, manifest'd alone and under one form of all the gods and goddesses. At my will the planets of the sky, the wholesome winds of the seas, and the

lamentable silences of hell be disposed; my name, my divinity is adored throughout all the world, in divers manners, in variable customs, and by many names. [5] For the Phrygians that are the first of all men call me the Mother of the gods at Pessinus; the Athenians, which are sprung from their own soil, Cecropian Minerva; the Cyprians, which are girt about by the sea, Paphian Venus; the Cretans which bear arrows, Dictynnian Diana; the Sicilians, which speak three tongues, infernal Proserpine; the Eleusians their ancient goddess Ceres; some Juno, other Bellona, other Hecate, other Rhamnusia, and principally both sort of the Ethiopians which dwell in the Orient and are enlightened by the morning rays of the sun, and the Egyptians, which are excellent in all kind of ancient doctrine, and by their proper ceremonies accustom to worship me, do call me by my true name, Queen Isis. Behold I am come to take pity of thy fortune and tribulation; behold I am present to favour and aid thee; leave off thy weeping and lamentation, put away all thy sorrow, for behold the healthful day which is ordained by my providence. Therefore be ready and attentive to my commandment; the day which shall come after this night is dedicate to my service by an eternal religion; my priests and ministers do accustom, after the wintry and stormy tempests of the sea be ceased and the billows of his waves are still, to offer in my name a new ship, as a first-fruit of their navigation; and for this must thou wait, and not profane or despise the sacrifice in any wise. [6] For the great priest shall carry this day following in procession, by my exhortation, a garland of roses next to the timbrel of his right hand; delay not, but, trusting to my will, follow that my procession passing amongst the crowd of the people, and when thou comest to the priest, make as though thou wouldst kiss his hand, but snatch at the roses and thereby put away the skin and shape of an ass, which kind of beast I have long time abhorred and despised. But above all things beware thou doubt not nor fear of any of those my things as hard and difficult to be brought to pass; for in this same hour that I am come to thee, I am present there also, and I command the priest by a vision what he shall do, as here followeth: and all the people by my commandment shall be compelled to give thee place and say nothing. Moreover, think not that amongst so fair and joyful ceremonies, and in so good company, that any person shall abhor thy ill-favoured and deformed figure, or that any man shall be so hardy as to blame and reprove thy sudden restoration to human shape, whereby they should gather or conceive any sinister opinion of thee; and know thou this of certainty, that the residue of thy life until the hour of death shall be bound and subject to me; and think it not an injury to be always serviceable towards me whilst thou shalt live, since as by my mean and benefit thou shalt return again to be a man. Thou shalt live blessed in this world, thou shalt live glorious by my guide and protection, and when after thine allotted space of life thou descendest to hell, there thou shalt see me in that subterranean firmament shining (as thou seest me now) in the darkness of Acheron, and reigning in the deep profundity of Styx, and thou shalt worship me as one that hath been

favourable to thee. And if I perceive that thou art obedient to my commandment and addict to my religion, meriting by thy constant chastity my divine grace, know thou that I alone may prolong thy days above the time that the fates have appointed and ordained.”

[7] When the invincible goddess had spoken these words and ended her holy oracle, she vanished away. By and by when I awaked, I arose, having the members of my body mixed with fear, joy, and heavy sweat, and marvelled at the clear presence of the puissant goddess, and when I had sprinkled myself with the water of the sea, I recounted orderly her admonitions and divine commandments. Soon after the darkness was chased away and the clear and golden sun arose, when behold, I saw the streets replenished with people, going in a religious sort, and in great triumph. All things seemed that day to be joyful, as well all manner of beasts and the very houses, as also even the day itself seemed to rejoice. For after the hoar frost of the night ensued the hot and temperate sun, whereby the little birds, weening that the springtime had been come, did chirp and sing melodiously, making sweet welcome with their pleasant song to the mother of the stars, the parent of times, and mistress of all the world, The fruitful trees also, both those which rejoiced in their fertility and those which, being barren and sterile, were contented at the shadow which they could give, being loosened by the breathing of the south wind, and smiling by reason of their new buds now appearing, did gently move their branches and render sweet pleasant shrills; the seas were quiet from the roaring winds and the tempests of great waves; the heaven had chased away the clouds, and appeared fair and clear with his proper light.

[8] Behold, then more and more appeared the beginnings of the poms and processions, every one attired in regal manner, according to his proper habit. One was girded about the middle like a man of arms; another bare a spear, and had a cloak caught up and high shoes as a hunter; another was attired in a robe of silk, and socks of gold, with fine ornament, having long hair added and fixed upon his head, and walked delicately in form of a woman; there was - another which ware leg harness and bare a target, an helmet and a spear, like unto a gladiator, as one might believe; after him marched one attired in purple, with the rods borne by vergers before him, like a magistrate; after him followed one with a mantle, a staff, a pair of pantofles, and with a beard as long as any goat's, signifying a philosopher; after him went one with reeds and lime, betokening him a fowler, and another with hooks, declaring a fisher. I saw there a meek and tame bear, which in matron habit was carried on a stool; an ape with a bonnet of woven stuff on his head, and covered with saffron lawn, resembling the Phrygian shepherd Ganymede, and bearing a cup of gold in his hand; an ass had wings glued to his back and went after an old man, whereby you would judge the one to be Pegasus and the other Bellerophon, and at both would you laugh well. [9] Amongst these pleasures and popular delectations, which wandered hither and thither, you might see the peculiar pomp of the saving goddess triumphantly march forward. the

women attired in white vestments, and rejoicing in that they hare garlands and flowers upon their heads, bespread the way with herbs, which they bare in their aprons, where this regal and devout procession should pass. Others carried shining mirrors behind them which were turned towards the goddess as she came, to shew to her those which came after as though they would meet her. Others bare combs of ivory, and declared by their gesture and motions of their arms and fingers that they were ordained and ready to dress and adorn the goddess's hair. Others dropped in the ways, as they went, balm and other precious ointments. Then came a great number, as well of men as of women, with lamps, candles, torches, and other lights, doing honour thereby to her that was born of the celestial stars. After that sounded the musical harmony of instruments, pipes and flutes in most pleasant measure: Then came a fair company of youth apparelled in white Vestments and festal array, singing both metre and verse with a comely grace which some studious poet had made by favour of the Muses, the words whereof did set forth the first ceremonies of this great worship. In the mean season arrived the blowers of trumpets, which were dedicate unto mighty Sarapis, who, holding the same reed sidelong towards their right ears, did give forth a ditty proper to the temple and the god: and likewise were there many officers and beadles, crying room for the goddess to pass. [10] Then came the great company of men and women of all stations and of every age which were initiate and had taken divine orders, whose garments, being of the whitest linen, glistened all the streets over. The women had their hair anointed, and their heads covered with light linen; but the men had their crowns shaven and shining bright, as being the terrene stars of the goddess, and held in their hands timbrels of brass, silver, aye and gold, which rendered forth a shrill and pleasant sound. The principal priests, leaders of the sacred rites, which were apparelled with white surplices drawn tight about their breasts and hanging down to the ground, bare the relics of all the most puissant gods. One that was first of them carried in his hand a lantern shining forth with a clear light, not very like to those which we use in our houses and light our supper withal at evening-time, for the bowl of it was of gold and rendered from the middle thereof a more bright flame. The second, attired like the other, bare in both hands those pots to which the succouring providence of the high goddess herself had given their name. The third held up a tree of palm, with leaves cunningly wrought of gold, and the verge or rod Caduceus of Mercury. The fourth shewed a token of equity, that was a left hand deformed in every place and with open palm, and because it was naturally more sluggish, and that there was no cleverness nor craft in it, it signified thereby more equity than by the right hand: the same priest carried a round vessel of gold, in form of a breast, whence milk flowed down. The fifth bare a winnowing fan, wrought with sprigs of gold, and another carried a vessel for wine.

[11] By and by after, the gods deigned to follow afoot as men do, and specially Anubis, the messenger of the gods infernal and supernal, tall, with

his face sometime black, sometime fair as gold, lifting up on high his dog's head, and bearing in his left hand his verge, and in his right hand the green branch of a palm-tree. After him straight followed a cow with an upright gait, the cow representing the great goddess that is the fruitful mother of all, and he that guided her supported her as she leaned upon his shoulder, and marched on with much gravity in happy steps. Another carried after the secrets of their glorious religion, closed in a corder. Another was there that bare in his bosom (thrice happy he!) the venerable figure of the godhead, not formed like any beast, bird, savage thing, or human shape, but made by a new invention, and therefore much to be admired, an emblem ineffable, whereby was signified that such a religion was at once very high and should not be discovered or revealed to any person; thus was it fashioned of shining gold: it was a vessel wrought with a round bottom, and hollowed with wondrous cunning, having on the outside pictures figured like unto the manner of the Egyptians, and the mouth thereof was not very high, but made to jut out like unto a long funnel; on the other side was an ear or handle which came far out from the vessel, whereupon stood an asp holding out his swelling and scaly neck, which entwined the whole as in a knot.

[12] Finally came he which was appointed to my good fortune, according to the promise of the most puissant goddess. For the great priest, which bare the restoration of my human shape, by the commandment of the goddess approached more and more, carrying in his right hand both the timbrel and the garland of roses to give me, which was in very deed my crown to deliver me from cruel fortune which was always mine enemy, after the sufferance of so much calamity and pain, and after the endurance of so many perils. Then I, not running hastily by reason of sudden joy, lest I should disturb the quiet procession with my beastly importunity, but going softly as a man doth step through the press of people, which gave me place by the divine command on every side, I went after the priest. [13] Then the priest, being admonished the night before, as I might well perceive, and marvelling that now the event came opportunely to fulfil that warning, suddenly stood still, and holding out his hands thrust out the garland of roses to my mouth: which garland I (trembling and my heart beating greatly) devoured with a great affection. As soon as I had eaten them, I was not deceived of the promise made unto me: for my deform and assy face abated, and first the rugged hair of my body fell off, my thick skin waxed soft and tender, my fat belly became thin, the hoofs of my feet changed into toes, my hands were no more feet but returned again to the work of a man that walks upright, my neck grew short, my head and mouth became round, my long ears were made little, my great and stony teeth waxed less, like the teeth of men, and my tail, which before cumbered me most, appeared nowhere. Then the people began to marvel, and the religious honoured the goddess for so evident a miracle, which was foreshadowed by the visions which they saw in the night, and the facility of my reformation, whereby they lifted their hands to heaven and with one voice rendered

testimony of so great a benefit which I received of the goddess.

[14] When I saw myself in such estate, I was utterly astonished, and stood still a good space and said nothing; for my mind could not contain so sudden and so great joy, and I could not tell what to say, nor what word I should first speak with my voice newly found, nor what thanks I should render to the goddess. But the great priest, understanding all my fortune and misery by divine advertisement, although he also was amazed at this notable marvel, by gestures commanded that one should give me a linen garment to cover me; for as soon as I was transformed from the vile skin of an ass to my human shape, I hid the privities of my body with my hands as far as a naked man might do. Then one of the company put off his upper robe, and put it on my back; which done, the priest, looking upon me with a sweet and benign countenance, began to say in this sort: “O my friend Lucius, after the endurance of so many labours and the escape of so many tempests of fortune, thou art now at length come to the port and haven of rest and mercy. [15] Neither did thy noble lineage, thy dignity, neither thy excellent doctrine anything avail thee; but because thou didst turn to servile pleasures, by a little folly of thy youthfulness, thou hast had a sinister reward of thy unprosperous curiosity. But howsoever the blindness of fortune tormented thee in divers dangers, so it is that now by her unthoughtful malice thou art come to this present felicity of religion. Let fortune go and fume with fury in another place; let her find some other matter to execute her cruelty; for fortune hath no puissance against them which have devoted their lives to serve and honour the majesty of our goddess. For what availed the thieves? The beasts savage? Thy great servitude? The ill, toilsome, and dangerous ways? The fear of death every day? What availed all those, I say, to cruel fortune? Know thou that now thou art safe, and under the protection of that fortune that is not blind but can see, who by her clear light doth lighten the other gods: wherefore rejoice, and take a convenient countenance to thy white habit, and follow with joyful steps the pomp of this devout and honourable procession; let such, which be not devout to the goddess, see and acknowledge their error: ‘Behold, here is Lucius that is delivered from his former so great miseries by the providence of the goddess Isis, and rejoiceth therefore and triumpheth of victory over his fortune. And to the end thou mayest live more safe and sure, make thyself one of this holy order, to which thou wast but a short time since pledged by oath, dedicate thy mind to the obeying of our religion, and take upon thee a voluntary yoke of ministry: for when thou beginnest to serve and honour the goddess, then shalt thou feel the more the fruit of thy liberty.’” [16] After that the great priest had prophesied in this manner with often breathings, he made a conclusion of his words. Then I went amongst the company of the rest and followed the procession: every one of the people knew me, and pointing at me with their fingers, or nodding with their heads, they said in this sort: “Behold him who is this day transformed into a man by the puissance of the sovereign goddess; verily he is blessed and most blessed that by the innocency of his

former life hath merited so great grace from heaven, and as it were by a new generation is reserved straightway to the obsequy of religion." In the mean season, amid all these loud cries and prayers, by little and little we approached nigh unto the sea-coast, even to that place where I lay the night before being an ass. There, after the images and relics were orderly disposed, was a boat cunningly wrought and compassed about with divers pictures according to the fashion of the Egyptians, which the great priest did dedicate and consecrate with certain prayers from his holy lips and purified the same with a torch, an egg, and sulphur, dedicating it unto the name of the goddess. The sail of this blessed ship was of white linen cloth, whereon was written certain letters which should testify the navigation of the new season to be prosperous; the mast was of a great length, made of a pine-tree, round, and very excellent, with a shining top seen of all eyes; the poop was covered over with plates of gold, being in shape like unto a goose's heck, and all the ship was made of citron-tree very fair. Then all the people, as well religious as profane, took a great number of winnowing fans replenished with odours and pleasant smells, and poured libation of milk into the sea, until the ship was filled up with large gifts and prosperous devotions, when as with a pleasant wind the ropes of the anchor were let go and it launched out into the deep while a breeze blew fair for that ship alone. And when they had lost the sight of the ship, by reason that it was afar off, every man of them that bore the holy things carried again that which he brought, and went towards the temple in like pomp and order as they came to the seaside.

[17] When we were come to the temple, the great priest and those which were deputed to carry the divine figures, but specially those which had long time been initiate in the religion, went into the secret chamber of the goddess, where they put and placed the lively images according to their order. This done, one of the company which was a scribe or interpreter of letters, in form of a preacher stood up in a chair before the place of the holy college of the Pastophores (for so are they named) and calling together their whole assembly, from his high pulpit began to read out of a book, praying for good fortune to the great Prince, the Senate, to the noble order of Chivalry, and generally to all the Roman people, and to all the sailors and ships such as be under the puissance and jurisdiction of Rome, and he pronounced to them in the Grecian tongue and manner this word following, "*Ploiaphesia*," which signified that it was now lawful for the ships to depart; whereat all the people gave a great shout, and then replenished with much joy, bare all kind of leafy branches and herbs and garlands of flowers home to their houses, kissing and embracing the feet of a silver image of the goddess upon the steps of the temple. Howbeit I could not do as the rest, for my mind would not suffer me to depart one foot away, so earnest and attentive was I to behold the beauty of the goddess, with remembrance likewise of my great travail and misery which I had endured.

[18] In the mean season news was carried throughout the country (which

goeth as swift as the flight of birds, or as the blast of wind) of the grace and benefit which I had received of the goddess, and of my fortune worthy to be had in memory. Then my parents of close blood, friends, and servants of our house, understanding that I was not dead as they were falsely informed, laid by their grief and came towards me with great diligence to see me, bearing to me gifts, as a man raised from death to life. And I likewise, which did never think to see them again, was as joyful as they, but would receive none of the honest gifts and oblations which they gave, inasmuch as my servants had taken care to bring with them enough of such things as was necessary for my body and my charges. [19] After that I had greeted each according to his kindness, and made relation unto them of all my pristine misery and present joys, I went again before the face of the goddess, and hired me a house within the cloister of the temple, since I had been set apart for the service of the goddess that hitherto had been kept private from me, so that I might ordinarily frequent the company of the priests, whereby I would wholly become devout to the goddess, and an inseparable worshipper of her divine name: nor was there any night nor sleep but that the goddess appeared to me, persuading and commanding me to take the order of her religion whereto I had been long since foreordained. But I, although I was endued with a desirous goodwill, yet the reverend fear of the same held me back, considering that as I had learned by diligent enquiry her obeisance was hard, the chastity of the priests difficult to keep, and the whole life of them, because it is set about with many chances, to be watched and guarded very carefully. Being thus in doubt, I refrained myself from all those things as seeming impossible, although in truth I was hastening towards them.

[20] On a night the great priest appeared unto me in a dream presenting his lap full of treasure, and when I demanded what it signified, he answered that this portion was sent me from the country of Thessaly, and that a servant of mine named Candidus was thence arrived likewise. When I was awaked, I mused in myself what this vision should portend, considering I never had any servant called by that name: but whatsoever it did signify, this I verily thought, that such offering *of* gifts was a foreshew of gain and prosperous chance. While I was thus anxious and astonished at my coming prosperity, I went to the temple, and tarried there till the opening of the gates in the morning: then I went in, and when the white curtains were drawn aside, I began to pray before the face of the goddess, while the priest prepared and set the divine things on every altar with solemn supplications, and fetched out of the sanctuary the holy water for the libation. When all things were duly performed, the religious began to sing the matins of the morning, testifying thereby the hour of prime. By and by behold arrived my servants which I had left at Hypata, when Fotis entangled me in my maze of miserable wanderings, who had heard my tale as it seemed, and brought with them even my horse, which they had recovered through certain signs and tokens which he had upon his back. Then I perceived the interpretation of my dream, by reason that

beside the promise of gain, my white horse was restored to me, which was signified by the argument of my servant Candidus.

[21] This done, I retired the more diligently to the service of the goddess in hope of greater benefits, considering I had received a sign and token, whereby my courage increased every day more and more to take upon me the orders and sacraments of the temple: in so much that I oftentimes communed with the priest, desiring him greatly to make me initiate in the mysteries of the holy night. But he, which was a man of gravity and well-renowned in the order of priesthood, very gently and kindly deferred my affection from day to day with comfort of better hope, as parents commonly bridle the desires of their children when they attempt or endeavour any unprofitable thing, saying that the day when any one should *be* admitted into their order is appointed by the goddess, the priest which should minister the sacrifice is chosen by her providence, and the necessary charge of the ceremonies is allotted by her commandment; all of which things he willed me to attend with marvellous patience: and that I should beware both of too much forwardness, and of stubborn obstinacy, avoiding either danger, that if being called I should delay, or not called I should be hasty. Moreover he said that there was none of his company either of so desperate a mind, or so rash and hardy unto death as to enterprise receiving this mystery without the commandment of the goddess, whereby he should commit a deadly offence: considering that it was in her power both to damn and to save all persons, and that the taking of such orders was like to a voluntary death and a difficult recovery to health: and if anywhere there were any at the point of death and at the end and limit of their life, so that they were capable to receive the dread secrets of the goddess, it was in her power by divine providence to make them, as it were new-born and to reduce them to the path of health. Finally he said that I must therefore attend and wait for the celestial precept, although it were evident and plain that the goddess had already vouchsafed to call and appoint me to the happy company of her ministry, and that I must refrain from profane and unlawful meats, as those priests which were already received, to the end I might come more apt and clean to the knowledge of the secrets of the religion.

[22] Then when he had thus spoken I was obedient unto these words, and fretted not my duty with lack of patience; but I was attentive with meek quietness and taciturnity to prove me. I daily served at the temple: and in the end the wholesome gentleness of the goddess did nothing deceive me, for she tormented me with no long delay, but in a dark night she appeared to me in a vision, declaring in words not dark that the day was come which I had wished for so long; she told me what provision and charges I should be at for the supplications, and how that she had appointed her principal priest Mithras, that was joined unto my destiny (as she said) by the ordering of the planets, to be a minister with me in my sacrifices. When I had heard these and the other divine commandments of the high goddess, I greatly rejoiced, and arose before day to speak with the great priest, whom I fortun'd to espy coming out

of his chamber. Then I saluted him, and thought with myself to ask and demand with a bold courage that I should be initiate, as a thing now due; but as soon as he perceived me, he began first to say: "O Lucius, now know I well that thou art most happy and blessed, whom the divine goddess doth so greatly accept with mercy. Why dost thou stand idle and delay? Behold the day which thou didst desire with prayer, when as thou shalt receive at my hands the order of most secret and holy religion, according to the divine commandment of this goddess of many names." Thereupon the old man took me by the hand, and led me courteously to the gate of the great temple, where, after that it was religiously opened, he made a solemn celebration, and after the morning sacrifice was ended, he brought out of the secret place of the temple certain books written with unknown characters, partly painted with figures of beasts declaring briefly every sentence, partly with letters whose tops and tails turned round in fashion of a wheel, joined together above like unto the tendrils of a vine, whereby they were wholly strange and impossible to be read of the profane people; thence he interpreted to me such things as were necessary to the use and preparation of mine order. [23] This done, I diligently gave in charge to certain of my companions to buy liberally whatsoever was needful and convenient; but part thereof I bought myself. Then he brought me, when he found that the time was at hand, to the next baths, accompanied with all the religious sort, and demanding pardon of the gods, washed me and purified my body according to the custom: after this, when two parts of the day was gone, he brought me back again to the temple and presented me before the feet of the goddess, giving me a charge of certain secret things unlawful to be uttered, and commanding me generally before all the rest to fast by the space of ten continual days, without eating of any beast or drinking of any wine: which things I observed with a marvellous continency. Then behold the day approached when as the sacrifice of dedication should be done; and when the sun declined and evening came, there arrived on every coast a great multitude of priests, who according to their ancient order offered me many presents and gifts. Then was all the laity and profane people commanded to depart, and when they had put on my back a new linen robe, the priest took my hand and brought me to the most secret and sacred place of the temple. Thou wouldest peradventure demand, thou studious reader, what was said and done there: verily I would tell thee if it were lawful for me to tell, (thou wouldest know if it were convenient for thee to hear!) but both thy ears and my tongue should incur the like pain of rash curiosity. Howbeit I will not long torment thy mind, which peradventure is somewhat religious and given to some devotion; listen therefore, and believe it to be true. Thou shalt understand that I approached near unto hell, even to the gates of Proserpine, and after that I was ravished throughout all the elements, I returned to my proper place: about midnight I saw the sun brightly shine, I saw likewise the gods celestial and the gods infernal, before whom I presented myself and worshipped them. (Behold now have I told thee, which

although thou hast heard, yet it is necessary that thou conceal it;) wherefore this only will I tell, which may be declared without offence for the understanding of the profane.

[24] When morning came and that the solemnities were finished, I came forth sanctified with twelve stoles and in a religious habit, whereof I am not forbidden to speak, considering that many persons saw me at that time. There I was commanded to stand upon a pulpit of wood which stood in the middle of the temple, before the figure and remembrance of the goddess; my vestment was of fine linen, covered and embroidered with flowers; I had a precious cope upon my shoulders, hanging down behind me to the ground, whereon were beasts wrought of divers colours, as Indian dragons, and Hyperborean griffins, whom in form of birds the other part of the world doth engender: the priests commonly call such a habit an Olympian stole. In my right hand I carried a lighted torch, and a garland of flowers was upon my head, with white palm-leaves sprouting out on every side like rays; thus I was adorned like unto the sun, and made in fashion of an image, when the curtains were drawn aside and all the people compassed about to behold me. Then they began to solemnise the feast, the nativity of my holy order, with sumptuous banquets and pleasant meats: the third day was likewise celebrate with like ceremonies, with a religious dinner, and with all the consummation of the adept order. Now when I had continued there some days, conceiving a marvellous pleasure and consolation in beholding ordinarily the image of the goddess, because of the benefits, beyond all esteem or reward, which she had brought me, at length she admonished me to depart homeward, not without rendering of thanks, which although they were not sufficient, yet they were according to my power. Howbeit I could hardly be persuaded to break the chains of my most earnest devotion and to depart, before I had fallen prostrate before the face of the goddess and wiped her feet with my face, whereby I began so greatly to weep and sigh that my words were interrupted, and as devouring my prayer I began to say in this sort: [25] "O holy and blessed dame, the perpetual comfort of human kind, who by Thy bounty and grace nourishest all the world, and bearest a great affection to the adversities of the miserable as a loving mother, Thou takest no rest night or day, neither art Thou idle at any time in giving benefits and succouring all men as well on land as sea; Thou art she that putteth away all storms and dangers from men's life by stretching forth Thy right hand, whereby likewise Thou dost unweave even the inextricable and tangled web of fate, and appeasest the great tempests of fortune, and keepest back the harmful course of the stars. The gods supernal do honour Thee; the gods infernal have Thee in reverence; Thou dost make all the earth to turn, Thou givest light to the sun, Thou governest the world, Thou treadest down the power of hell. By Thy mean the stars give answer, the seasons return, the gods rejoice, the elements serve: at Thy commandment the winds do blow, the clouds nourish the earth, the seeds prosper, and the fruits do grow. The birds of the air, the beasts of the hill, the

serpents of the den, and the fishes of the sea do tremble at Thy majesty but my spirit is not able to give Thee sufficient praise, my patrimony is unable to satisfy Thy sacrifices; my voice hath no power to utter that which I think of Thy majesty, no, not if I had a thousand mouths and so many tongues and were able to continue for ever. Howbeit as a good religious person, and according to my poor estate, I will do what I may: I will always keep Thy divine appearance in remembrance, and close the imagination of Thy most holy godhead within my breast.”

When I had ended my oration to the great goddess, I went to embrace the great priest Mithras, now my spiritual father, clinging upon his neck and kissing him oft, and demanding his pardon, considering I was unable to recompense the good which he had done me: [26] and after much talk and great greetings and thanks I departed from him straight to visit my parents and friends, after that I had been so long absent. And so within a short while after, by the exhortation of the goddess I made up my packet and took shipping towards the city of Rome, and I voyaged very safely and swiftly with a prosperous wind to the port of Augustus, and thence travelling by chariot, I arrived at that holy city about the twelfth day of December in the evening. And the greatest desire which I had there was daily to make my prayers to the sovereign goddess Isis, who, by reason of the place where her temple was builded, was called Campensis, and continually is adored of the people of Rome: her minister and worshipper was I, a stranger to her church, but not unknown to her religion.

When now the sun had passed through all the signs of heaven and the year was ended, and that the goddess warned me again in my sleep to receive a new order and consecration, I marvelled greatly what it should signify and what should happen, considering that I was most fully an initiate and sacred person already. [27] But it fortun'd that while I partly reasoned with myself, and partly examined the perplexity of my conscience with the priests and bishops, there came a new and marvellous thought to my mind: that is to say, that I was only religious to the goddess Isis, but not yet sacred to the religion of great Osiris, the sovereign father of all the gods; between whom, although there was a religious concord or even unity, yet there was a great difference of order and ceremony, and so I thought that I should likewise believe myself to be called to be a minister unto Osiris. There was no long delay of doubt: for in the night after appeared unto me one of that order, covered with linen robes, holding in his hands spears wrapped in ivy, and other things not convenient to declare, which he left in my chamber, and sitting in my seat, recited to me such things as were necessary for the sumptuous banquet of my religious entry. And to the end I might know him again, he shewed me a certain sign, to wit, how the heel of his left foot was somewhat maimed, which caused him a little to halt. After that I did manifestly thus know the will of the gods, and all shadow of doubtfulness was taken away, when matins was ended I went diligently from one to another to find if there were any of the priests which

had the halting mark of his foot, according as I learned by my vision. At length I found it true; for I perceived one of the company of the Pastophores who had not only the token of his foot but the stature and habit of his body resembling in every point as he appeared in the night, and he was called Asinius Marcellus, a name not much disagreeing from my transformation. By and by I went to him, which knew well enough all the matter, as being admonished by like precept to give me the orders: for it seemed to him the night before, as he dressed the flowers and garlands about the head of the great god Osiris, he understood by the mouth of his image, which told the predestinations of all men, how he did send to him a certain poor man of Madaura, to whom he should straightway minister his sacraments, whereby through his divine providence the one should receive glory for his virtuous studies, and the other, being the priest himself, a great reward.

[28] When I saw myself thus deputed and promised unto religion, my desire was stopped by reason of poverty; for I had spent a great part of my patrimony, which was not very large, in travel and peregrinations, but most of all my charges in the city of Rome were by far greater than in the provinces. Thereby my low estate withdrew me a great while, so that I was in much distress betwixt the victim and the knife I (as the old proverb hath it), and yet I was not seldom urged and pressed on by that same god. In the end, being oftentimes stirred forward and at last commanded, and not without great trouble of mind, I was constrained to sell my poor robe for a little money; howbeit, I scraped up sufficient for all my affairs. Then thus it was particularly spoken unto me, saying: "How is it that for a little pleasure thou wouldest not be afraid to sell thy vestments, but entering into so great ceremonies, dost fear to fall into poverty? But such poverty thou shalt never repent." I did therefore prepare myself, and for ten other days abstain from all animal meats, and did shave my head: then was initiate into the ceremonies of the great god, which were done in the night, and I did frequent his services and sacrifices the more confidently because I did already know well the like religion of this. This thing gave me great comfort in my peregrination abroad, and likewise ministered unto me more plentiful living, considering by the favour of good fortune I gained some money in haunting to the courts of law, by reason I did plead causes in the Latin tongue.

[29] Not very much after I was again called and admonished by the marvellous commands of gods, which I did very little expect, to receive a third order of religion. Then I was greatly astonished, and I pondered doubtfully in my mind, because I could not tell what this new vision signified; or what the intent of the celestial gods was, or how anything could remain yet lacking, seeing that twice already I had entered the holy orders. And I doubted lest the former priests had given me ill counsel or not enough, and fearing that they had not faithfully entrusted me, being in this manner as it were incensed. Then while I was in this great doubt and consideration, being driven almost unto madness, the gentle image appeared to me the night following, and giving me

admonition said: "There is no occasion why thou shouldest be afraid with so often order of religion, as though there were somewhat omitted: but thou shouldest rather rejoice because the gods have found thee so worthy, since as it hath pleased them to call thee three times, when as it is hardly given to any other person to achieve to the order but *once*; and from that number thou mayst think thyself ever most happy for so great benefits. And know thou that the religion which thou must now receive is right necessary, if thou do but consider that the garment of the goddess which thou tookest in the province doth still remain in the temple there, and so that thou canst not persevere in the worshipping of her in Home and in making solemnity of the festival day with thy blessed habit. Let then this thing be a glory and blessing and health *to* thee, and once more, the great gods being thy helpers, be initiate with glad mind into holy orders."

[30] After this sort the divine majesty persuaded me in my sleep what should be to my profit. Whereupon I forgot not nor delayed the matter at all, but by and by I went towards the priest and declared all that which I had seen. Then I fasted again from all flesh according to the custom, and of mine own proper will I abstained longer than the ten days which I was commanded, and I bought at my own charges all that was necessary, considering rather the measure of my piety and zeal than that which was ordained. And verily I did nothing repent of the pain which I had taken and of the charges which I was at, considering that the divine providence had given me such an order that I gained much money in pleading of causes. Finally after a few days the great god Osiris appeared in my sleep, which is the more powerful god of the great gods, the highest of the greater, the greatest of the highest, and the ruler of the greatest, to me in the night, not disguised in any other form but in his own essence and speaking to me with his own venerable voice, commanding me that I should now get me great glory by being an advocate in the court, and that I should not fear the slander and envy of ill persons, which bare me stomach and grudge by reason of my doctrine which I had gotten by much labour. Moreover he would not that I should serve his mysteries mixed with the rest of the number of his priests, but he chose me to enter the college of the Pastophores, nay he allotted me to be one of his decurions and quinquennial priests: wherefore I executed mine office in great joy with a shaven crown in that most ancient college which was set up in the time of Sylla, not covering or hiding the tonsure of my head, but shewing it openly to all persons.

APOLOGIA



Anonymous Bohn Translation, 1853

Composed in c. 158 AD, Apuleius' *Apologia* (A Discourse on Magic) is the author's courtroom defence against his opponents, with little reference to magic. The most famous incident of the author's life concerned a charge made against him of witchcraft. When setting out on a journey to Alexandria, Apuleius was taken ill on the way at the town of Oea (modern-day Tripoli), where he was hospitably received into the house of Sicinius Pontianus, with whom he had been friends when studying in Athens. The mother of Pontianus, Pudentilla, was a wealthy widow. With her son's encouragement, Apuleius agreed to marry her. Meanwhile, Pontianus himself married the daughter of Herennius Rufinus, who was indignant that Pudentilla's wealth should pass out of the family. Rufinus instigated his son-in-law, together with a younger brother, Sicinius Pudens, a mere boy, and their paternal uncle, Sicinius Aemilianus, to join him in impeaching Apuleius upon the charge that he had gained the affections of Pudentilla by charms and magic spells. The case was heard at Sabratha, near Tripoli, in c. 158 AD, before Claudius Maximus, proconsul of Africa. The accusation itself seems to have been ridiculous and the *Apologia* is Apuleius' spirited and triumphant defence.



Ancient ruins at Oea (Tripoli), where Apuleius met his future wife, the wealthy widow

THE APOLOGIA

A DISCOURSE ON MAGIC.

MAXIMUS CLAUDIUS, and you who are sitting here in judgment, I felt fully assured, that Sicinius Æmilianus, an old man, notorious for audacity, would, for want of substantial charges, fill up with nothing but abuse the accusation he undertook to make against me, before he had well considered the matter. Now any innocent person may be accused, hut no one can be proved guilty unless he is so. Relying especially on this consideration, by the Gods of heaven! I do rejoice that, with you for my judge, the power and the opportunity have fallen to my lot, of exculpating Philosophy in the eyes of the ignorant, and defending myself.

And yet these charges — serious-looking charges at first view — were made with a suddenness that tended to embarrass my defence. For, as you remember, five or six days ago, when I was beginning to plead the cause of my wife, Pudentilla, against the Granii, the advocates of this Æmilianus, by a concerted plan, and at a moment when I least expected it, assailed me with abuse, and accused me of magical practices, and even of the death of my stepson Pontianus. As I saw that these were not so much charges brought forward for judicial enquiry, as imputations for the mere purpose of abuse, I challenged them of my own accord, urgently and repeatedly, to prefer their accusation. But then Æmilianus, seeing that you too, Maximus, were considerably moved, and that a judicial affair had arisen out of his words, began, in distrust of his cause, to look about for some subterfuge from the consequences of his temerity.

Accordingly, when he, who shortly before had been crying out that Pontianus, his brother's son, had been murdered by me, was compelled to sign his name to the accusation, he instantly forgot all about the death of his young kinsman, and all of a sudden was mute as to the specification of a crime of such extreme atrocity. Still, that he might not seem altogether to have abandoned his charges, he selected this accusation of magical practices — an accusation more easily made than proved — as the only one in which he should persist. And even that he did not dare do openly; but, on the day after, he gave in an indictment, in the name of my son-in-law, Sicinius Pudens, a mere boy, and annexed his own name thereto as his supporter; thus adopting a new fashion of making an attack in another's name; no doubt, in order that, by putting forward one so young, he himself might be screened from due punishment for his false accusation. When you, with great sagacity, perceived this to be the case, and thereupon commanded him again to support in his own name the accusation he had originally made, he promised that he would; but after all, he could not be prevailed upon to do so. While you are urging him to come to close action with me, he, in his contumacy, shoots his calumnious missiles even against yourself. Thus ever shunning the danger of making an

open accusation, he persevered in the safe course of seconding it.

Accordingly, before the trial had even commenced, it was easy for any one to understand what would be the nature of the prosecution, the framer and contriver of which feared to undertake its responsibility. This was more especially the case, since the person in question was Sicinius Æmilianus; who, if he had ascertained anything substantial against me, would certainly never have manifested any such hesitation in impeaching one who was a stranger to himself, of crimes so numerous and so heinous — he who, well knowing that his uncle's will was genuine, denounced it as a forgery; and with such obstinacy, that when Lollius Urbicus, the pro-consul, with men of consular dignity sitting as his assessors, had pronounced that it was proved genuine, and ought to be held valid, still that madman persisted, with his voice raised to the loudest pitch, in swearing that the will was a forgery; so that Lollius Urbicus hardly refrained from visiting him with capital punishment. Relying on your justice and my own innocence, I trust that on this trial also he will have occasion to burst forth into exclamations of a similar nature. For he knowingly accuses one who is innocent; and does so, no doubt, with the greater readiness, because, as I have said, he has already, on a trial of the greatest importance, been convicted of uttering falsehoods before the Prætor of the city.

For, as after having once committed a fault, every good man is the more careful to avoid it; so one who is evil-disposed repeats his offence with increased audacity; and, from that time forward, the more frequently he offends, the more undisguisedly he does so. For it is with shame as with a garment — the more it is worn, the less it is cared for.

For this reason, then, I deem it necessary, in order to maintain the integrity of my character, to refute all his malevolent aspersions before I come to the main charge. For I am undertaking not only my own defence, but that of philosophy also, whose high character spurns the least slur as though it were the weightiest of charges; for as much as the advocates of Æmilianus have been just now babbling forth with their mercenary loquacity, many things trumped up against myself individually, and many others that are commonly uttered by the ignorant against philosophers in general. Now, although it may be manifest that these charges are gabbled by them, in order to gain their fees, and to earn a premium for their impudence, according to a sort of usage now universally established among pettifogging pleaders of this sort — a race who are in the habit of letting out the venom of their viperous tongues to give pain to others — still, even for my own sake, they must be briefly rebutted; lest I, who am exerting all my energies, that I may not appear to admit of any stain or any blemish upon my character, might seem to some, in case I should pass by any of these frivolous charges, rather to have admitted them than to have held them in contempt.

For, according to my way of thinking, it is the part of a modest and honorable spirit to be incensed even by a false accusation; seeing that even

those who are conscious to themselves of the commission of any offence, are still greatly excited and angered by reproach; although from the very moment that they began to do wrong, they may have been accustomed to hear themselves ill-spoken of. Nay, even if silence is observed by others, they are still fully conscious that they may with justice be censured. On the other hand, every man who is virtuous and without guile, whose ears are utterly unused to the language of obloquy, and who, from repeatedly hearing himself praised, is unprepared for reproach, is the more grieved at heart on hearing those things said undeservedly against him, which he could with truth allege against others. If then, perchance, I shall appear disposed to defend myself against charges that are absurd and utterly frivolous, that circumstance ought, in fairness, to be imputed as a fault to those who are disgraced by having even uttered them against me; and no blame ought to attach to me, in whom it will be becoming to have refuted even such things.

You heard, then, a short time since, at the commencement of the accusation, words to the following effect: “We accuse before you a handsome philosopher, and a man of distinguished eloquence,” — oh, monstrous!—” both in the Greek and in the Latin tongues.” For, unless I am mistaken, it was in these self-same words that Tannonius Pudens, a man most certainly not of distinguished eloquence, commenced his harangue against me. How I wish he had good grounds for making such weighty charges against me — of being possessed of good looks and of eloquence — I should have had no difficulty in answering him, as Paris does Hector, in Homer:

“Man may not reject
The glorious bounty by the Gods bestowed,
Nor follows their beneficence our choice.”

Such would have been my answer to the charge of good looks: and I would have told him besides, that it has been deemed allowable even for philosophers to be of graceful appearance; I would have shown that Pythagoras, who was the first to call himself a philosopher, was the handsomest person of his age; that Zeno, of ancient times, the native of Elea, he who was the first of all, with truly critical skill, to divide speech into two departments,¹ that this same Zeno, too, was, as Plato affirms, most remarkable for the graces of his person.

I would also have told him that many other philosophers have been handed down to memory as most remarkable for the beauty of their features, and who have set off the graces of their persons by the virtues of their lives.

This mode of defence, however, as I have already observed, but ill becomes me; for, whereas naturally I had but small pretensions to good looks, unremitting application to learned labours has effaced from me all comeliness, has made me thin, dried up my natural juices, expunged my healthy colour, and impaired my vigour. This hair, which they, with falsehood so manifest,

affirmed that I had allowed to grow to such a length, in order to add to the allurements of my beauty — you see how far it is from being handsome and neatly arranged — all clogged and matted together, like a rope of twisted tow, shaggy and uneven, lumped and felted; its knots inextricable through prolonged neglect, not only of combing, but even of disentangling and separating it. The charge, then, as to my hair, which they have made as it were a capital count in the indictment, has, I fancy, been sufficiently refuted.

And then, as to eloquence, if I had been possessed of any, it ought not to appear surprising, or a ground for envy, if, after devoting myself, with all my energies, from my earliest years up to the present moment, to the cultivation of literature alone, in contempt of all other pleasures, I had succeeded in acquiring it, after expending upon it an amount of labour, by night and by day, exceeding, probably, that employed by any other man, and at the cost of a total disregard and sacrifice of my health. However, let them stand in no fear of my eloquence, an accomplishment which I am rather in hopes of acquiring, than able to display at present, if, indeed, I have made any progress at all.

And yet, if the words are true which Statius Caecilius is said to have written in his poems, that “Innocence is eloquence,” then, on that principle, I am ready to admit, and I do boldly assert, that in eloquence I will yield the palm to no man whatever. For, taking this view, what man living is there more eloquent than myself, who have never so much as entertained a thought to which I did not dare give utterance?

I affirm, that I am most truly eloquent, for all guiltiness I have ever esteemed as a thing not to be named; I affirm that I am most ready in argument, for no deed or saying of mine is there which I am not able, before all the world, by argument to support. For instance, I will now take up the argument with reference to the lines, which they put forward as compositions of mine, of which I ought to be ashamed; when you saw me smiling at them in scorn, because they delivered them in so uncouth and illiterate a manner.

In the first place, then, they read out of my book of jokes, a short letter, the subject of which was dentifrices; this was written in verse, to one Calpurnianus, who, no doubt, when he produced that letter against me, did not perceive, in his eagerness to injure me, that if there was anything criminal in it, he himself was affected thereby in an equal degree with me. Now, that he had asked me for something to be used for the purpose of cleaning his teeth, the lines themselves bear witness —

“In hurried verse, I bid Calpurnian hail.
I’ve sent, as you required, the dentifrice,
Arabian produce, brightener of the mouth,
A fine choice powder, a rare whitener,
A soother of the swollen tender gums,
A cleaner-out of scraps of yesterday;
That no unsightly blemish may be seen,

If you should chance with opened lips to laugh.”

And now, pray, what do these lines contain, in meaning or in language, that I should at all be ashamed of? What is there that a philosopher should be at all unwilling to acknowledge as his own composition? Unless, perchance, I was deserving of reprehension for sending to Calpurnianus a powder made of Arabian drugs, seeing that he was a person who might have with much more propriety, after the filthy manner of the Iberians,

“With his own water washed his teeth and rusty gums,”

as Catullus says.

I perceived just now some who could hardly controul his laughter, when the orator inveighed with such asperity against cleaning of the teeth, and pronounced the word “dentifrice” with more indignation than any body else would speak of poison. And why should he not? No doubt it is a crime not to be overlooked in a philosopher, if he is particular in his precautions against dirt; if he allows no part of his body that is exposed to view to be unclean and filthy, the mouth especially, which man makes frequent use of openly and conspicuously: whether he kisses another, or discourses on any subject, or lectures before an audience, or repeats his prayers in a temple. For so it is that words precede every act of mankind; words which, as the first of poets says, issue forth from “the hedge of the teeth.” If you could at the present day produce any one gifted with powers of utterance so grand as those with which he was endowed, he would declare in his usual manner, that from him above all men who has any care for the art of speaking, the mouth requires more sedulous attention than all the rest of the body, seeing that it is the vestibule of the mind, the gateway of speech, and the outer court of the thoughts.

At all events, according to my way of thinking, I should say that nothing so ill becomes a man who is of free birth and liberal education as inattention to the appearance of the mouth. For this portion of the person is elevated in position, exposed full in view, and in continual use. On the other hand, with wild beasts and cattle the mouth is low’ seated, and brought down on a level with the legs; it lies close to the feet and to the grass on which they feed, and is scarcely ever to be seen but when they are dead, or in a state of exasperation and ready to bite; whereas you look upon no feature before this in a man while he is silent, — no one more frequently while he is in the act of speaking. I only wish, now, that my censor, Æmilianus, would answer me this question: whether he is ever in the habit of washing his feet, or whether, if he does not deny the fact, he would contend that greater care ought to be bestowed upon the cleanliness of the feet than of the teeth? If, indeed, a person, like yourself, Æmilianus, will hardly ever open his mouth except to utter calumnies and revilings, I am clearly of opinion that he ought to bestow no attention whatever on his mouth, nor to clean his teeth with powders brought from abroad, when he might much more appropriately rub them with charcoal snatched from the funeral pile; and that he ought not so much as to

rinse them with common water.

On the contrary, let his malignant tongue, the caterer of falsehoods and of bitter abuse, for ever lie amid the stench and foulness which so well become it. For how, in the name of misfortune, is it consistent with reason that one should have a clean and purified tongue, and at the same time a loathsome and offensive voice? that he should, like the viper, instil black venom from teeth white as snow? On the other hand, in the case of him who knows he is going to utter language that is neither inappropriate nor unpleasing, it is with good reason that his mouth is washed beforehand, just like a cup when it is prepared for containing a pleasant draught.

But why enlarge any farther upon this topic, with regard to mankind? That huge beast, the crocodile, which is produced in the Nile, even it, as I am informed, opens wide its jaws, and, without inflicting injury, allows its teeth to be cleansed. For as it has an immense mouth and no tongue, and generally lies concealed beneath the water, numbers of leeches fasten about its teeth; wherefore it repairs to the banks of the river, and opens its mouth, and one of the river birds, a friend to it, thrusts in her beak and picks its teeth, without incurring any risk.

No more of this. I now come to the rest of these love verses, as they style them; but which they read in such harsh and uncouth tones, as rather to provoke hatred.

But really, what has it to do with magical practices, if I did celebrate in verse the children of my friend Scribonius? Am I of necessity a magician, because I am a poet? Who ever heard tell of a suspicion like this, a conjecture so happy, an argument so convincing? "Apuleius has composed verses if they were bad ones, it is a fault, no doubt, but then it is not the fault of the philosopher, but of the poet. If, on the other hand, they were good ones, on what grounds do you accuse him?—"But then," say you, "he composed verses of a jocular and amorous character." Is this, then, your charge against me, and did you make a mistake in the name, when you accused me of practising magic? And yet other persons have done the same: among the Greeks (if you are not aware of the fact), a Teian, a Lacedaemonian, a Ceian, and innumerable others; a woman, too, a native of Lesbos, wrote in wanton numbers, and with such gracefulness, as to reconcile us to the strangeness of her dialect by the sweetness of her lines; then, among ourselves, Æditiuus, and Portius, and Catullus, and others without number.

"But these were not philosophers," you say. Will you go so far, pray, as to deny that Solon was a man of serious habits and a philosopher? and yet he was the composer of that most wanton line,

"Desirous of her thighs and honeyed mouth."

Now what is there in all my verses put together, to be compared in lasciviousness of expression with this one line? not to say a word about the

writings of Diogenes, the cynic, and of Zeno, the founder of the sect of the Stoics? I will now read some of my lines over again, that they may understand that I am not ashamed of them.

“Thou, Critias, art my bosom’s joy;
Charinus too, my sun-bright boy,
Thy portion in my love’s the same;
I burn for both with equal flame.
And fear ye not — this double fire
I’ll bear, to win my soul’s desire.
Let me by both be-looked upon
As by himself is each dear one;
Look on me thus, and you shall be
As precious as two eyes to me.”

And now I will read the other ones, which they read the last of all, as though they were of surpassing indecency.

“Garlands and song I weave for thy sweet sake;
This for thyself; those let thy Genius take:
Song, to extol the happy day that brings
Fulfilment of my Critias’ fourteen springs;
Garlands, to crown thy brows in this glad time,
And deck with blooming flowers thy blooming prime.
For flowers of spring, give thy own spring to me,
And shame my gifts, repaid thus bounteously;
For garlands twined, with twining arms caress me;
For roses, with thy roseate kisses press me;
And for my song, wake thy own vocal reed,
Gifts, song, and all will be surpassed indeed.”

Here, then, Maximus, you have the charge against me founded upon garlands and songs, just as though I were some wanton reveller. You also observed, that this, too, was made a charge against me, that whereas the youths are called by other names, I have given them those of Charinus and Critias. Why, upon similar grounds, they might accuse Catullus, for calling Clodia Lesbia; and just in the same way, Ticiada, because he wrote *Pærilla*, whereas the lady’s name was Metella; Propertius too, who speaks of *Cynthia*, but means *Hostia*; and Tibullus, who had *Planitia* in his thoughts, while *Delia* was named in his lines. For my own part, although C. Lucilius was a poet who wrote Iambic lines, I should still consider him worthy of censure, because he openly defamed the youths *Gentilis* and *Macedo* in his lines under their own names. How much more becomingly does Virgil, the poet of Mantua, act, who, just as I have done, when praising the son of his friend *Pollio*, in his

sportive Bucolics, refrains from making mention of names, and calls himself Corydon, and the youth Alexis. But Æmilianus, more of a clownish churl than any of the shepherds and herdsmen of Virgil, a man who will ever be a bumpkin and a barbarian, while he flatters himself that he is of more rigid morals than your Serrani, Curii, or Fabricii avers that this kind of composition does not befit a Platonic philosopher. And will you still persist in affirming this, Æmilianus, if I shew that these lines have been composed after a precedent afforded us by Plato himself, of whose composition there are no verses in existence, except some elegiac lines on Love; for all his other poems, I suppose because they were not so elegant, he committed to the flames. Hear, then, the verses of Plato the philosopher, to the boy Aster, if indeed, at your time of life, you are still able to lean, anything in the way of literature.

Why dost thou gaze upon the sky?
Oh, that I were you spangled sphere,
And every star should be an eye
To wander o'er thy beauties here.
In life thou wert my morning star;
And now that death hath stol'n thy light,
Alas, thou shinest dim and far,
Like the pale beam that weeps at night."

Hear, also, the lines addressed by the same writer, Plato, to the boys Alexis and Phædrus, where he addresses them in a joint poem.

"Although I nothing said but this — How fair
Alexis is,' all turn and gaze on thee.
My soul, why show to dogs a bone, and then
Torment them? did we not lose Phædrus thus?"

And, again not to quote any more lines than these, I will just repeat his last distich on Dion of Syracuse, and then make an end.

"Thou sleep'st in honour on thy country's breast,
Dion, beloved of my extatic soul!"

But really am I not acting absurdly, even to mention these things in court? and are you not rather acting the part of calumniators, even to produce these matters as the grounds of your accusation against me? just as though, forsooth, it were any proof of a man's mode of life, that he writes wanton lines. Have you not read Catullus, where he thus replies to the malevolent?

"'Tis fit the worthy poet should be chaste —

There's no need that his verses should be so."

The divine Adrian, when he honoured the tomb of his friend the poet Voconius with his verse, wrote to this effect: —

"Wanton thou wast in verse, but chaste in mind:"

a thing he never would have said, if verses somewhat sprightly were to be considered as indicative of pruriency of thought. I recollect, too, having read many verses of a similar character by the divine Adrian himself. Assert then, if you dare, Æmilianus, that it is evil to do that which the divine Adrian, our emperor and censor, has done, and has handed down to memory as having been done by him. Besides, do you suppose that Maximus is likely to censure anything that he knows I have done after the example of Plato? whose lines, which I just now quoted, are the more chaste for being undisguised, the more modest for their plainness of expression. For, to dissemble and to conceal these and all such matters, is the part of an offender, while, to discourse of them openly and without disguise, is the part of him who speaks but in jest; for so it is, that by nature the power of utterance has been given to innocence, while silence has been allotted to criminality.

But I will forbear to enlarge upon those deep and holy mysteries of the Platonic philosophy, which, while they are revealed to but few of the pious, are totally unknown to all the profane; how, that Venus is a twofold goddess, each of the pair producing a peculiar passion, and in different kinds of lovers One of them is the "Vulgar," who is prompted by the ordinary passion of love, to stimulate not only the human feelings, but even those of cattle and wild beasts, to lust, and commit the enslaved bodies of beings thus smitten by her to immoderate and furious embraces. The other is the "Heavenly" Venus, who presides over the purest love, who cares for men alone and but few of them, and who influences her devotees by no stimulants or allurements to base desire. For the love that is engendered by her is not a wanton or lascivious love, but, on the contrary, it is serious and unadorned, and allures its votaries to virtue by its own intrinsic beauty; and if at any time she does commend a graceful form, she scrupulously protects it against all cause for reproach. Nor, indeed, is there anything else in the beauty of the person deserving of love, beyond the fact that it recalls to the mind which took its origin in Deity, that beauty which in all its truth and purity it once beheld among the gods. Hence it is, that Afranius, with his usual eloquence, has left this line: —

"Where wise men love, all others will desire."

However, Æmilianus, if you wish to hear the truth, or if you can ever arrive at a perception of the fact, the wise man does not so much love, as recall to mind. Do pardon, then, the philosopher Plato, for his verses on love, that I

may not feel myself necessitated, contrary to the maxim of Neoptolemus in Ennius, to “philosophize in detail;” or, at all events, if you decline to do so, I will readily submit, with reference to verses of this nature, to be censured in company with Plato.

And to you, Maximus, I return abundant thanks, for having so attentively listened to these appendages to my defence, which I have deemed necessary, inasmuch as they are put forward in answer to charges brought against me; and for the same reason I request that you will listen as readily and as attentively as you have hitherto done, to what I have to say, before I come to the main charges.

For next follows the lengthy and cutting attack about the looking-glass, upon which, Pudens, screaming aloud, commensurately with the atrocity of the offence, almost burst himself, crying, “a philosopher has a looking-glass! — a philosopher possesses a looking-glass!” Let me then confess that I have one, lest you should flatter yourself that you had hit me hard if I denied it; but it is by no means a necessary inference, that I am in the habit of dressing too before a looking-glass. For suppose I were in possession of a theatrical wardrobe, would you argue thence that I was in the habit of using the long train of the tragedian, the saffron-coloured dress of the comedian, or the little mantle of the mimic, as at the triennial orgies of Bacchus? You would not, I think. And on the other hand, there is many a thing of which I am not possessed, but of which I still enjoy the use.

If, then, the possession of a thing is no proof of the use of it, or the non-possession of the non-use of it, and if not so much the possession of a looking-glass is censured by you, as the looking into it, it then necessarily follows, that you must shew when and in whose presence I looked into the glass; for, according to the present state of the case, you make it a greater offence for a philosopher to look into a looking-glass, than for one of the uninitiated to pry into the mysteries of Ceres.

Come now, even if I should confess that I have looked into it, pray what crime is it to be acquainted with one’s own features, and to have their image not put up in one fixed spot, but to carry it about in a little mirror, ready to be surveyed wherever you please? Are you ignorant that there is nothing more deserving to be viewed by a man than his own features? For my part, I know that those sons are the most beloved who bear the strongest resemblance to the parents and that a man’s own statue is erected at the public expense in his honour as the reward of merit, in order that he may look upon the same; else what is the use of statues and images thus framed with the varied resources of art? unless, perchance, we admit that the very same thing that is worthy of admiration when produced by artistic skill, is to be deemed culpable when presented by nature; whereas, on the contrary, the readiness and exactness of nature are even still more deserving of our admiration. For in tracing all likenesses by the hand, a considerable time is consumed in the work, and yet, after all, no resemblance is to be seen comparable with that to be viewed in a

mirror; for clay is deficient in vigour, stone in colour, painting in firmness, while all are devoid of the power of motion, which brings the likeness before us in the highest degree.

For in the mirror is to be seen the image wonderfully reflected, not only with the resemblance traced out, but endowed, too, with motion, and obedient to every gesture of the person whom it represents. Then, besides, it is always of the same age with the beholder, from the earliest boyhood down to the very close of old age: so many aspects of life does it assume, of such varied conditions of the body does it partake, such numerous changes of the same features, whether influenced by joy or by grief, does it imitate. But, on the other hand, the resemblance that is moulded from clay, formed of molten brass, hewn out of stone, impressed by heat on wax, laid on a surface with paint, or represented by any other resource of human art, after no long interval of time becomes quite unlike the original; and besides, it always preserves the same rigid unmoved features, just like a corpse. To such a degree then, does the highly-wrought smoothness of its polished surface, and artificial brightness of the mirror, surpass all art in reflecting the likeness of the person.

Either, then, we are bound to adhere to the opinion of Agesilaus the Lacedaemonian, who having but a poor opinion of his own appearance, would never allow himself to be represented in painting or sculpture, or else, if the usages of all the rest of mankind appear worthy to be retained, and statues and images are not to be eschewed, what reason have you to be of opinion that each man ought to see his likeness rather in stone than in silver, rather in a picture than in a mirror? Do you think it a disgrace for a man carefully to survey his own figure? Is it not said of the philosopher Socrates, that he even advised his disciples to view themselves repeatedly in a mirror, so that he among them who was smitten with his own good looks, might be the more scrupulously careful not to disgrace the beauty of his person by bad manners; while, on the other hand, he who thought himself not so highly gifted in appearance, might carefully use his best endeavours to screen his ugliness by his virtues. And thus did a man, who was wiser than all others, make use of the mirror for the purpose even of improving moral cultivation.

Then too, who knows not how Demosthenes, that most excellent master in the art of oratory, always got up his causes before a mirror, just as though in presence of a master? So that most excellent orator, after he had learned eloquence from the philosopher Plato, and the art of reasoning from Eubulides the logician, endeavoured to obtain the extreme perfection of the art of oratory by the assistance of the mirror.

Which, then, do you think ought to pay the greater attention to grace in the impressive delivery of his language, the wrangling rhetorician or the warning philosopher? the one who for a few moments disputes before certain judges who are chosen by lot, or the one who is continually discussing questions in the presence of all mankind; he who wrangles about the limits of fields, or he who defines the limits of good and evil? Why, if it was only for this purpose,

ought not a philosopher to look into a mirror? For it is often incumbent upon him not only to view his own likeness, but to consider too the manner in which that likeness is so reflected; whether it is that, as Epicurus says, images which emanate from our bodies in a perpetual flow, being a kind of slough, as it were, us soon as they strike against any smooth and solid surface, are thrown back again, and so turned the contrary way; or whether it is that, as other philosophers argue, our rays of vision, (whether flowing from the middle of the eyes, and mingling and uniting with the external light as Plato thinks, or whether only proceeding from the eyes without any foreign admixture whatever, as Archytas supposes, or whether being broken by the tension of the atmosphere, as the Stoics imagine), when they have struck upon any body that is dense, smooth, and shining, rebound and return to the features at the same angles of incidence at which they have struck that body, and so represent in the mirror that which they touch and behold externally to it. Does it not seem to you to be a matter of duty that philosophers should investigate all these subjects and duly enquire into them, and that they ought to be the only persons to look into mirrors of all kinds, whether with a watery surface or with a dry? For their province it is, besides what I have already mentioned, to enter upon that other enquiry, why in mirrors with a plain surface images generally appear alike, while in mirrors which are spherical and convex in surface, all objects appear diminished, and, on the other hand, in those which are concave they are magnified; at what distance and for what reason before a concave mirror the left hand takes the place of the right; in what cases it is that the image at one moment withdraws within, and at another, seems to be stepping out of the same mirror; why it is that a concave mirror, if it is held facing the sun ignites fuel placed close to it: how it happens that distinct rainbows are seen in the clouds, and that two suns exactly similar are to be beheld: besides numerous other questions of a similar nature, which are discussed in the ample volume of Archimedes the Syracusan, a man endowed far beyond all other men with a wonderful degree of skill in all geometrical subjects; though I am not quite sure but he is worthy of especial note for the fact that he consulted the mirror often and carefully. If you had only been acquainted with his book, *Æmilianus*, and had applied yourself not only to your fields and your clods, but to the geometrician's board and fine sand, believe me, when I say it, that although your extremely ugly features differ but very little from those of the *Thyestes* of tragedy, there is no doubt but you would have looked into the mirror with the object of learning something new, and would at last have given up the plough, in the intensity of your admiration of the numerous furrows and wrinkles to be seen in your own face.

Now, I should not wonder if you took it in very good part that I make mention of those most distorted features of yours, but am silent as to your manners, which are far more repulsive. The fact is, that whereas I am not naturally of a quarrelsome disposition, I was, moreover, quite willing until the

last few days, to remain in ignorance whether you were a white or a black man, and even now, by Hercules! I am far from certain on that point. This arises from the fact, that while you have been buried in the obscurity of a country life, I have been busied with my studies. So, while the shade thrown around you by your ignoble condition has stood between yourself and an observer, I have never made it my object to learn the misdeeds of any person, but have always, in preference, studied how to veil my own failings rather than pry into those of others. I am just in the same position, then, with reference to you, as the man who chances to be standing in a place upon which a bright light is thrown, while another, concealed in deep shade, is looking at him. For just in a similar manner, while you can easily observe, in your obscurity, what I am doing in the open daylight and before all the world, you yourself, being concealed by your ignoble station, and shunning the light, cannot in your turn be distinguished by me.

Hence it is, that whether you have slaves to till your lands, or whether you make exchange of labour with your neighbours, turn and turn about, I neither know nor am I anxious to know; but you know very well that in one day I manumitted three slaves at Cæa, and this your advocate, among other points upon which he had been instructed by you, made an objection against me; although but very shortly before, he had asserted that I had come to Cæa with but a single servant as my attendant. Now I wish you would answer me this: out of one servant how could I manumit three, unless this, too, is to be set down to the account of magic? Am I to suppose that such is your blindness in lying, or such the inveteracy of that habit in you?—“Apuleius came to Cæa with a single servant,” and then, after babbling out a few words, “Apuleius manumitted three slaves at Cæa in one day.” Why, not even would your story have been credible, had you said that I had come attended by three servants, and had liberated them all; and yet if I had done so, why should you look upon the possession of but three servants as a mark of poverty, rather than the manumission of three as a proof of opulence? You know not, most decidedly you know not, Æmilianus, how to bring a charge against a philosopher, when you throw in my teeth the scantiness of my retinue, a thing that I ought rather, for the sake of my own credit, to have feigned, had it been necessary so to do, inasmuch as I was well aware that not only the philosophers, of whom I profess to be a disciple, but even emperors of the Roman people have gloried in the small number of their servants.

And have not your advocates, pray, read to the same effect? How that M. Antonius, a man of consular dignity, had but eight servants in his house, and how that Carbo, who attained the highest honours, had one less? And then, again, how Manius Curius, who was rendered so illustrious by his numerous victories, for three times did he enter at the same gate in triumph, how that Manius Caius, I say, employed but two camp servants in his expeditions? So likewise the man who triumphed over the Sabines, the Samnites, and Pyrrhus, had fewer servants in number than the triumphs he enjoyed. Then, again,

Marcus Cato, little expecting that others would mention it of him, has left it written in a speech of his, that when he set out as consul for Spain, he took with him from the city but three attendants, and no more; when he arrived, however, at the public villa, these seemed too few for his requirements, whereupon he ordered two youths to be purchased in the forum at the slaves' platform, and these five he took with him to Spain. If Pudens had read all this, according to my way of thinking he would either have entirely spared this invective, or else in three servants he would have seen cause rather to censure the multitude of a philosopher's attendants, than the scantiness of his retinue.

He has even gone so far as to reproach me with my poverty, a charge truly acceptable to a philosopher, and one to which I readily plead guilty. For Poverty has long been the handmaid of Philosophy, frugal, temperate, contented with little, eager for praise, averse from the things sought by wealth, safe in her ways, simple in her requirements, in her counsels a promoter of what is right. No one has she ever puffed up with pride, no one has she corrupted by the enjoyment of power, no one has she maddened with tyrannical ambition; for no pampering of the appetite or of the passions does she sigh, nor can she indulge it.

But it is your fosterlings of wealth who are in the habit of perpetrating these disgraceful excesses and others of a kindred nature. If you review all the greatest enormities that have been committed in the memory of mankind, you will not find a single poor man among the perpetrators: whilst, on the other hand, in the number of illustrious men, hardly any of the rich are to be found; poverty has nurtured from his very cradle every individual in whom we find anything to admire and commend. Poverty, I say, she who in former ages was the foundress of all cities, the inventress of all arts, she who is guiltless of all offence, who is lavish of all glory, who has been honoured with every praise among all nations. For this same Poverty it was that among the Greeks showed herself just in Aristides, humane in Phocion, resolute in Epaminondas, wise in Socrates, and eloquent in Homer. It was this same Poverty, too, that for the Roman people laid the very earliest foundations of their sway, and that offers sacrifice to the immortal Gods in their behalf with the ladle and the dish of clay, even to this day.

If there were now sitting as judges at this trial, C. Fabricius, Cneius Scipio, and Manius Curius, whose daughters, by reason of their poverty, went home to their husbands portioned at the public expense, carrying with them the glories of their family and the money of the public, if Publicola, the expeller of the kings, and [Menenius] Agrippa, the reconciler of the people, the expense of whose funerals was, in consequence of their limited fortunes, defrayed by the Roman people, by contributions of the smallest coins; if Attilius Regulus, whose little field was, in consequence of a like poverty, cultivated at the public expense; if, in fine, all those ancient families, ennobled by consulships, censorships, and triumphs, could obtain a short respite, and return to light and take part in this trial, would you then have dared to

reproach a philosopher for his poverty, in the presence of so many consuls distinguished for theirs?

Or is it that Claudius Maximus appears to you to be a suitable listener, while you are deriding poverty, because he happens to be the owner of an ample estate? You are mistaken, Æmilianus, and little are you acquainted with his feelings, if you form your estimate of him according to the indulgence of Fortune, and not according to the strict rules of philosophy; if you suppose that a man of such rigid morals and so long used to warfare, is not better disposed towards circumscribed moderation than fastidious opulence; if you suppose that he does not approve of wealth on the same principles that he does a garment, rather when it suits the person than when it is remarkable for its length. For wealth, too, if it is not conveniently carried, becomes an impediment to us, and trips us up, no less than a dragging garment. Indeed, in all matters which are needed for the requirements of life, every thing that steps beyond becoming moderation is superfluous, and is rather a burden to us than useful. Hence it is, that immoderate wealth, just like a large and disproportioned rudder, is more apt to sink than to guide, for in such a case people have a useless abundance, a pernicious superfluity.

I see, besides, that among the most opulent persons, those are especially commended who make no bustle, no immoderate show; who live without thrusting their wealth into public view, who manage their vast resources without ostentation and without pride, and who imitate the poor in the appearance of limited means. If, then, the rich even seek a certain appearance — a colour of poverty — in order to put on the semblance of limited means, why should those who are poorer be ashamed of it, when they have to endure a poverty not affected, but real?

I could, indeed, raise an argument with you about the very name itself, and I could show that none of us are poor who do not wish for superfluities, and who possess the things that are necessary, which, by nature, are but few indeed. For he has the most who desires the least: he who wants but little, is most likely to have as much as he wants. For this reason it is that riches are not better estimated according to lands and income than according to a man's own mind; for if a man is craving through avarice, and always greedy of gain, not even by mountains of gold will he be satisfied, but he will be always begging for something, that he may increase his store. And this is the real exposition of poverty. For all desire of acquiring, arises from the opinion which each man entertains as to what is poverty. And it matters not how great is the amount of which you are in want — Philus had not so great an estate as Lælius, Lælius as Scipio, Scipio as Crassus the Rich, nor even Crassus the Rich as he wished. So that, although he surpassed all in wealth, he himself was surpassed by his own avarice, and seemed to be rich in the eyes of all others rather than in his own. But, on the other hand, those philosophers of whom I have made mention, wishing for no more than they could obtain, and actuated by desires commensurate with their means, were rightfully and

deservedly rich and opulent. For you become poor through the want of acquisition, and rich through having no wants to satisfy; inasmuch as a state of poverty is ascertained from the manifestation of desire, opulence from the fact of being satisfied. Therefore, Æmilianus, if you wish me to be accounted poor, you must of necessity first show that I am avaricious. For if, in my mind, there is nothing wanting, I care not what external things may be wanting; for in the abundance of these consists no praise, in the want of them no blame.

Suppose, however, that it is otherwise, and that I really am poor, because Fortune has denied me riches; suppose that, as often is the case, either my guardian has made away with them, an enemy robbed me of them, or my father failed to leave me any; is a man, then, to be censured for a thing which is imputed as a fault to no one of the animals, neither the eagle, nor the bull, nor the lion? If a horse has good qualities, and is an easy trotter, and swift in his gallop, no one censures him for being in want of fodder; and will you impute it as a fault to me, not that I have said or done anything that is bad, but that I live contented with my humble means, that I have but few servants, that I eat sparingly, that I am lightly clad, and that I cater but meagrely? And yet, on the other hand, small as you think my means in all these respects, I both think them abundant, and more than sufficient, and I desire to restrict myself to still fewer necessities, being fully assured that I shall be the more happy, the more circumscribed my wants. For it is with the mind just as with the body; in a healthy state it is lightly clad, but in sickness it is wrapped in cumbrous clothing and it is a sure sign of infirmity to have many wants. It is with life just as with swimming; that man is the most expert who is the most disengaged from all encumbrances. Just the same way, amid the stormy tempests of human life, that which is light tends to our buoyancy, that which is heavy, to sink us.

For my part, I have learned that in this especially the Gods surpass mankind, that they have to satisfy no necessities. Hence it is, that him among us who has the fewest possible necessities, I consider most strongly to resemble a God. I was very well pleased, therefore, when you said, intending it as a reproach, that my property consisted of a staff and a wallet. And I only wish that I had such perfect control over my mind, that I required nothing whatever beyond those articles, and becomingly submitted to the same equipment which Crates, throwing all riches aside, spontaneously desired. This Crates, if you will take my word for it, Æmilianus, was a man of the higher class of Thebes, rich, and ennobled in his city through his love of that very state which you impute to me as a fault. He presented his large and ample property to the people, and putting away his numerous retinue of servants, made choice of a life of solitude; his trees, numerous and fruitful as they were, he scorned in comparison with a single staff; his most elegant villas he changed for a single scrip; the praises of which he afterwards even sang in verse, on experience of its utility, adapting to the purpose those lines of

Homer in which he celebrates the Isle of Crete. I will mention the words with which he commences, that you may not suppose I have only invented this for the purpose of my defence —

“Scrip is a city’s name, which ‘mid dense smoke
Lies fair and flourishing.”

And then follow lines so admirable, that, if you were to read them, you would be much more inclined to envy me my wallet than the hand of Pudentilla. Do you censure philosophers for their scrip and staff? By the same reasoning, you ought to censure horsemen for their trappings, foot-soldiers for their bucklers, standard-bearers for their ensigns, and those, in fine, who enjoy a triumph for their white steeds, and their robes embroidered with sprigs of palm.

These, however, are not the equipments of the Platonic sect, but they are the insignia of the class of Cynics. Still, the scrip and the staff were the same to Diogenes and to Antisthenes, as the diadem to kings, the martial cloak to generals, the rounded hat to priests, and the crooked staff to augurs. Indeed, Diogenes the Cynic, when disputing with Alexander the Great as to who was the true king, boasted of his staff as serving him in the stead of a sceptre. Even the invincible Hercules himself — (you will, no doubt, feel a perfect contempt for those others, as a set of mendicants) — Hercules himself, I say, the traveller over the whole earth, the cleanser thereof from wild beasts, the subduer of nations, when he was travelling through the earth, and shortly before he was summoned to heaven for his virtues, had no better clothing than a single hide, although he was a God, and no other attendants than a single staff.

If, however, you think nothing at all of these instances, and have summoned me not to plead a cause, but to discourse upon my income, that you may not be in ignorance about any of in my affairs, if, indeed, you are ignorant, I admit that my father left me and my brother a little under twenty hundred thousand sesterces, and that that sum has been a little diminished by me, in consequence of prolonged travel, close study, and frequent donations. For I have given assistance to most of my friends, paid their fees to numbers of instructors, and have given dowries even to the daughters of some: nor indeed, for my own part, should I have hesitated to spend even the whole of my patrimony, in order to acquire, what to me is of far greater value, a contempt for all wealth.

You, on the other hand, Æmilianus, and men like you, unpolished and uncouth, are to be valued, no doubt, just according to what you possess; just as a barren and unproductive tree, which bears no fruit, is to be estimated in value according to the amount of timber to be found in its trunk. Nevertheless, forbear, Æmilianus, from this time forward, to throw his poverty in the teeth of any man, seeing that up to a very recent date, you used to plough for three days single-handed the one little field at Zaratha, which your father left you,

with the assistance of a solitary ass to get it ready before the usual wet season. Nor is it such a very long time since the numerous deaths of relatives came to your support, by giving you the possession of property that you little deserved; a circumstance from which, still more than from that most ugly face of yours, you have obtained the name of Charon.

And now as to my native country, and your shewing that it is situate on the confines of Numidia and of Getulia, from writings of mine, in which I confessed, when I was lecturing before that most illustrious man, Lollianus Avitus, that I was a Semi-Numidian and a Semi-Getulian; I do not see what I have to be ashamed of in that respect, any more than the elder Cyrus, because he was of mingled parentage, being a Semi-Median and a Semi-Persian. For the proper subject of enquiry is not where a man is born, but what are his manners; not in what country, but upon what principle he began life is the thing to be considered. It is with good reason allowed the gardener and the vintner to recommend vegetables and wine according to the nobleness of the soil; the wine of Thasos, for instance, and the vegetables of Phlius. For it is a fact, that those productions of the earth are much improved in flavour by the natural fertility of the district, the rain of the heavens, the mildness of the breezes, the brightness of the sun, and the richness of the soil.

But, on the other hand, while the mind of man is sojourning in the abode of the body which is foreign to it, how can any of these particulars in any way add to or subtract from its merits or its demerits? When was it not the case that in every nation various dispositions were to be found? and this, although some of them seem to be peculiarly distinguished for stupidity, others for talent. Among the Scythians, a people most remarkable for their stupidity, was born the wise Anacharsis; among the clever Athenians, the fool Melitides. Nor do I say this because I am in any way ashamed of my country, even though ours had still been the city of Syphax: we, however, were conquered, on which we were presented as a gift of the Roman people to king Masinissa, and after that, on a new allotment of land being made among the veteran soldiers, we rose to be what we now are, a most famous colony. In this colony it was, that my father, a man of the highest rank, a duumvir, enjoyed every honour; whose position I have occupied in the same community, from the time I was admitted to the rank of decurion, having in no way degenerated from him, and, I both hope and think, enjoying the same amount of honor and of estimation.

Why do I mention these particulars? In order that you, Æmilianus, may have the fewer pretences for levelling your invectives against me in future; and that you may be the more inclined to pardon me, if, in my negligence, I did omit to make choice of that Attic Zarath of yours, to be born in. Are you not ashamed of yourselves, thus perseveringly, in the presence of such a man, to prefer such accusations as these? To bring forward matters so frivolous, and at the same time of so conflicting a nature, and yet to charge me as being guilty of them all? Have you not accused me on contradictory grounds? on

those of the wallet and the staff, because of my rigidity of life; on those of the verses and the looking-glass, on account of my frivolity; of having but one servant, as being penurious; of having three freedmen, as being a spendthrift; and then, besides, of being in eloquence a Greek, by birth a barbarian. Why do you not rouse up your senses, and recollect that you are pleading your cause before Claudius Maximus, before a man of serious habits, and one engaged with the affairs of this entire province? Why not away with these vain reproaches? Why not prove, what you have accused me of, heinous crimes, lawless misdeeds, and wicked artifices? Why is your speech thus weak in arguments, thus mighty in outcry?

I now come to the charge itself of magic, that blazing brand which you lighted up against me with such immense clamour, but which has disappointed the expectation of all, dying out into I know not what old woman's stories. Have you not, Maximus, sometimes beheld a fire that has broken out amid stubble? how loud its crackling, how large its blaze, how rapid its growth, and yet, after all, how slight the fuel on which it feeds, how short-lived the flame, that leaves after it no remains! In that flame behold this accusation, which began in abuse, which has been fanned by assertions, which has failed in its proofs, and which, after your sentence shall have been pronounced, is destined to survive in not a single remnant of this false charge: a charge which has been entirely centred by Æmilianus in the proof of this one point, that I am a magician; for which reason I may be allowed to enquire of these most learned advocates of his, what a magician is.

For if, as I have read in many authors, a magician means, in the language of the Persians, the same thing that the word "priest" does in ours, what is the crime, pray, in being a magician? what is the crime in properly knowing, and understanding, and being versed in the laws of ceremonials, the solemn order of sacred rites, and religious ordinances? "What if, indeed, that is magic, which Plato calls "the service of the Gods," when he relates with what careful training the Persians bring up a youth who is destined for the throne. I recollect the very words of that divine man, and do you, Maximus, recall them to your memory with me: "When he is fourteen years of age, those persons take charge of the boy, whom they call 'the royal tutors.' These are four persons, whom they select from the highest classes of the Persians, and who are approved of for their age. One of these is the most wise, another the most just, another the most prudent, and the fourth the most valiant man. Of these, one instructs him in the magic of Zoroaster and of Oromazes, which is the service of the Gods. He also teaches him the art of governing."

Do you not hear then, you who are so rash as to accuse me of it, that magic is an art acceptable to the Gods, one that most correctly teaches us how to worship and to venerate them; one that is consequently consistent with piety, and skilled in all divine matters; one that has been ennobled from the very times of Zoroaster and of Oromazes, its inventors, as being the handmaid of the inhabitants of heaven? For among the very rudiments of the royal training

this art is taught; nor is any one of the Persians rashly allowed to be a magician, any more than he is to be a king.

The same Plato, in another discourse of his, when speaking of a certain Zamolxis, a Thracian by birth, but a man skilled in the same art, has left a passage in his writings to the following effect:—"But he said, O happy man, that the soul is healed by certain incantations; and that these incantations are soothing words." And if this is the fact, what reason is there why I should not be allowed to understand either the soothing words of Zamolxis, or the priestly duties enjoined by Zoroaster? But if, after the common usage, these people imagine that a magician is properly a person who, from communication and discourse with the immortal Gods, is able, by a certain incredible power centred in his incantations, to do everything he pleases, then I greatly wonder, why they have not been afraid to accuse me, when they admit that I am possessed of such mighty powers. For you cannot take precautions against a power that is of a nature so mysterious and so divine, in the same way that other influences may be guarded against. He who summons an assassin before the judge, comes there attended by others; he who accuses a poisoner, uses every precaution in taking his food; he who charges a man with theft, keeps watch over his property.

But here, on the other hand, he who puts a magician, such as they speak of, on trial for his life, by means of what attendants, what precautions, what guards, is he to ward off a destruction that is as unforeseen as it is inevitable? Most assuredly, by none: hence a charge of this kind is not likely to be preferred by one who believes in its truth. But these accusations, by a kind of error universally prevalent among the ignorant, are generally made against philosophers; thus, for instance, such of them as make enquiry into the pure and primary causes of matter, they look upon as irreligious, and, on that account, assert that they deny the existence of Gods; such as Anaxagoras, Leucippus, Democritus, Epicurus, and other advocates of natural causes; others, again, who, with more than ordinary curiosity, enquire into the governance of the world, and with the greatest earnestness venerate the Gods, to these, too, do the vulgar give the name of magicians; supposing that they know how to bring about those operations which they know to take place: such, for instance, were in former days, Epimenides, Orpheus, Pythagoras, and Ostanus. In like manner, the Purifications of Empedocles, the Daemon of Socrates, and the abstract "Good" of Plato, became similar objects of suspicion. Consequently, I congratulate myself, when I find myself added to this long list of great men.

Still, I am afraid that the frivolous, silly, and trifling things that they have alleged against me in support of their charge, you will consider to make against me, if only on the ground that they have been so alleged. "Why," said he, "have you been enquiring after certain kinds of fishes?" Just as though a philosopher were not at liberty to do that, in the cause of knowledge, which an epicure may do to satisfy his gluttony. "Why has a free-born woman married

you after she has passed fourteen years in a state of widowhood?" Just as though it were not a greater cause for wonderment that she remained unmarried so many years. "Why, before she was married to you, did she write I know not what thoughts of hers in a certain letter?" Just as though any one were bound to tell another the reasons for his thoughts. "Then, besides, she, a person advanced in years, did not hesitate to marry a young man." Why, that very fact affords a proof that there was no need of magic to prompt a woman to marry a man, a widow a bachelor, one advanced in years, her junior; and then come these other points of a similar nature—"Apuleius has got something at home which he worships in secret." Just as though it would not rather be a ground for crimination not to have some object to worship. "A boy fell down in the presence of Apuleius." And what if a young man, what if an old man even had fallen to the ground while I was standing by, whether he happened to be attacked by some bodily malady, or lost his balance through the slippery nature of the ground? Is it on these proofs you would convict me of magical practices — the tumbling down of a boy, the marriage of a woman, and the purchase of some fish?

For my own part, I certainly could, with entire safety to myself, be content, after saying even thus much, to come to a conclusion. Still as, in proportion to the lengthiness of the speech made for the prosecution, the water [in the clepsydra] shows that there is abundance of time left, let us, if you think proper, consider things in detail. And, for my part, all the charges that have been brought against me, whether they are true or false, I shall not deny, but will admit them, just as though they really were the fact; so that all this vast multitude, which has flocked together from every quarter to hear this trial, may fully understand, that not only nothing can be truthfully alleged against philosophers, but that nothing even can be falsely devised against them, which they would not prefer to rebut, although they could deny it, in full reliance on their innocence. First, then, I will meet their arguments, and will prove that they bear no relation whatever to the practice of magic; and, after that, I will show that, even if I had been a magician of first-rate ability, still, no cause or opportunity has existed for them to detect me in any malpractice whatever. I will at the same time discuss more fully their unfounded envy, their shameful conduct in reading the letters of this lady, and their still more disgraceful interpretation put upon those letters, with all the circumstances of the marriage between myself and Pudentilla: and I will show that I entered into that alliance more from a sense of duty than for gain. And, really, what a mighty cause of torment and uneasiness has this marriage of ours proved to Æmilianus! Hence all that anger, and rage, and absolute frenzy, which have found a vent in the present prosecution. And if I shall succeed in proving all these points clearly and distinctly, then I shall call upon you, Claudius Maximus, and all you who are here present, to bear witness that this youth, Sicinius Pudens, my son-in-law, in whose name and by whose wish I am accused by his uncle, has but just now been removed from my charge, since

his brother Pontianus, his senior in years, and his superior in character, departed this life; and I will show that he has been thus nefariously worked upon against myself and his mother, through no fault of mine; and that, having forsaken the pursuits of literature, and abandoned all studies, he is likely, if we may form a judgment from the wicked plans betrayed in this accusation, to turn out much more like his uncle Æmilianus than his brother Pontianus.

I will now proceed, as I originally purposed, to all the frantic conceptions of Æmilianus here, and I will begin with that one which you heard him state at the outset as affording the strongest grounds for suspecting me of the practice of magic — the fact, I mean, that I have purchased various kinds of fish of some fishermen. Which, now, of these circumstances is it that is to lead to a suspicion of magic? Is it the fact that fishermen have endeavoured to procure these fish for me? I suppose, then, this task ought to have been entrusted to some dyers or carpenters; and that, on the same principle, the pursuit of every art ought to have changed hands, so that the carpenter should have netted fish for me, and the fisherman have planed wood. Or, is it that you feel satisfied that fishes must be sought for unlawful practices, because they are sought on the terms of purchase? If I had wanted them to set on table, I should have tried to get them for nothing, no doubt. Why, then, do you not accuse me in like manner on many other points? For many a time have I, for money, purchased wine, vegetables, fruit, and bread. Why, if you carry out this principle, you prescribe starvation to all purveyors of dainties. For who will dare to make purchase of them, if it is looked upon as a matter of course, that all eatables that are procured with money are wanted, not for food, but for the purposes of magic?

But if there is no suspicion whatever existing, either in consequence of the fact of fishermen being induced, for a sum of money, to do that which they are in the general habit of doing, namely, catching fish — (they have taken care, however, to summon none of these fishermen as witnesses, for the best of reasons, because none such there were) — nor yet of the fact of a price being given for a marketable commodity — (the amount of which price, however, they have taken care not to state, for fear lest, if they had named a moderate price, their story might have met with contempt, and, if an exorbitant one, it might not have been believed); if, on these points, I say, no ground for suspicion exists, then let Æmilianus answer me, on what evident grounds was he induced to make this charge of magical practices?— “You endeavoured to procure some fish,” says he. I do not wish to deny the fact. But tell me, I beg of you, is he who endeavours to procure some fish a magician? For my own part, I don’t think he is a bit the more so than if he were in search of hares, or boars, or fowl. Or is it that fishes alone are in possession of certain properties that are hidden from other people, but known to magicians? If you know what this property is, then it is clear that you yourself are a magician; but if you do not know it, then you must, of necessity, confess that you are accusing a

person of a thing about which you know nothing whatever.

Are you, then, so unversed in all literature, nay, in all the stories of the vulgar, that you cannot so much as coin these fictions of yours with some air of probability? For how should a lumpish and chilly fish, or anything that is found in the sea, be able to kindle the flames of desire? But perhaps you were induced to frame this falsehood from the circumstance that Venus is said to have arisen from the sea. Take note, if you please, Tannonius Pudens, of how much you were ignorant, when you undertook to prove the practice of magic from the procuring of fish. Had you been a reader of Virgil, you certainly would have known that other things are usually sought for such purposes. For, so far as I recollect, that poet enumerates fillets of soft wool, unctuous vervain, male frankincense, and threads of various colours; besides crackling laurel, clay that hardens, and wax that liquefies, as well as some other things, which he has described in his more serious work.

“She sprinkles round,
With feign’d Avernian drops, the hallow’d ground,
Culls hoary simples, found by Phœbe’s light,
With brazen sickles reap’d at noon of night;
Then mixes baleful juices in a bowl,
And cuts the forehead of a newborn foal,
Robbing the mother’s love.”

But you, libeller of the fishes, attribute far different appliances to magicians; substances not to be torn off from tender foreheads, but to be cut away from scaly backs; not to be dug up from the ground, but to be drawn up from the sea; not to be cropped with the sickle, but to be hooked up with the fisher’s barb. In fine, for the purpose of incantations, he makes mention of poisons, you of dainties, he of herbs and suckers, you of scales and bones; he culls from the meadow, you ransack the deep. I could also have quoted to you similar passages from Theocritus, others, again, from Homer, and a great number from Orpheus, and I could have repeated a multitude of lines from the Greek comedies and tragedies, as well as from the historians, had I not already observed that you were unable to read the letter of Pudentilla, because it was written in Greek. I will therefore just dip into one more Latin poet: here are the lines, which those will easily recognise who have read Lævius:

“Look for your antidote; on every side
They snatch up charms of all sorts, whirling rhombs,
Of magic potency; wing tails, and threads
Of varied colours, and entwined; with roots
And herbs and suckers; from the neighing colt
Torn is the stimulant of fierce desire.”

If you had had any acquaintance with literature, you would have framed your fictions with much more probability, if you had stated that I had sought for these and other things; for perhaps, in consequence of the stories so universally spread about them, some credit would have then attached to your mention of these particulars. But when a fish is caught, what is it good for except to be cooked and served up at table? but for magic it is of no avail.

I will state to you my reasons for thinking so. Many have supposed that Pythagoras was a follower of Zoroaster, and was, like him, skilled in magic, and have informed us in their writings, that when in the vicinity of Metapontum, on the shores of his own part of Italy which he had made a kind of second Greece, § he saw a seine drawn up by certain fisher men, whereupon he purchased the chances of the haul; and that after he had paid the money, he immediately gave orders that the fish which had been caught should be released from the nets, and returned to the deep. Now, I suppose, he would not have let them go out of his hands, if he had found in them anything useful for magical purposes. For this man, so well versed in all learning, and so close an imitator of the ancients, remembered full well that Homer, a poet gifted with universal knowledge, had, in his writings, attributed all the power of drugs to the earth, and not to the sea; for when speaking of a certain enchantress, he writes thus:

“These drugs, so friendly to the joys of life,
Bright Helen learned from Thone’s imperial wife,
Who swayed the sceptre, where prolific Nile
With various simples clothes the fatten’d soil;
With wholesome herbage mix’d, the direful bane
Of vegetable venom taints the plain.”

And so likewise in another passage:

“Thus while he spoke, the sovereign plant he drew,

Where on th’ all-bearing earth unmark’d it grew.” While, on the other hand, you will never find in his writings either that Proteus drugged his changing figure with any marine and fishy substance, or Ulysses the trench, Æolus the bag, Helen the goblet, Circe the cup, or Venus her girdle. Why, you are the only people to be found in the memory of man who, forming, as it were, a kind of hodge-podge of the productions of nature, make nothing of transferring the virtues of herbs, and roots, and suckers, and pebbles from the tops of mountains to the depths of the sea, and there sewing them up in the bellies of fishes. Hence, just as Mercury, the conveyer of incantations, Venus, the charmer of the soul, Luna, the looker-on in the night, and Trivia, the mistress of the shades, used to be summoned to the ceremonies of the magicians; so, according to your account, henceforth Neptune, in company with Salacia, and Portumnus, and the whole throng of the Nereids, will have

been transferred from the surging agitations of the waves to the agitations of passionate desire.

I have now stated why, in my opinion, there is nothing in common between magicians and fishes. But now, if you think proper, let us believe, Æmilianus, that fishes really are in the habit of promoting magical influences. Does it, then, follow, as a necessary consequence, that whoever seeks for a fish is a magician? By the same rule, the person who tries to procure a light cutter is a pirate, he who looks for a crow-bar is a housebreaker, and he who seeks a sword is a cut-throat.. Nothing of ever so harmless a nature can you mention, hut may possibly be used to man's disadvantage; and nothing, of ever so pleasing a tendency, but may be taken in bad part. Yet it is not, for all that, a necessary consequence that all things should obtain an utterly bad reputation; as, for instance, that you should suppose that frankincense, and cassia, and myrrh, and such other aromatics, are only bought for the purpose of being used at funerals, seeing that they are also used in medical preparations, and in sacrifices.

But, according to this mode of reasoning about fish, you would suppose that the companions of Menelaüs, too, were magicians, inasmuch as the greatest of poets says that at the island of Pharos they banished hunger by using curved hooks. In the same class, too, you will have to place sea-gulls, dolphins, and cray-fish; and then all epicures, too, who purchase largely of fishermen; and even the fishermen themselves, who, in pursuit of their calling, seek for all kinds of fish. "Why, then," say you, "do you try to procure them?" Really I do not choose, nor do I deem it necessary, to tell you; but show me, I beg of you, if you possibly can, that I have tried to procure fish for those purposes you state. Suppose I had bought hellebore, hemlock, or the juice of poppies, and other things, the use of which, in moderation, is conducive to health, but which, when mixed or taken in large quantities, are dangerous; who could with common patience have endured it, if you had accused me of poisoning, because by means of these things a man may lose his life?

Let us see, however, what were the different kinds of fishes which were so necessary for me to possess, and so rarely to be met with, as to deserve to be sought for on the promise of a reward. Three only have they named; in one they were mistaken, while the other two they invented. They were mistaken in saying that the fish was a sea-hare, for it was quite a different kind of fish altogether; one which my servant Themiso, a person by no means ignorant of the medical art, as you have heard from his own lips, brought to me quite unasked, for me to look at; for the fact is, that he has not even -yet managed to find a sea-hare. Still, I am ready to admit that I have been in search of other kinds besides, and that I have given a commission not only to fishermen, but to my friends also, wherever a person meets with a fish of any unusual kind, either to describe to me the form of it, or else to show it me alive, or, if he cannot do so, dead. Why I have done this, I will presently proceed to inform you.

But these accusers of mine, so extremely clever, as they fancy themselves to be, were guilty of a falsehood, when, towards the end of their charge, they invented the story that I had been in search of two marine productions with indelicate names. Those productions, Tannonius here, though he wished the genitals of both sexes to be understood, could not, all accomplished pleader as he is, think of mentioning for very bashfulness; and, at last, after much stammering and bungling, he called the fish he meant, by a vile paraphrasis, "the marine virile member." But as for the fish called "lemmal," finding himself unable, in any way whatever, to mention it with common decency, he betook himself to my writings, and, because he had read a passage from a book of mine, to this effect—"May cover the 'interfeminium' both by crossing the thighs and shading it with the hand," in due conformity: with the gravity of his own character, he imputed it as a fault to me, that I was not ashamed to speak decently of shameful things.

Why, on the contrary, I might, with much more justice have censured him, who, whilst he publicly professes the art of eloquence, babbles shamefully even about things that are proper to be mentioned, and often, when speaking about subjects that present not the slightest difficulty, either hems and haws, or comes to a dead stop altogether. Now, tell me, if I had said nothing at all about that statue of Venus, and had never mentioned the word "interfeminium," pray, in what words would you have accused me on this matter, so suited alike to your stupidity and to your tongue? Can there be anything more silly, than from a similarity of names to infer a similarity of meaning in things? And yet, perhaps, you thought that you had shown great acuteness in this discovery of yours. 'Why, then, you should have invented in your charge that I had been in search of these two marine productions, the "veretilla" and the "virginal," for magical purposes; for I must teach you the Latin names of things, and I therefore give you their various appellations, that you may be instructed another time in what language to make your charges against me. Bear this in mind, however, that it would be as ridiculous an argument to hold, that marine productions with obscene names are required for venereal purposes, as it would be to say that sea-combs or scallops are sought for the purpose of combing the hair, or that the hawk-fish is taken for the purpose of catching birds that fly, the boar-fish for hunting boars, or sea-skulls with the object of raising the dead. I make answer, then, to this position of yours, devised, as it is, no less foolishly than absurdly, that I neither obtained these marine trifles and gimcracks at any cost whatever, nor yet gratuitously.

And this answer I give you furthermore, that you did not know what it was you were pretending I had been in search of. For these trifles which you have mentioned, are generally found lying in abundance on the sea-shores of all countries, and, without labour on the part of any one, are spontaneously thrown up by the tide, however gentle the ripple of the waves. Why, then, do you not assert that, just in the same way, paying a heavy price for them, I have

employed numbers of fishermen to collect on the sea-shore streaked mussels, lumpy shells, and smooth pebbles? Why not add the claws of crabs, the shells of sea-urchins, the feelers of cuttle-fish, and bits of chips, old stumps, scraps of rope, and worm-pierced oyster-shells? Why not, in fine, moss and sea-weed, and other things which are thrown up by the sea, which are drifted by the winds in all quarters upon the shore, cast up on the surface with the scum, tossed in the tempests to and fro, and stranded in the calm?

And not a jot the less, in the case of the matters which I have mentioned, may similar suspicions be broached, in accordance with their respective names. You affirm that things gathered from the sea, and that bear the names of the male and female organs, are efficacious in venereal matters, because of the similitude of the names; how, then, can it possibly be other than the fact, that the calculus or smooth pebble that is picked up from the same sea-shore bears some reference to the bladder, the shell known to us as “testa” to a testamentary devise, the cancer to a cancerous ulcer, the “alga,” or sea-weed, to ague. Assuredly, Claudius Maximus, you are a most forbearing man, and one endowed with the greatest humanity, for having, by Hercules! so long tolerated these arguments of theirs. For my own part, when these things were stated by them as being matters serious and unanswerable, I laughed at their folly, and was surprised at your powers of endurance. But as Æmilianus is so very anxious about my affairs, he must be made acquainted why it is that I have examined so many fishes of late, and why I did not wish to remain unacquainted with any of them. Although he is well-stricken in years, and in the decline of life, still, if he chooses, let him receive some instruction, however late, and in a manner posthumous. Let him read the records of the ancient philosophers, that at last he may understand, that I was not the first to make these researches; but that, long before me, my predecessors Aristotle, Theophrastus, Eudemus, Lycon, and others after the time of Plato, enquired into these matters; and let him know that they have left many books which treat of the generation of animals, their diet, their formation, and all their classifications.

It is fortunate, Maximus, that this cause is tried before you, who, learned as you are, have no doubt read the numerous volumes of Aristotle “On the Generation of Animals,”

“On the Anatomy of Animals,” “On the History of Animals besides innumerable problems of the same writer, as well as works written by others of the same sect, in which various matters of the same nature are treated of.

If it was honorable and praiseworthy in them to write on these particulars which had been investigated with such scrupulous care, why should it be disgraceful for me to try to do the same? And the more especially, when I am making it my object to write on the same subjects, both in the Greek and Latin languages, with an improved arrangement, and in more concise terms, and to ascertain what has been omitted on each point, or else to supply what is defective? Permit, if you have the leisure, some of my magical compositions

to be read, in order that Æmilianus may learn that I have made more careful researches and enquiries than he imagines. Produce one of my Greek books, which perhaps my friends have brought here with them, and which treats on researches into nature, and that one, in especial, in which are set forth a great number of facts relative to the class of fishes.

In the meantime, while he is looking for it, I will just mention an instance appropriate to the present occasion. Sophocles, the poet who was the rival of Euripides, and his survivor (for he lived to a very advanced age), was accused by his own son of madness, as having, through extreme old age, fallen into a state of dotage. On this, it is said he produced his *Œdipus Coloneus*, the most excellent of his Tragedies, and which he happened just then to be writing, and having read it to the judges, he added not a word in his defence, except that he requested them, without hesitation, to pronounce him mad if the lines written by him in his old age should show him to be so. On that occasion, I find that all the judges arose to pay all due respect to a great poet, and wondrously extolled him, both for the skill displayed in his plot, and the tragic elegance of his composition; and it all but turned out that, on the contrary, they pronounced the accuser mad.

Have you found the book? I am much obliged to you. Come now, let us make trial, whether my literary productions too will stand my friends in a court of justice? Read a few lines at the beginning, and then something on the subject of fishes. And do you, while he is reading it, take care and keep the water from dropping. [*The officers read some passages from the speaker's physical works, which are now lost.*] You have heard here, Maximus, much that no doubt you have read in the writings of the ancient philosophers; bear in mind, too, that these volumes were written by me on the subject of fishes alone; in them you will find it stated, which of them are produced from copulation, which are generated from mud, how often, and at what time of the year, the females and the males of each kind are bent on coupling; in what parts, and from what causes, nature has produced a difference between such of them as are viviparous, and such as are oviparous; for by those names I denote those which the Greeks call 'zootoxa' and 'ootxa'.

And, not to be at the trouble of going through all the genera of animals, I will next request a few passages to be read from my Latin compositions, which likewise treat of the same kind of knowledge, both with reference to their classifications, their food, their members, their ages, and numerous other particulars, which, necessary as they are to be known, have but little to do with a court of justice; in these, you will find, however, facts that are known to but very few, as well as some names that are even unknown by the Romans, and are not used, as far as I know, up to the present day; they are names, however, which by means of my labour and study have been so derived from the Greek, as still to bear upon them the stamp of the current Latin coinage. If such is not the fact, then, Æmilianus, let your advocates inform us where they have read these names set forth as being Latin words. I

will only touch upon aquatic animals, and no other class, except in those cases where there are differences of genera in common with them and others.

Listen now to what I am going to say. You will presently cry out, that I am repeating a string of magical terms after the Egyptian or Babylonian custom. — I could still go on, but it is not worth while to consume the day on these subjects, in order that I may have time to proceed to other points. In the meantime, as to the few that I have mentioned, run over the names I have given them in Latin. [*The Latin names for the same genera of fishes are lost.*]

Which, then, do you think, in case of a philosopher, not one, rude and untaught, in accordance with the impudence of the cynics, but one who bears in mind that he belongs to the school of Plato, which do you think is the more disgraceful to him, to know these matters, or to be ignorant of them? to neglect or to attend to them? To come to a perception how fully, even in these objects, the workings of providence are displayed, or merely to take your father's and mother's word as regards belief in the immortal gods?

Q. Ennius, in his work called "Hedyphagetica," which he has written in verse, enumerates the almost numberless genera of fish which he had, no doubt curiously, examined. I remember a few of his lines, which I will repeat.

"The best of eel-pouts are at Clypea found;
At Ænus sea-loche. From Abydos come Oysters in plenty.
Mitylene sends Her scallops. From Ambracia's rocky shores
We fetch the sea-goat. Good thy sarges are,
Brundisium; if they're large, make sure and buy.
Know that Tarentum sends of boar-like fish
The best. Buy sword-fish at Surrentum, buy
Blue fish at Cumae. But why fail to name
The scarus, equal to the brain of Jove!
In Nestor's land 'tis found, both fine and good;
The black-tail, sea-thrush, whiting, and the swift
Sea-shadow, the Corcyrean polypus;
Atarna's skull-fish fat, the purpura,
Murex, muriculus; sweet urchins, too."

Others, besides, he has celebrated in many of his lines, and has shown in what countries each of them is to be found, and whether it has the finest flavour when boiled or pickled; and yet, for all this, he is not censured by the learned. Let me not be censured then, when I set forth in the Latin tongue, under elegant and appropriate names, matters which, having been hitherto treated of in Greek, are known to but very few indeed.

As I have spoken at sufficient length on this subject, next hear me on another. Now what can they say against it, pray, if, being neither unacquainted with the medical art, nor unskilled in it, I seek for certain antidotes in fishes? for as very many such are mingled and implanted in all other objects by the

bounty of nature, so too there are some, no doubt, to be found in fishes. Do you suppose that to understand the nature of antidotes, and to search for them, is the province rather of a magician, than of a physician, or a philosopher even? One who is going to use them not for his own profit, but for the purpose of benefiting others? Why, the ancient physicians were even acquainted with certain charms by way of remedy for wounds, as Homer, that most trustworthy author of all antiquity, informs us, when he represents the blood that flowed from the wound of Ulysses, as being staunched by means of a charm. Nothing that is done for the purpose of ensuring health can be criminal in itself.

“But then,” says he, “for what purpose but a bad one did you cut up the fish which your servant Themiso brought you?” As though, indeed, I did not say, a short time since, that I have written on the parts of all animals, their position, their number, and their purposes; and that I make it my study to examine and to enlarge the works written by Aristotle “On Dissections.” And, indeed, I am surprised that you should only know that one little fish has been examined by me, when I have in the same manner, on previous occasions, examined vast numbers of them, whenever they have been brought to me; especially, seeing that I do nothing in secret, but everything openly, and any one, a stranger even, may come and be present, as a spectator. Herein I act according to the customs and usages of my masters, who say, that a man of ingenuous birth and high spirit, ought, if he can, to carry his mind poured out in the very front of his forehead.

Now this little fish, which you call a sea-hare, I showed to a great number of persons who were present, and I can not yet make up my mind what it shall be called, until I shall have made a more careful examination of it; for among the ancient philosophers, I find no account of the properties of this fish, although it is the rarest of all kinds, and, by Hercules! one that well deserves to be described. For this is the only fish, so far as I know, that, being without bones in other parts, has certain bones, twelve in number in the belly, connected and united one with another, much like the pastern bones of a pig in appearance. If Aristotle had been aware of this fact, he certainly never would have omitted to commit it to writing, since he has mentioned, as a remarkable fact, that there is a little heart found in the middle of the belly of the codfish, and of that fish alone.

“You cut up the fish,” says he. “Who can endure that being a crime in a philosopher, which would not have been so in a butcher or a cook?— “You cut up the fish!” Is it because it was raw, that you censure me for so doing? If I had examined the belly, after boiling the fish, and had dug out the entrails, just as this stripling, Sicinius Pudens, has learned to do at your house, with fish bought with his own pocket-money; would you not have deemed that a fitting ground for accusing me? Put know that it is a greater crime for a philosopher to eat fishes than to examine them. Shall sooth-sayers, then, be allowed to inspect the entrails, and shall a philosopher be forbidden to observe

them, when he knows that he is the diviner, who gathers omens from all animals; that he is the priest of all the Gods? Do you censure in me, the very thing that Maximus and I agree in admiring in Aristotle: whose books unless you banish from the libraries, and tear them from the hands of the studious, you can bring no accusation against me.

But on this point I have almost said more than I ought. Now, only see to what an extent these people confute themselves. They say, that a woman was captivated by me through magic arts and charms derived from the sea; this, too, at a time at which they will not deny that I was far inland among the mountains of Gætulia, where may be found fishes left by Deucalion's flood. I really congratulate myself that they were not aware that I have also read the tract of Theophrastus, "On animals that bite and are venomous," as well as the book on antidotes written by Nicander. For in such case, they would have accused me of poisoning too, though I have only pursued these studies in imitation of Aristotle, whose works I have carefully read, my own Plato, in some measure, encouraging me thereto, when he says, that he who investigates these matters, "knows things that are godlike and immortal, if he hits upon the truth."

Now that their fish story has been sufficiently exposed, listen to another invention of theirs, quite its equal in folly, but far more absurd and dishonest. They knew, themselves, that their fish argument would turn out utterly futile and worthless, and ridiculous for its singularity. For who ever heard of fishes being wont to be scaled and boned for magical malpractices? On the contrary, they ought rather to have concocted something with reference to matters more universally known, and that have already obtained credit.

For this reason it is, that they have trumped up a tale quite in accordance with prescribed notions and common report, how that, — all overlookers being removed — in a secret spot, with lamp and little altar, I bewitched a certain boy by my incantations — and how that, a few witnesses being privy thereto, after he had been enchanted, he fell to the ground, and afterwards awoke in a fit of utter bewilderment. No further, however, than this, did they dare to proceed in their fiction; but still, that the story might be rendered complete, it was found necessary to add, that the same boy had, in a spirit of prophecy, foretold many events, for such, we generally hear, is the result of employing incantations. And not only by the universally received notions of the vulgar, but even by the authority of learned men, is this miraculous power of boys confirmed.

I remember, that in the works of Varro the philosopher, a man who was most intimately acquainted with all learning and knowledge, I read the following relation among others of a similar nature: — When the people of Tralles were consulting the magical art, as to what would be the result of the Mithridatic war; a boy, while looking upon the reflection of a statue of Mercury in the water, uttered a prophecy of a hundred and sixty lines, setting forth what was about to come to pass. Furthermore, that Fabius, having lost

five hundred denars, came to Nigidius, to consult him; on which, certain boys, who had been inspired by him by means of charms, pointed out in what place the purse had been buried, together with some part of the money; how the rest had been distributed, and how that even M. Cato the philosopher was in possession of one of the pieces; upon which, M. Cato confessed that he had received that very coin at the hands of an attendant of his for the contribution to Apollo.

These, and other statements, about boys being employed for magical purposes, I certainly have read in many authors; but I am doubtful whether to say that such things are possible, or to deny it. Still, I do think with Plato, that there are certain divine powers which are intermediate both in nature and locality, between the Gods and mankind, and that these powers preside over all divinations and miracles of magicians. And I am further of opinion, that the human mind, and especially the uncontaminated mind of a boy, may be lulled to sleep, and so estranged from the body, as to become oblivious of the present, being either summoned away from it by the agency of charms, or else enticed by the allurements of sweet odours; and that so, all remembrance of what is done in the body having been banished for a time, it may be restored and brought back to its original nature, which no doubt is divine and immortal, and thus, being in a kind of trance, as it were, may presage future events.

But be this as it may, if any credit is to be given to these matters, whatever boy is to prophesy, ought, so far as I can understand, to be of graceful features and of unblemished body, of quick wit, and fluent in speech; that so, either the Divine power may take up its abode in him, as in a befitting habitation, (if, indeed, it can, under any circumstances, be becomingly enclosed in the body of a boy;) or else, his mind, on being released from the body, may quickly return to its power of divination; and that such power being readily within its reach, and not blemished or impeded by obliviousness, may be the more easily resumed. For, as Pythagoras used to say, "It is not out of every log of wood that a Mercury can be carved."

If, then, such is the fact, mention the name of this boy, of sound mind, good health, quick wits, and singular beauty, whom I have thought proper to initiate in these arts, through my incantations. As for this Thallus, whom you have named, he stands more in need of a physician than of a magician. For he, poor creature! is so affected with epilepsy, that frequently, as many as three or four times in a day, he falls to the ground without any incantations whatever, and injures all his limbs with the blows so received: he has a face, too, full of ulcers; his head, both before and behind, is covered all over with bruises; his sight is dim, his nostrils are expanded, and he is quite shaky in the legs. He would be the greatest magician of all, in whose presence Thallus could stand up for any length of time together; so frequently does he stagger and fall down under the influence of his disease, just as though he were fast asleep. And yet you have thought proper to assert, that he has been made to fall down through

my incantations, because he happened to fall on one occasion when I was present. Many of his fellow-servants are here, whom you gave notice to produce. They can tell you, all of them, why they shun the society of Thallus; why it is that no one ventures to eat with him from the same dish, to drink with him from the same cup.

But why speak of the servants? Deny it yourselves, if you dare, that Thallus, long, long before I came to Oëa, was in the habit of falling down when suffering from attacks of this disease, and had been repeatedly in the hands of the physicians. Can his fellow-servants, who are in your own service, deny that? I will confess myself guilty on all the charges, if he has not, this long time past, been banished to a farm at a great distance in the country, lest he might infect the whole household. That this is the fact, not even they themselves can deny. This, too, has been the reason, why he could not be produced by us to-day. For, just in accordance with the precipitate and hurried manner in which this accusation was preferred, it was only the day before yesterday, that Æmilianus gave us notice to produce our fifteen servants before you. The fourteen who were in the city are present. Thallus, as I mentioned, is the only one that has been sent away into the country, almost a hundred miles out of our sight. Thallus is the only one absent; but still we have sent a person, post haste, for the purpose of bringing him hither. Enquire, Maximus, of these fourteen servants, whom we produce, where the boy Thallus is, and in what state of health; enquire of the servants of my accusers. They will not deny the fact, that this most unsightly lad has a body rotten and diseased, that he is liable to falling fits, is uncouth, and a mere clod.

A handsome youth, indeed, you have chosen, for any person to employ in the sacred rites, to touch his head, [in initiating him], to clothe him with a pure garment, and to expect him to give responses! By Hercules! I only wish he had been here, I would have handed him over to you, Æmilianus, to take hold of him, and question him yourself. Why, in the very middle of your examination of him, here, in this same spot, and before the very tribunal, he would have fixed his staring eyes upon you, slobbered and spit in your face, clenched his hands, dropped his head, and, at last, fallen right upon your breast. The fourteen servants, whom you demanded, I have brought; why don't you make use of them for examination? One lad, and that one a poor epileptic creature, you ask for, when you know, as well as I do, that he has long since left this place. How can there be a more manifest calumny than this? At your demand, fourteen servants are here — of them you take no notice — one young boy is absent, about him you attack me.

After all, what is it you want? Suppose Thallus to be present, do you wish to prove that in my presence he fell to the ground? I am quite ready to admit it. Ho you say that this was effected through incantations? About that, the lad knows nothing at all: I will prove that such was not the fact. How that the lad was suffering from epilepsy, not even you yourself will dare to deny. Why, then, ought his falling down to be attributed to incantations rather than to

disease? Could it not possibly happen that he should be seized with an attack in my presence, just as he has often been seized on other occasions, while many other persons were present? If I had considered it a matter of great importance to make an epileptic person fall down, what necessity was there for me to use incantations, when the stone called “agate,” after being subjected to the action of fire, as I read in the writers on Physics, readily and easily tests the presence of this malady? It is by means of the smell of this, too, that trial is usually made in the slave-markets of the soundness or unsoundness of the slaves. Then besides, the wheel, when whirled round by the potter, readily affects with vertigo a person suffering from this malady, so much does the sight of the rotatory motion affect his debilitated spirits; so that a potter is much better able than a magician to cause the epileptic to fall prostrate.

You have asked, and for no purpose, that I should produce the servants; I ask, and not for no purpose, that you will mention by name the witnesses who were present at these nefarious rites, when I thus brought to the ground the already tottering Thallus. Only one young lad, after all, do you name, this Sieinius Pudens here, in whose name you accuse me; he declares that he was present; but even if his boyhood did not in the slightest degree detract from his credibility with the court, still his position as accuser would impair the value of his testimony. It would have been much easier, Æmilianus, and would have carried much greater weight, if you had said you yourself were present, and that in consequence of these rites you were first attacked with insanity, rather than entrust all this business, as though it were a mere joke, to boys. A boy fell down, — a boy saw him fall down, — and may not some boy have acted the enchanter too? Tannonius Pudens here, craftily enough, when he perceived that this lying fiction also fell cold and harmless, and that it was ail but hissed outright, asserted that he would produce some other boys who had also been enchanted by me, that thus at least, by raising your expectations, he might lull the suspicions of some among you; and then he passed on to another head of his argument.

Now, although I might very well have taken no notice of this, still, as I have challenged him to proof on all other points, so I volunteer to do on this. For I long for these boys to be produced, who, I hear, have been encouraged to give false evidence against me, through hopes held out to them that they shall thereby gain their liberty. However, no more do I say than this: Let them produce them; I demand, Tannonius Pudens, and insist that you will fulfil the promise you have made. Produce these boys, in whom you have put such confidence; inform us what are their names; a portion of the time that has been allotted for my own speech I give you leave to employ for the purpose. Tell us, I say, Tannonius — why are you silent? why do you hesitate? why cast your eyes on the ground? If he does not know what it is he has said, or if he has forgotten the names, then do you, Æmilianus, step this way; say what were the instructions you gave to your counsel; bring forward the boys; what

makes you turn so pale? why thus silent? Is this the way to bring an accusation of such magnitude? to make a laughing-stock of Claudius Maximus, a man of such exalted station, and to persecute me with your calumnious charges?

But if, perchance, your advocate did make a slip, and if you have no such boys to produce, at all events employ, for some purpose or other, the fourteen servants whom I have brought here; or else why was it that you required such a large household to be brought into court? Accusing me of magic, you have given me notice to produce fifteen servants. If you had accused me of acts of violence, how many servants, pray, would you have demanded? Is it, then, that the fifteen servants know all about it, and yet it is a -secret? or is it no secret at all, and yet an affair of magic? One of these two things you must necessarily confess; either that what I did was not unlawful, since I did not fear to allow so many persons to be privy to it, or else that if it was unlawful, so many witnesses ought not to have been privy to it. This magic, from all I can learn, is a thing denounced by the laws, and from the remotest times forbidden by the Twelve Tables, in consequence of the incredible blasting of standing corn by means of incantations. Consequently, it is a thing no less secret in its practices than foul and abominable; it is generally carried on by night, hidden in deep gloom, removed from all observation, and effected by whispered spells: a process at which few, not to say slaves, but even free men, are allowed to be present.

Do you want to make out that fifteen servants were present as spectators? Was it a wedding, then, or some other ceremonial, or an afternoon carousal? "Fifteen servants are here taking part in these magic rites, just like so many *Quinde-cenvirs*, elected for the performance of sacred duties. But to what end should I have employed so large a number, if the privacy of but one is far more than is requisite? Fifteen free men! why, that makes a whole borough, That amount of servants! 'tis a whole household; the same number, if placed in chains, would fill a whole gaol; or was it that such a multitude as this was necessary to hold the victims for sacrifice? But all the while you have mentioned no victims except hens.

Or were they required to count the grains of frankincense? or to knock down *Thallus*?

You stated, besides, that a free-born woman had been brought to my house, afflicted with the same malady as *Thallus*; that I promised to cure her, and that she, too, fell to the ground enchanted by me. So far as I can see, you have come here to charge me with being a wrestler, and not a magician, seeing that you assert in this fashion that all who have come near me have been levelled with the ground. However, upon being questioned by you, Maximus, Themiso, the doctor, by whom the woman was brought for me to examine, denied that anything whatever happened to her, except that I put the question, whether there was a ringing in her ears, and if so, in which of them in the greatest degree? upon which she made answer, that her right ear was very

much disturbed by it, and immediately after took her departure.

And here, Maximus, although at the present moment I am careful to refrain from praising you, that I may not appear to flatter you with a view to this trial, still I cannot forbear from praising your acuteness in cross-examination. For just now, when these matters were discussed, and they asserted that the woman was enchanted, whilst the doctor, who was present, denied it, you very sagaciously enquired, what I was to gain by thus bewitching her; on which they answered, that the woman should fall to the ground. "Well, what then?" you asked, "did she die?" They said no. "How then," say you, "what advantage would it have been to Apuleius if she fell?" For to this effect did you fairly and perseveringly put the question to them as many as three several times, because you well knew that the motives for all actions ought most carefully to be enquired into, and that often, when facts are admitted, the causes of them become subjects for enquiry; and you were aware that for this very reason the advocates of persons engaged in suits at law have the name given to them of "causidici," because it is their province to explain the causes for which each thing has been done. But, on the other hand, to deny that a thing has been done is an easy matter, and needs the services of no advocate whatever; while to show that it has been done rightfully or wrongfully is a most arduous and difficult task. It is useless, then, to enquire whether a thing has been done, which has had no evil cause to prompt its being done. Hence it is, that he who is accused before a conscientious judge of having done a thing, is free from all fears of enquiry, if he has had no reason for doing what was wrong.

How, since they have neither proved that the woman was enchanted, nor yet that she was thrown to the ground, and as I do not deny that, at the request of a medical man, she was examined by me, I will tell you, Maximus, why I did make the enquiry about the ringing in the ears; and I shall do so, not so much for the sake of exculpating myself in this affair, which you have already pronounced to have nothing in it of faultiness or criminality, as because I would not wish to be silent on any matter that is suited to your ears and your learning. I will state it, then, as succinctly as possible, seeing that you are to be put in mind only, not instructed by me.

The philosopher Plato, in that most celebrated dialogue of his, entitled "Timæus," after having, with a sort of celestial eloquence, explained the structure of the entire universe, most ingeniously discussed the threefold powers of our mind, and aptly shown why our several parts were formed by the Divine Providence, proceeds to range the causes of all maladies under three heads. The first cause he attributes to the elements of our bodies, in cases where the qualities of those elements, being the moist and the cold, and the two qualities that are their opposites, do not agree the one with the other; and this takes place when any one of them has exceeded its limits, or has shifted from its proper locality. The next cause of maladies exists in the corruption of those parts which are formed by a coalition of simple elements,

united so as to form a single substance; these are, for instance, blood, flesh, bones, and marrow; and then those parts, which are formed from a mixture of these several substances. In the third place, there are in the body collections of various coloured bile, and of restless and flatulent wind, and gross humours, all which are most frequent causes of diseases.

In the number of these last is especially to be found the primary cause of the falling-sickness, about which I purposed to speak. For the flesh, through a noxious degree of heat, sometimes deliquesces into a moist state, that is, dense and cloggy, and a certain flatulency rises therefrom, in consequence of the heat of the compressed air, and a corrupt matter of whitish and frothy appearance flows from it. Now, this corrupt matter, if it can find a vent to ooze forth from the body, is ejected with more unseemliness than danger. For it marks the exterior of the skin with leprosy, and variegates it with all kinds of spots; the person, however, to whom this happens is never afterwards attacked by epilepsy; and thus it is that a most afflicting malady of the mind is compensated by a slight disfigurement of the body.

But, on the other hand, if these pernicious secretions are held in check, and become united with the black bile, these, raging at large, penetrate through all the vessels; and when they have done this, making their way towards the crown of the head, they mingle their destructive humours with the brain; and instantly affect that regal portion of the understanding which, all-important as it is in the reasoning faculties, has fixed its seat in the head of man as its citadel and its palace. For its divers passages and its paths that lead to wisdom, these humours clog up and overwhelm; this, however, they do with less work during the hours of sleep, as at such times the patient, being filled with food and drink, only suffers from a slight attack of impeded respiration, which is a symptom of epilepsy. But if the humours increase to such a degree as even to attack the head while the patient is awake, then, a cloud suddenly comes across the spirit, he becomes torpid, the breath ceases, and the body falls to the ground, like that of a dead person.

This our forefathers styled, not only the “major” and the “comitial,” but also the “divine” disease; just as the Greeks, with good reason, have styled it *‘iera nosos’*, inasmuch as it attacks especially the reasoning parts of the mind, which are by far its most holy portion. You see, then, Maximus, what is the theory of Plato, which I have explained as perspicuously as I could, considering the time allowed me; and as I believe with him, that the Divine disease [or epilepsy] proceeds from these bad humours mounting to the head, it is clear I had good reason to make the enquiry, did this woman’s head ache, was her neck torpid and stiff, and was there a throbbing in her temples, and a tingling in her ears? And, what is still more, inasmuch as she admitted that she had a repeated ringing in the right ear, that was a clear sign that the malady had taken a deep root. For as the right side of the body is the strongest, the less hope of recovery is there left, when even that gives way to disease. Aristotle has also left it written in his Problems, that, in the case especially of

those who are epileptic, and are attacked by the disease on the right side, the cure will be most difficult. It would take a long time if I were to repeat the opinions stated by Theophrastus also with reference to the same malady; but there is in existence an excellent book of his, written on the subject of epilepsy. Persons afflicted with this disease, are told in another book which he has written "On animals that envy," that the sloughs of newts (which those animals, like the rest of the serpent tribe, cast aside at stated periods, like a sort of old age,) are very useful as a remedy; but if you do not quickly take them away, these animals will instantly turn round and devour them, whether it is that they act through a malignant presage [of their possible usefulness], or through a natural appetite.

These matters I have mentioned, and have been careful to name both the points discussed and the books written by these celebrated philosophers, while, at the same time, I have not thought of giving any of the physicians or poets, in order that these people may cease to wonder, if philosophers, by the aid of those studies which are peculiar to themselves, gain some knowledge of the causes and remedies of diseases. Admitted, then, that an afflicted woman was brought to me to examine for the purpose of effecting a cure, and that, by the; confession of the medical man who brought her, I acted rightly, then I think, they must either come to the conclusion that it is the part of a magician, and of a man guilty of malpractices, to heal diseases, or else, if they do not dare to make such an assertion, they must confess that, in the case of the boy and the woman afflicted with epilepsy, they have uttered frivolous and abortive calumnies.

Nay, if you wish to hear the truth, Æmilianus, you yourself are much afflicted with the falling-sickness, having fallen flat so often in attempts to calumniate me. For it is not a more grievous thing to fail in body than in spirit, to be found giving way rather in the feet than in the mind, and to be defiled with spittle in a private chamber, than to be execrated in this most illustrious assembly. However, you fancy, perhaps, that you are sane in mind, because you are not confined at home, but follow your mad fit just where it may chance to lead you. Still, if you compare your own madness with that of Thallus, you will find that there is no such great difference between them, except that Thallus attacks himself, while you go so far as to attack others. Besides, Thallus distorts his eyes, you the truth; Thallus screws his hands, you your advocates; Thallus falls flat on the pavement, you before the tribunal. In fine, whatever he does, he does through infirmity; he offends in ignorance, while you, wretched man, knowingly and advisedly, are guilty.

So extreme is the violence of the disease that holds its sway over you, that you accuse me of what is false as though it were the truth; a thing that was never done, you charge me with doing; one whom you know, beyond a doubt, to be innocent, you still accuse as though he were guilty. I have omitted, besides, to say that there are some things of which you confess yourself ignorant, and yet persist in charging me with, just as though you were fully

acquainted with them. For you assert that I kept something wrapped up in a napkin in the same room with the Lares of Pontianus. What these things were, thus wrapped up, and what was their nature, you confess you know not, and you admit there is no one who has seen them; and yet, at the same time, you assert that they were appliances of magic.

Let no one flatter you, Æmilianus. This is no proof of your skill in framing an accusation, nor of your effrontery even; so don't you suppose that it is. What is it then? It is the unhappy frenzy of an embittered spirit, the wretched insanity of a soured old age. For, almost in these very words did you plead before a judge so distinguished for his gravity and his shrewdness: "Apuleius kept certain articles wrapped up in a linen cloth in the same room with the Lares of Pontianus. As I do not know what these articles were, I assert that they were for magical purposes; believe me, therefore, in what I assert, because I am asserting what I know nothing about." An excellent argument, and one that so convincingly proves my guilt!—"Such and such it was, because I know not what it was." You are the only person that has ever yet been found, Æmilianus, to know even those very things that you do not know. To such a degree as this have you been exalted above all in folly! While, on the one hand, the ablest and most sagacious of philosophers have asserted that we must not so much as place confidence in those things even which we see; you, on the other hand, go so far as to assert the existence of things that you have never so much as seen or heard of. If Pontianus were alive, and you were to ask him what was within that cover, he would tell you he did not know. The freed man, too, who has kept the keys of that place up to this very day, and is one of your supporters, declares that he never looked into it, although, as being the keeper of the books which were put away there, he opened and shut the place nearly every day. Many a time has he gone into the room with me, and much more frequently alone, and has seen a linen cloth lying upon the table, without any seal, without any fastening upon it. And why so? Magical implements were concealed in it — that was the reason why I kept them in such a careless manner. Still more, I needlessly exposed them for him to pry into and examine, and even, if he had thought fit, to take them away; I entrusted them to the care of another person, I left them at the mercy of another.

"What, then, is it that you now want to be believed? That a thing about which Pontianus, who lived on terms of inseparable intimacy with me, knew nothing at all, you are fully acquainted with, you, whom, before I met you in this court of justice, I never in my life set eyes upon? Or is it that, when a freedman was there at all times and seasons, and had every opportunity of examining, you, who never went there, saw a thing which that same freedman never saw? In short, do you wish it to be believed that a thing which you never saw, is just what you affirm it to have been? But, you blockhead, if you, this very day, had gained possession of that same napkin, whatever you might have produced therefrom, I could have denied that it was ever employed for

magical purposes.

However, I give you full permission; invent whatever you please, plan, devise anything that may possibly appear applicable to magical practices, I could still dispute the question with you; I could either say that it had been surreptitiously placed there, or that it was employed as a remedy, or that it had been entrusted to me for the performance of sacred rites, or had been recommended to me in a dream. There are a thousand other means by which I could, after the most ordinary methods in use, truthfully rebut your assertions. Now, this is what you require, that the very thing which, if made known and discovered, would not prejudice me before an upright judge, may, while it remains undiscovered and unknown, lead to my condemnation, upon an idle suspicion. I don't know whether you will again say, as usual with you,—“What was it, then, that you kept covered up with a linen cloth, and so carefully put away in the same room with the Lares?” Is it so, Æmilianus? You make your accusations in such a way that you gain all your information from the person accused, while you yourself bring forward nothing that is known for certain. “For what purpose did you try to procure the fishes?”

“Why did you examine the sick woman?”

“What was it you kept in the napkin?” Which of the two have you come here to do, to accuse or to interrogate me? If to accuse me, prove yourself the assertions you make; if to interrogate me, do not prejudge the fact, since the very reason that makes it necessary for you to interrogate me, is that you are ignorant of the fact.

But really, according to this mode of proceeding, all men will have accusations brought against them, if there is to be no necessity for one who makes a charge against another to prove his case, but, on the contrary, he may enjoy every possible facility for making enquiries. For in such case, charges of magical practices may be made against any body, and every thing he may chance to have done, will be brought forward against him. “You placed your vow in writing upon the thigh of some statue, therefore you are a magician; if not, why did you so place it?”

“You silently put up prayers to the Gods in a temple, therefore you are a magician, or else why did you so express your wishes?” On the other hand, “You omitted to pray in the temple, therefore you are a magician, else why did you not address your supplications to the Gods?” Just the same may happen, whether you present some donation, offer up a sacrifice, or take home some of the sacred herbs.

The day would not suffice for me, if I were to attempt to enumerate all the matters on which a calumnious accuser will thus call for an explanation. In especial, what is put away in one's house, what is placed under seal, what is shut up, and kept there; all these things, by the same line of reasoning, will be said to be of a magical nature, or else will have to be transferred from the store-room to the forum, and into a court of justice. For my own part, Maximus, I could discuss at very considerable length the value to be set upon

such points as these, what their character is, how large a field for calumnious charges is opened by this course adopted by Æmilianus, and what an enormous amount of trouble and vexation has been caused to innocent persons by this one single napkin. I will do, however, as I originally purposed, even where there is no necessity that I should do so; I will give him the benefit of an admission, and, as I have been interrogated by Æmilianus, I will give him an answer.

You ask, Æmilianus, what it was I had in the napkin. Now, although I might utterly deny that any napkin belonging to me was ever placed in the library of Pontianus, I will grant, by all means, that such was the case, as it still remains in my power to say, that nothing whatever was wrapped up in that napkin. And if I do say so, by the testimony of no one, by no proof can I be refuted. For there is not a person who ever touched it, and only a single freed man, according to your own story, who saw it. Still I tell you, so far as I am concerned, I am quite ready to admit that it was stuffed full of something; think so, if you like, just as in days of yore the companions of Ulysses fancied that they had found a treasure when they fingered the leather bag that was blown out with the winds. Would you like me to tell you what the things were, thus wrapped up in the napkin which I entrusted to the charge of the Lares of Pontianus? You shall be indulged. I have been initiated into most of the sacred rites of Greece. Certain of their tokens and insignia, which have been given to me by the priests, I carefully keep as reminiscences. Of nothing unusual, nothing unheard-of am I speaking. You, too, brother members of the college of that single God, father Bacchus, who are here present, you, I say, know full well what it is you keep so carefully treasured up at home, and what it is that, after excluding the uninitiated, you venerate in silence. Well, then, I, as I was saying, in my eagerness for truth and in performance of my duty towards the Gods, have become acquainted with manifold rites, usages, and ceremonials. I do not invent this to suit the present occasion; for nearly three years since, when, at the very earliest period after my arrival at Oëa, I was delivering a public lecture on the majestic attributes of Æsculapius, I mentioned the very same thing with reference to myself, and reckoned up the number of sacred mysteries with which I was acquainted. That lecture of mine is very well known; every body reads it; it is in the hands of all; being recommended to the religious of Oëa, not so much by my own eloquence, as by its mention of Æsculapius. Repeat some of you, if there are any who happen to remember it, the beginning of that discourse. [*It is repeated.*] Do you hear, Maximus, how many are able to quote it? Nay, more, only look; the book is handed to me. I will request that those same passages be read; for judging by the very kind expression of your countenance, I am fully assured that you will not object to hear them read. [*The passages so read are wanting.*] Can it, then, seem wonderful to any man who has any thought or regard whatever for religion, that a person who has been initiated into so many sacred mysteries of the Gods, keeps in his house certain tokens

connected with those sacred rites, and that he wraps them up in woven linen, a substance that forms the purest of all coverings for things of a holy nature?

For wool, being an excrement of a most inert body, and taken from an animal's back, has ever been held to be an impure covering, in conformity with the dicta of Orpheus and Pythagoras; while, on the other hand, flax, the purest production of the earth, and one that springs up from the ground among the choicest of its fruits, is employed by the most holy of the priests of the Ægyptians, not only for their dress, but also for the purpose of covering things of a sacred nature. Still, I am quite aware that there are some, and Æmilianus here especially, who make a joke of sacred matters, and laugh them to scorn. For, from what I can learn from some of the people of Oëa, who are acquainted with him, up to this present advanced period of life, he has offered his supplications to no deity, crossed the threshold of no temple. If he chances to pass by any holy place, he holds it an abomination to move his hand to his lips for the purpose of shewing veneration. Not even to the Gods of husbandry, who feed him and clothe him, does this man offer any first-fruits of his crops, or his vines, or his flocks: no shrine is there built on his estate, no consecrated spot or grove is there to be found. But why do I talk about groves and shrines? Those who have been there, declare that they never so much as saw a single anointed stone within the boundaries of his estate, or one branch crowned with garlands. Hence it is, that two nicknames have been given him, Charon, as I have mentioned already, in consequence of the unseemliness of his features and his disposition; and another, which he likes better, and which is given him on account of his contempt for the Gods, namely, that of Mezentius. For this reason, I can very easily understand that these initiations into so many sacred rites will appear to him to be mere nonsense; and perhaps, in his contempt for things divine, he will persuade himself not to believe me, when I say that I most religiously preserve these tokens and reminiscences of so many sacred ceremonials.

But what Mezentius may choose to think of me, not one snap of a finger do I care. To the rest, however, who are around me, in my loudest voice I give notice, that if any one happens to be present who has been initiated into the same rites as myself, if he will give me the sign, he shall then be at liberty to hear what it is I keep with such care. For, so far as I am concerned, by no peril will I ever be compelled to disclose to the uninitiated the things that I have had entrusted to me on condition of silence. I have now then, Maximus, to my thinking, fully satisfied the mind of any man, even the most unreasonable; and, so far as the napkin is concerned, have wiped away every stain of suspicion; and I believe I may now pass on in perfect security from the suspicions of Æmilianus to the testimony of Crassus, which, next to the preceding matters, they adduced as of the greatest importance.

You heard read in the information, the testimony of a certain glutton and desperate debauchee, Junius Crassus by name, who stated that I had been in the habit of performing sacred rites at night in his house, together with my

friend Appius Quintianus, who had paid a sum for the hire of that house. This Crassus affirms, too, that although at that very time he was at Alexandria, he still knows this for a fact, from the smoke left by the torches and from the feathers of birds which were found there. I suppose he means to say, that while he was celebrating his orgies at Alexandria, (for this, you must know, is that same Crassus who delights to creep at midday into his dens of brothels,) he caught, amid the steams of the kitchen, the feathers that had been wafted thither all the way from his abode, and that he recognized the smoke of his own house, as it curled afar from his paternal roof. If he really did manage to see it with his eyes, he certainly is blessed with a power of sight that far transcends the wishes and aspirations of Ulysses himself. Ulysses, for many a year, looked out in the distance from the sea-shore, and longed in vain to espy the smoke as it ascended from his native land. Crassus, in the few months during which he was absent, without the slightest trouble, espied that smoke while seated in a wineshop.

And if, too, he managed to snuff up with his nostrils the fumes that arose from his house, why, then, he outdoes even dogs and vultures in the keenness of his scent. For by what dog, by what vulture, under the Alexandrian sky, can anything possibly be smelt all the way from the confines of Oëa? NO doubt this Crassus is an inordinate glutton, and far from unskilled in all kinds of fumes; but really, considering his fondness for drinking, the only thing for which he has become distinguished, it would be much more easy for the fumes of wine, than the smell of smoke to reach him at Alexandria. Even he himself was sensible that this would not be easily believed. For the report is, that before the second hour of the day, with an empty stomach, and before he had taken a drop of wine, he made sale of this same testimony of his; upon which, he wrote down that he had made this discovery in the following manner.

Upon his return from Alexandria, he straightway repaired to his own house, which Quintianus had just quitted: in the vestibule of it he found a great many feathers of birds, and perceived that the walls were black with soot. On enquiring of his servant, whom he had left at Oëa, what was the reason of this, the servant informed him of the nocturnal rites celebrated by me and Quintianus. How very cleverly invented! What a very likely story, that, if I had wanted to do anything of that kind, I should not have done it at my own house in preference. That Quintianus here, who is now standing by me, (whose name, in consideration of the strictest ties of friendship which exist between him and me, of his extraordinary learning and his most consummate eloquence, I here mention for the purpose of honouring and extolling him,) that this same Quintianus, I say, if he was going to have any fowls for his dinner, or if, as they say, he required them to be killed for magical purposes, could find no servant to pluck the feathers and throw them away! Moreover, that the smoke was in such volumes, that it quite blackened the walls! and that Quintianus was willing to put up with this dirty appearance

in his room, all the time that he was residing there!

You make no answer to this, Æmilianus; it is not likely you would; but perhaps Crassus, on his return, did not direct his steps to the chamber, but, consistently with his usual practice, made straight for the kitchen-stove. But on what ground did the servant of Crassus form this suspicion of his, that the walls got blackened in the night time precisely? or why, that it was smoke with which they were discoloured? It is, I suppose, because smoke that escapes by night, is blacker than the smoke of the daytime, and so differs from it in its effect! And then, why should a servant, so full of his suspicions, and so notable a person, allow Quintianus to leave, without having the house cleaned out? Why did those feathers, just like so many lumps of lead, lie there all that time, even till Crassus had returned? Ought not Crassus to scold his servant for this? No, he has preferred to trump up this falsehood about the soot and the feathers, because, even in giving his evidence, he cannot tear himself from the kitchen.

And then, why did you read his evidence from the record? Where is Crassus himself? Has he got tired of his house, and returned to Alexandria? Is he busily engaged in cleaning flown those walls of his? Or, what is much more likely, is that gormandizer at this moment laid up with a fit of indigestion? For I, my own self, Æmilianus, saw him no longer ago than yesterday, here at Sabrata, publicly enough, hiccupping away to you, in the middle of the market-place. Make enquiry then, Maximus, of your clerks of court, although, no doubt, he is better known to cookshop-keepers than to clerks of court; still, ask them, I say, whether they have seen here Junius Crassus, a native of Oëa; they will not say no. Therefore, let Æmilianus bring before us this most worthy youth, in whose testimony he places such confidence. You see what time of the day it is. I am ready to affirm, that long before this hour, Crassus has been snoring away dead drunk, or else, that he is at this moment taking his second bath, and sweating off his wine, that he may be ready for a second drinking bout after dinner. This fellow, though he is quite close at hand, speaks through the record: not but that he is so utterly void of shame, that if even he were in your presence, he would lie, without changing colour in the slightest; but very probably, from his drunken habits, he has not been able to exercise even such a slight degree of control over himself, as to keep sober and await this hour. Or else it is, that Æmilianus has done this designedly, in order that he might not have to place him before such scrutinizing eyes as yours; his object being that you might not, from his appearance, form a bad opinion of the brute, with his lank jaws, and his sinister aspect; when you saw his head despoiled of beard and hair, though he is still a young man, his eyes distilling rheum, his eyelids swollen, his lips bedewed with slaver, his voice quite cracked, his hands shaking, as he grins and belches by turns. All his patrimony he has long ago devoured, and nothing of his family possessions is there now left, except one solitary house, for the purpose of affording him an opportunity of making sale of his false

evidence; and which he has never let at a more remunerating rate, than in affording this bit of testimony. For this drunken fabrication of his, he has bartered to Æmilianus for three thousand pieces of money, a fact of which there is not a person in Oëa who is ignorant. Before the bargain was concluded, we all knew of it, and by giving timely information, I might have put a stop to it, if I had not been well aware that so silly a lie would do far more harm to Æmilianus, who was making purchase of it to no purpose, than to myself, who could well afford to hold it in contempt. I was willing that Æmilianus should have to suffer a loss, and that Crassus should be exposed for the disgraceful character of his evidence.

Why, it is no longer ago than the day before yesterday, that, without the slightest attempt at concealment, the transaction was concluded, at the house of one Rufinus, of whom I shall just now have to make mention, the said Rufinus and Calpurnianus acting as the go-betweens and promoters of the transaction. And this part Rufinus was the more ready to act, because he felt very sure that Crassus would bring by no means the smallest part of his bribe to his own wife, at whose intrigues he purposely connives. I perceived you too, Maximus, the very moment that the information was produced, showing, by your looks, that you regarded the whole matter with contempt; for, with your usual wisdom, you suspected their plot, and saw that it was a conspiracy got up against me. And yet, after all, possessed though they are of unbridled audacity and insolent effrontery, not even they have dared to read through the evidence of Crassus, for they saw that it stunk in your nostrils, nor have they ventured to place any reliance upon it.

Now this is why I have mentioned these things, not that with you for my judge, I was frightened by their feathers and their smoke stains, but that Crassus might not escape unpunished for his offence in selling smoke to a country clown like Æmilianus.

Then there was a charge made by them, when they read the letters of Pudentilla. It was about a certain little image, which they say I ordered to be secretly made, of the most costly wood, for purposes of magic. They assert, too, that, although it was the figure of a skeleton, something quite shocking and horrible, I was in the habit of paying the greatest veneration to it, and calling it by the Greek name of '*Basileus*', or "king." If I am not mistaken, I am following their steps in regular order, and unravelling the whole texture of their calumnies piecemeal. How can the fabrication of the image have possibly been secret, as you allege, when you know so well who was the maker of it, that you have given him notice to appear? Look, here is Cornelius Saturninus, the carver, a man praised among his fellow-citizens for his skill and esteemed for his character; the same person, Maximus, who, a short time since, when you carefully enquired into all the circumstances of the transaction, recounted them with the strictest fidelity and veracity. He stated that, after I had seen at his house a number of geometrical figures made of boxwood, in a very clever and workmanlike manner, I was induced by his

skill to request him to make for me some mechanical implements, and at the same time gave him a commission to carve for me the figure of any god he might think fit, and out of any material, so long as it was wood, that I might address my prayers to it, after my usual practice. Accordingly, he tried boxwood first. He also stated that, in the meantime, while I was in the country, my son-in-law, Sicinius Pontianus, who made it his study how to gratify me, having obtained from a most respectable lady, Capitolina by name, some boxes made of ebony, brought them to him, and requested him to make the implements of that material in preference, as being rarer and more durable; remarking that I should be especially gratified by such a present. In conformity with my son-in-law's request, he made the articles, as far as the wood of the boxes sufficed, and was able to complete besides a small figure of Mercury, by putting the layers of ivory piece by piece one upon another, in order to give it the requisite thickness.

As I say, all these particulars you heard from him: added to which, on examining the son of Capitolina, a most worthy young man, who is now present, you were told to the same effect; how that Pontianus asked for the boxes, and how that Pontianus took them to the artist, Saturninus. The fact, too, is not denied, that Pontianus received the image when completed from Saturninus, and afterwards made a present of it to me. All these matters being clearly and distinctly proved, what remains after all this, in which any ground for suspicion of magical practices can lurk? Or rather, what is there in the whole matter that does not convict you of a manifest lie? You declared that the image was made secretly, while the fact is, that Pontianus, an illustrious knight, had it made; and that Saturninus, a man of respectability and of high character among his fellow-citizens, seated in his own workshop, carved it openly and without concealment; while a lady of the highest reputation aided the work by the present she made; numbers, too, both of my own servants and of my friends, who were in the habit of visiting me, knew that it was about to be made, and that it was made.

Were you not ashamed to invent such a lie, and to assert that I had gone all the city over in search of the wood, and that I had taken the greatest trouble in so doing, whereas you knew full well that at that very time I was absent, and had given orders, as was fully proved, that it was to be made of any kind of material? Your third lie was, that the figure was made to resemble a frightful corpse, all lean, or rather fleshless, quite horrible and spectre-like. Now, if you were aware of the existence of such an evident proof of magic, why did you not give me notice to produce it? Was it that you might be at liberty to lie as you pleased about a thing that was not before the court? Thanks, however, to a certain habit of mine, you cannot make this falsehood pass. For it is my custom, wherever I go, to carry with me the image of some god or other stowed away among my books, and to address my prayers to it on festive days, together with offerings of frankincense and wine, and sometimes victims. Accordingly, when I heard just now that most impudent fabrication

of yours about a skeleton, I requested a person to go, post haste, and fetch from my lodgings the little image of Mercury which Saturninus had made for me at Oëa.

Come, let them see it; handle it, examine it. There it is before you — the thing that this scoundrel has called a skeleton. Do you not hear the expressions of displeasure so loudly uttered by all present? Do you not hear their condemnation of your falsehood? Are you not at last utterly ashamed of so many calumnious charges? Is this a skeleton? Is this the figure of a spectre? Is this a thing that you will persist in calling a demon? Is this an image adapted to magical practices, or is it one of the usual and ordinary kind? Take it, pray, Maximus, and look at it: to hands so pure and so holy as yours a sacred thing is well entrusted. There, now, just look at it; how beauteous its figure, and how replete with stalwart vigour; how smiling are the features of the god; how becomingly does the first growth of down overspread the cheeks, and how gracefully do the crisped locks peep forth upon the head from beneath the shelving brim of the cap! How charmingly do the wings shoot forth above his temples! How smartly, too, is the garment laid down in plaits about the shoulders! Any one who dares to call this a skeleton, it is clear that he never sees an image of the Gods; or if he does, he passes them all in heedless contempt. Any one who takes this to be the figure of a spectre, is a spectre-stricken being himself.

In return, Æmilianus, for this lie of yours, may this Divinity, who visits the Deities above and the shades below, bring upon you the enmity of the Gods who dwell in either realm, and may he thrust upon your vision phantoms of the dead, all the shades of hell, all the Lemurs, all the Manes, all the hobgoblins, all the apparitions of the night, all the spectres of the sepulchres, all the terrors of the tombs — from making a more intimate acquaintance with which, you are not very far distant, both in age and in deserts. But as for us, the disciples of Plato, of nothing do we know, except that which is festive and joyous, consistent with propriety, divine and heavenly. Nay, more, in its aspirations for what is exalted, this sect has even explored things loftier than the very heavens, and has taken up its abode on the convex side of the firmament. Maximus knows that I speak the truth, for he has attentively read in the Phædras of “the place” which Plato mentions as “being above the heavens, and upon the back thereof.” Maximus, too, understands full well (to answer you in relation to the name) who it is that was called first of all, not by me but by Plato, by the title of “Basileus,” the first cause, and reason, and primitive origin of universal nature, the supreme father of the mind, the eternal preserver of animated beings, the ever-watchful artificer of his universe. And, indeed, he is an artificer who knows not labour, a preserver devoid of anxiety, a father without generation, one comprehended by no space, by no time, by no name, and therefore to be conceived by few, to be expressed by none. See, then, I volunteer to add to your suspicions of my magical pursuits. I do not answer you, Æmilianus, as to who it is I worship

under the name of "Basileus." Nay, more, even if the proconsul himself were to ask me who my God is, I should be silent. With reference to the name, for the present I have said enough; as for the rest, I am not unaware that some who stand around me are anxious to hear why I wished the image to be made not of silver or gold, but of wood especially; and this I believe they desire to know, not so much for the purpose of ensuring my acquittal as of gaining information, so that they may have their minds set at ease even upon this little matter, when they have seen every ground for suspicion abundantly confuted.

Listen, then, you who wish to know; listen with the closest attention, as though you heard the very words of the sage Plato, which are found in his last book, "On the Laws."

"It is right that a moderate man should present offerings in moderation to the Gods. But as the earth, like the domestic hearth, is sacred to all the Gods, let no one dedicate that a second time to the Gods." He gives this prohibition in order that no private person may presume to erect a temple on his own property. For he thinks that public temples are sufficient for the citizens for the purpose of immolating victims. He then subjoins, "For gold and silver, both in other cities and in our own, employed in temples, is an odious thing. Ivory, too, as proceeding from a body deprived of life, is not a becoming offering. Again, iron and copper are instruments of warfare. But of wood, let each person consecrate as much as he pleases, so long as it is of a single kind, and the same as to stone, in the temples that are common to all."

The expressions of assent on all sides, and yours especially who sit here in judgment, show that I have most fortunately employed Plato not only as the guide of my life, but as my advocate in this trial, whose directions you see me so ready to obey.

It is now time to turn to the letters of Pudentilla, or, in deed, to go a little further back, and retrace all these events, in order that it may be palpable to all, that if I, who, they persist in saying, effected an entrance into the house of Pudentilla from motives of cupidity, had thought of any thing like gain, I ought rather to have always shunned that house, and an alliance that in other respects has turned out for me so far from fortunate. It is one, indeed, that would have proved disastrous to me, had it not been that my wife in herself, by her many virtues, makes ample amends for disadvantages so numerous; for really nothing can you find but disappointed envy as the prompter of this accusation, and the source of many previous perils to which I have been exposed.

But why, even if he really had found me to be a magician, should Æmilianus have been moved to indignation, when not only has he never been injured by any act, but not by the slightest word even of mine, so as to give him a pretext for taking umbrage and entertaining a desire for revenge? Nor yet is it for the sake of renown that he accuses me; the ruling motive when M. Antonius accused Cneius Carbo; C. Mutius, A. Albertius; P. Sulpitius, Cneius Norbanus; C. Purius, M. Aquilius; C. Cario, Q. Metellus. For all these persons,

men of the greatest learning and in the prime of life, made these their first efforts in the forensic art for the sake of gaining renown; and their object was, that by engaging in some celebrated cause they might become known to their fellow-citizens. But this custom, which, among those of former times, was allowable in rising young men, for the purpose of showing off the vigour of their intellect, has long since gone out of usage; and even if at the present day it were in use, it ought to have been resorted to by him the last of all. For neither would the boasts of eloquence have become a person so rude and so unlearned, the desire of glory one so clownish and so uncouth, nor the practice of pleading causes an aged man with one foot in the grave; unless it is, perchance, that Æmilianus, in accordance with his severity of manners, has wished to set an example, and from the very hostility that he entertains to vice itself, has, in conformity with the unblemished character of his morals, taken upon himself to make this charge. But this I could hardly have believed even of Æmilianus, not this African one, but him who was called Africanus Numantinus, and who had held, too, the office of censor; much less can I entertain the notion that in this stick here there is any hatred of crimes, or even so much as a comprehension of what they are.

What is the reason, then? To any one it is as clear as day that it is nothing else but envy that has instigated him and his prompter, Herennius Rufinus (of whom I shall have to speak presently), and the rest of my enemies, to frame these calumnious charges of magical practices.

There are five points, then, which it is incumbent upon me to discuss; for so many, if I remember aright, have they objected against me in relation to Pudentilla. Now, the first point is, their assertion that after her first husband's decease she would never have married again, had she not been forced by my incantations; the second concerns her letters, which they consider to be an admission of magical practices; then, in the third and fourth places, they have made the objection that in the sixtieth year of her age she was married to gratify lustful propensities, and that the marriage contract was signed not in town, but at her country house. The last and the most odious charge is that which bears reference to her fortune. Into that they have with all their might discharged their whole venom; upon that point they were most especially anxious, and this is what they have alleged; they say that immediately after we were married, at her country house, remote from all witnesses, I extorted from my fond wife this large fortune of hers. All these assertions I will prove to be so false, so worthless, so unfounded, and will so easily and beyond all question refute them, that truly, Maximus, and you councillors, I do very much fear you will think that the accuser has been engaged and suborned by me, to give me an opportunity publicly to extinguish the rancorous hatred with which I have been pursued. Believe me when I say it, and the event will prove my words true, that I shall have to take all possible pains that you may not suppose rather that I have in my craftiness devised, than that they have in their folly undertaken so frivolous a prosecution.

Now, while I briefly recount the circumstances of the case in their order, and force Æmilianus himself to own on what false grounds he has been induced to hate me, and that he has wandered far indeed from the truth, I beg that you will as carefully as you have already done, or even more so, if possible, consider one very origin and foundation of this trial.

Æmilia Pudentilla, who is now my wife, had, by one Sicinius Amicus, to whom she was previously married, two sons, Pontianus and Pudens. These children were left orphans, and under care of their paternal grandfather (for it so happened that Amicus died, leaving his father surviving him), on which she manifested the most exemplary affection, and brought them up with the greatest care for a period of fourteen years. Still, however, it was by no inclination of hers that, in the flower of her age, she remained so long in a state of widowhood; but the grandfather of the children used all his endeavours to unite her, much against her wish, to Sicinius Clarus, another son of his, and for that reason he kept all other suitors at a distance, while at the same time he threatened that if she should marry a stranger, he would by his will leave no portion of their paternal property to her sons. Being a woman endowed with prudence and of exemplary affection, and seeing this match so perseveringly proposed to her, she complied, and executed a marriage contract with Sicinius Clarus, that she might not, through any conduct of hers, be the cause of detriment to her children. However, by resorting to various pretexts, she put off the nuptials until such time as the grandfather of the children had departed this life, leaving her sons his heirs, and upon the understanding that Pontianus, who was the elder, should be the guardian of his brother.

On being thus set free from this state of perplexity, she was sought in marriage by men of the highest rank, and she accordingly made up her mind no longer to remain in a state of widowhood; for, although she might have been able to endure the tediousness of celibacy, she was quite unable to bear up against bodily ailment. A woman of inviolable chastity, who had lived so many years in a state of widowhood, without a blemish, without an aspersion on her character, with her system torpid from her prolonged disuse of the married state, afflicted with a protracted inactivity of the vital parts, the interior of her womb disordered — she was often brought by her sufferings to extreme peril of her life. Both doctors and midwives agreed that the disease had taken its rise through disuse of the married state, that the malady would gain strength every day, and her weakness become still greater; and they strongly suggested that while some hopes of life were still remaining, recourse ought to be had to marriage.

Other persons, too, approved of this advice, Æmilianus here, in especial, the very man who, a short time since, asserted with most audacious falsehood, that Pudentilla never entertained a thought about marriage, until she was coerced by me through magical practices; and that I was the only one found to violate the flower of her widowhood, a kind of virginity, as it were, by means of my charms and drugs. I have many a time heard it said, with very good

reason too, that "A liar ought to have a good memory." Now, did it not occur to your recollection, Æmilianus, that before I even came to Oëa, you had gone so far as to write a letter to her son, Pontianus, who was then grown up, and residing at Rome, in which you recommended that she should marry? Give me the letter, will you, or rather hand it to him; let him read it; by his own voice and by his own words let him convict himself. [*He reads the beginning of the letter.*] Is not that your own writing? Why do you turn pale? for blush you decidedly cannot. Is not this your signature? Read it, I beg, and aloud, too, so that all may understand what a vast difference there is between this man's tongue and his hand, and how much less he disagrees with me than with himself. [*The clerk of court reads the rest of the letter.*]

Were you not the writer, Æmilianus, of these words which have been read? "I know that she wishes and ought to marry; but whom she may choose, I do not know." Quite right, no doubt you did not know. For Pudentilla, being well aware of your spiteful malignity, only thought proper to inform you of the fact, but said nothing at all about a suitor. You, however, deluded by vain hopes that she would marry your brother Claras, even went so far as to advise her son Pontianus to consent to her marriage. Consequently, if she had made choice of Claras, a clownish and decrepit old man, you would have been ready to assert that, quite spontaneously, and without any magical practices whatever, she had long been anxious to marry; but as she has made choice of such a youth as you talk of, you affirm that it was by compulsion she did so, and that, otherwise she always entertained an aversion to marriage. You little thought, dishonest man, that your letter on this matter had been preserved; you little thought that you were going to be convicted on your own testimony. Pudentilla, however, knowing full well how fickle and changeable you were, and how untruthful and shameless to boot, thought it better to keep this letter than to part with it, as an evidence of your own wishes on the subject.

Besides, she herself wrote to her son, Pontianus, while he was at Rome, on the same subject, and entered very fully too upon the causes that prompted her to take this resolution. She mentioned to him all the matters connected with her health, that besides there was no reason why she should persist any longer in remaining unmarried; she reminded him, how that, disregarding her own welfare, she had, by her prolonged state of widowhood, obtained for them their grandfather's property, and had with the most scrupulous carefulness increased the same; that, thanks to the Gods, he himself was now of marriageable estate, and his brother ready to assume the manly gown: that they ought now at last to allow her to find some alleviation for her state of solitude and sickness: that they need be under no apprehension as to the constancy of her affection, and her remembering them in her last will: that such as she had shown herself towards them while a widow, she would still prove when a wife. I will request the copy of this letter to be read, which she sent to her son. [*The copy of the letter of Pudentilla to her son Pontianus is read.*]

I think that from this letter it may be quite manifest to any one that it was not by any incantations of mine that Pudentilla was prevailed upon to abandon her prolonged state of widowhood, but that having been for a long time not averse to marriage, she perchance preferred me to the rest. And really do not see why this choice made by a woman of such respectability, ought to be imputed to me as a crime, rather than an honor. But I do wonder that Æmilianus and Rufinus take amiss this decision of the lady, when those persons who aspired to the hand of Pudentilla bear with resignation the fact that I was preferred to them. Besides, in so doing, she rather consulted her son's wishes, than her own feelings on the subject. That such was the fact, not even Æmilianus can deny.

For Pontianus, on receiving his mother's letter, instantly flew hither with all haste from Rome, being greatly afraid, if she should take some greedy fellow for a husband, she would be carrying off everything, as too frequently is the ease, to her husband's house. This anxiety influenced his feelings in no slight degree: for all the hopes of himself and of his brother were centred in possessing the property of their mother. Their grandfather had left a small property, their mother's possessions amounted in value to four millions of sesterces. Out of this sum she did, no doubt, owe some money to her sons, which she had borrowed from them without giving any vouchers, but simply on her own credit. These apprehensions of his he kept secret; for he did not dare openly to offer opposition, lest he should seem to distrust her. While matters were in this state, the mother being wooed, and the son racked with apprehensions, whether it was by chance, or by a kind of fatality, I happened to arrive there, being on my road to Alexandria. "By Hercules, I only wish it had never so happened," I might add, if respect for my wife did not prevent me. It was the winter season. Fatigued by the journey, I made a stay of several days at the house of the Appii, old friends of mine, whose names I mention to testify for them my honor and my esteem. While I was staying there, Pontianus called upon me; for, some few years before, he had been introduced to me at Athens, by some common friends of ours, and had been subsequently united to me by ties of the strictest intimacy. He was in everything sedulous to testify his respect for me, to promote my welfare, and dexterously to prompt my affections. For he thought that in me he had now found a very suitable husband for his mother, and one to whom he might, without any risk, entrust the welfare of the family.

He began to sound my inclination by hints, and as he perceived that I was intent upon pursuing my travels, and averse to wedlock, he begged that I would at least make a short stay. He said that it was his wish to accompany me, that it was unadvisable then to proceed on account of the burning heat of [the sands of] the Syrtis, and the wild beasts that infested it, and that as my bad state of health had deprived me of the present winter, it would be as well to wait for the next. By force of entreaties, he withdrew me from the house of my friends, the Appii, to transfer me to his mother's abode, as likely to prove

a more healthy place of residence for me; besides, I should be able from her house to enjoy a very extensive view of the sea, a thing that for me has especial charms. He urged these considerations with great earnestness, and introduced to me his mother and his brother, this same youth. They received some assistance from me in their common studies, and the intimacy increased apace. In the meantime I recovered my health, and at the request of my friends I gave a public lecture. All who were present in the thronged basilica, the place appointed for its delivery, cried out with one accord, requesting that I would remain there, and become a citizen of Oëa. When the audience had departed, Pontianus addressed me, and began by saying that he interpreted this accordance in the public voice as an omen from heaven. Then he disclosed to me that it was his own wish, if I had no objection, to unite me to his mother, whom a great many persons were eager to obtain; seeing that, as he said, I was the only person in whom he placed entire trust and confidence. Would I take upon me that incumbrance? for it was no pretty maiden he offered me, but a woman, the mother of children, and of homely features. If, on thinking over these things, I should reserve myself for some other match, with the view of gaining beauty or riches, he would neither take me for a friend nor a true philosopher.

My speech would be far too long, were I to relate what I stated to him in answer; at what length, and how frequently the subject was discussed by us; with what repeated and earnest entreaties he plied me; and how he never ceased till he had finally gained his point. Not but that having now lived in the same house with her a whole year, I had become thoroughly acquainted with Pudentilla's character, and had discovered her virtuous endowments; still, as I was anxious to travel, I declined for some time to marry, as being likely to prove an impediment to my design. Before very long, however, I was no more disinclined to take such a woman for my wife, than if I had sought her of my own accord.

Pontianus, too, had prevailed upon his mother to choose me in preference to all others, and showed incredible anxiety to bring it about as soon as possible. It was with difficulty we obtained of him even a short respite, until such time as he himself should have married, and his brother have assumed the manly gown; after which we agreed to be united in marriage. I wish, by Hercules! it were possible, without the greatest injury to my cause, to pass over the matters which I am obliged next to mention, that I might not appear now to accuse Pontianus of fickleness, whom I forgave freely and without reserve, when he asked forgiveness for his error. For I am ready to confess a thing that has been brought forward as a charge against me, that, after he was married, he was guilty of a breach of that fidelity which he had pledged to me, and that, suddenly changing his mind, he endeavoured with equal pertinacity to prevent that which he had before endeavoured with the greatest zeal to promote — that, in fact, he was ready to submit to anything, to do anything, in order that our marriage might not take place. And still, all this unbecoming

change of mind on his part, and this ill-will against his mother, ought not to be imputed as a fault to him, but rather to his father-in-law, who stands there, Herennius Rufinus, a man who has left not one individual upon the face of the earth more vile, more dishonest, or more iniquitous than himself.

In a very few words, as I am necessitated so to do, I will describe the man, but still in language as moderate as I possibly can; lest, if I should be altogether silent about him, he should have lost his pains, in using his utmost endeavours to create for me all this trouble. For it is he who is the instigator of this stripling; it is he who is the prompter of this prosecution; it is he who is the hirer of these advocates; it is he who is the suborner of these witnesses; it is he who is the furnace wherein this calumny has been annealed; it is he who acts as the torch and the goad of AEmilianus here; while in the presence of all, he boasts most immoderately that it is through his machinations that I have been accused. And, no doubt, he has in these matters very good grounds for congratulating himself. For he is the base contractor of all litigation, the inventor of all falsehoods, the framer of all pretences, the hotbed of all mischiefs; he, too, is a very haunt, a den, a brothel for lusts and debaucheries; from his very earliest age he has been universally notorious for his disgraceful vices. Formerly, in his boyhood, before he was disfigured by that baldness of his, he was subservient to his corruptors in the perpetration of every infamous crime; after that, in his youth, as a dancer on the stage, he was so pliant in body as to seem to be utterly without bones and nerves; but, from what I hear, he was remarkable for a coarse and uncouth effeminacy. Indeed, he is said to have had nothing whatever of the actor, except the immodesty. At his present age, too, the years at which he has now arrived — may the Gods confound him! — high commendations these to be uttered in his hearing — his whole house is a brothel, his entire household a mass of corruption, himself devoid of all shame, his wife a prostitute, his sons just like himself. His door, a sport, day and night, for the young men of the place, is battered by their heels, his windows serenaded by their ditties, his dining-room kept in an uproar by revellers, and his bed-chamber a common thoroughfare for adulterers; nor, in fact, has any one the least fear to enter it, with the exception of him who has brought no admission-fee to the husband. In this way is the dishonor of his bed a source of income to him. Formerly he used to earn money by his own person; now he earns it by letting out the person of his wife.

With this same man, many a one — I am telling no falsehood — with this same man, I say, many a one has bargained for a night with his wife. Hence, then, that collusion which is so notorious between the husband and the wife. When people have brought a handsome compliment for the woman, no one takes any notice of them, and they take their departure at their own time and pleasure. But as for those who have come not so well supplied, on a signal given, they are seized as adulterers; and, as though they had come for the purpose of learning a lesson, they do not get away before they have done a little writing.

But really what was the wretched man to do when he had lost a very handsome fortune — one, however, which he had quite unexpectedly picked up through his father's fraudulent proceedings? This father of his, being eaten up by usurious debts due to a great number of creditors, preferred to save his money rather than his honor. For when he was dunned on all sides on his bonds, and clutched hold of by all who met him, just as though he had been a madman— "Have patience," he exclaimed; and then he declared it was not in his power to pay his debts; laid aside his gold rings and all the insignia of his rank, and made a composition with his creditors. But, by a most artful fraud, he managed to transfer the greater part of his property into the name of his wife; and so, himself in want, and stripped naked, though covered with his ignominy, he left to Rufinus here — I am telling no falsehood in so saying — three millions of sesterces for him to devour. For fully that sum came to him as his mother's property, free and unencumbered, besides all that his wife has earned for him by her marriage-portions from day to day. All these sums, however, this gluttonous wretch has so carefully stowed away in his paunch, and squandered upon his orgies of all kinds, that you would really suppose he was afraid lest it might be said that he retained possession of anything that was the result of his father's frauds. This man, so just and so pure in his morals, used his utmost endeavours that what was so badly gotten should be as badly lost; and, from being the possessor of this enormous fortune, he has nothing left, except a wretched ambition and an insatiate appetite.

As for his wife, being now an old woman and nearly worn out, she has at last given up her disgraceful courses. And then, as for his daughter, after having, to no purpose, at the instigation of her mother, gone the round of all the rich young men, and after having been lent even to some of her suitors for them to make trial of her, if she had not fallen in with the good-natured, easy tempered Pontianus, she would perhaps have been still sitting at home a widow before she was a wife. Although we most strongly dissuaded him from doing so, Pontianus conferred on her the false and misplaced name of wife, not being unaware that, shortly before he married her, she had been deserted by a young man of the highest respectability, who had become tired of her, and to whom she had been previously engaged.

Accordingly, his new-married wife came home to him full of assurance, and unabashed, with her chastity rifled, her virginity lost, her nuptial veil all sullied; after her so recent repudiation, a virgin once more, but bringing with her rather the name than the unblemished character of a maid. In a litter supported by eight persons was she borne along. You saw, no doubt, you who were present, how shamelessly she stared about her at the young men, how immodestly she exposed herself. Who was there that did not recognize the mother's training, when, in the daughter, he beheld the face beplastered with cosmetics, the rouged cheeks, and the ogling eyes? The very day before, her entire fortune was swept away by a creditor, to the utmost farthing, and certainly a larger one than a house impoverished and full of children would

bespeak.

However, this fellow, whose circumstances are as limited as his hopes are inordinate, his avarice being commensurate with his neediness, had in his vain anticipations gulped up the whole four million sesterces belonging to Pudentilla; and therefore, as he thought that I ought to be got out of the way, in order that he might more easily practise upon the pliable disposition of Pontianus and the solitary state of Pudentilla, he began to rate his son-in-law for having engaged his mother to me; prompted him, while yet he had the opportunity, as speedily as possible, to extricate her foot from such great peril; told him that he himself ought to possess his mother's property, rather than purposely hand it over to a stranger; and in case he should decline to do so, this crafty knave alarmed the enamoured youth by threatening that he would take home his daughter. Why enlarge upon the subject? At his own will he led the simple-minded youth, entangled in the allurements of his new-made bride, quite away from his original design. Carrying with him the words of Rufinus, he goes straight to his mother. However, after trying in vain to shake her constancy, after taking upon himself to censure her for levity and fickleness, he had to carry back no pleasing report to his father-in-law: that, contrary to her extremely mild and imperturbable disposition, his mother had been roused to anger by his expostulations, which served in no slight degree to support her in her obstinate determination: that, finally, she declared she was by no means unaware that it was through the advice of Rufinus he expostulated with her, for which reason she should be all the more inclined to obtain the protection of a husband against his desperate avarice.

On hearing these words, this pander to his wife so swelled with anger, so blazed with rage, that in the presence of her own son he said things against this lady, a woman of most chaste and modest character, which would have been far more befitting his own chamber, and shouted out that she was a love-sick creature, and I was a magician and sorcerer; and this in the hearing of many persons, whom, if you desire it, I will name; and declared that with his own hand he would put an end to me. Hardly, by Hercules! can I moderate my anger, so great is the indignation which rises in my mind. What, you, you most effeminate wretch! do you threaten death to be dealt with your hand to any man? With what hand, pray? Is it the hand of Philomela? or of Medea? or of Clytemnestra? whom, when you personate in the dance, such is the effeminacy of your disposition, such is your dread of steel, that you are afraid to dance with the mimic sword.

But, not to digress any further, when Pudentilla saw that her son was corrupted contrary to her expectations, she went into the country, and there wrote to him that famous letter of hers, in which, as they said, she admitted that she had been bereft of her senses and induced to love me through my magical practices. And yet this very letter, by your order, Maximus, I copied at length the day before yesterday, in presence of the public registrar, and before witnesses, Æmilianus taking a copy at the same time; and in every

point it is found to tell in my favour, and against their accusations. For even if she had distinctly called me a magician, it might seem that in excusing herself to her son, she preferred to do so rather on the ground of my irresistibleness than of her own inclination. Is Phædra the only woman that ever wrote an untrue letter on the subject of love? Is not this a common artifice with all females, to try and make it appear that they act by compulsion, when they have once set their minds upon any thing of this nature?

And even if she did in her own mind think that I was a magician, am I any the more a magician, because Pudentilla has written to that effect? You, by your numerous arguments, your multitude of witnesses, your lengthy oration, fail to prove that I am a magician; was she by a single expression of hers to prove it? And yet of how much greater weight ought a charge to be considered which is undertaken to be proved in a court of justice, than an assertion merely made in a letter? But why do you not convict me by my own actions, and not by the words of another person? Henceforth, on the same principle, many will be accused of all sorts of offences, if things are to be held as true which anybody, influenced by love or by hatred of another, has written in a letter. Pudentilla has written that you are a magician, therefore you are a magician. Suppose she had written that I was a consul, would it follow that I really am a consul? And what if a painter, what if a physician? what, in fine, if she had said I was innocent? would you have believed her in any one of these assertions, merely because she said so? In none of them, no doubt. Well, but it is most unjust to give credit for evil to one to whom you would decline to give the same credit for good; to allow his letters to have power to injure, and yet not to have power to save. "But her feelings were racked with anxiety," you say; "she loved you to distraction." For the moment, I will grant it. Is it the fact, then, that all who are beloved are magicians, if the person who loves happens to write to that effect? You must admit, now, that at this period Pudentilla did not love me, inasmuch as she wrote that to others which was destined to be to my prejudice before the public. In fine, which do you wish to assert, that she was sane, or that she was insane, when she wrote the letter? Sane, do you say? then she has suffered nothing from my magical practices. Insane, will you answer? then she did not know what it was she wrote, and therefore we must put no faith in her assertion.

And then, besides, if she had been insane, she would not have known that she was insane. For in the same way that the person acts absurdly who says that he is silent, because in the very act of saying that he is silent, he is not silent, and by his very affirmation he contradicts what he affirms: so, even more self-contradictory is the expression, "I am insane," because it is not true, unless he who says it knows what it is to be insane. But he who knows what insanity is, is sane; whereas insanity can no more be sensible of its own existence, than blindness can see itself. Consequently, Pudentilla, if she fancied that she was not in her senses, was quite in her senses. I could, if I chose, enlarge upon the subject, but I will now have done with logic. I will

have the letter itself read, which cries aloud to a far different effect, and which seems as though it had been prepared and framed for the very purpose of this trial. Take it and read on until I interrupt you. [*Part of the letter of Pudentilla is read.*] Cease reading for a moment, for we have now arrived at the turning point in this matter.

Thus far, Maximus, from all that I can perceive, this lady has nowhere mentioned the name of magic, but has recounted the very same train of circumstances that I did a short time since, as to her long widowhood, the cause of her bad state of health, her wish to marry, my own good qualities, of which she had heard an account from Pontianus, and his recommendation that she should marry me in preference to any one else. Thus far has now been read; there remains the other portion of the letter, which, though written in like manner in my favour, has been made to turn its horns against me, and which, while it was sent for the very purpose of removing from me all suspicion of magical practices, has, to the transcendent glory of Rufus, changed sides, and gone so far as to gain for me a quite opposite character in the eyes of certain persons in Oëa, as though I really were a magician. Much in the interchange of conversation, Maximus, you have heard, still more in reading you have learned, and no little knowledge by experience you have gained; but still, you must declare that treachery so insidious, and contrived with such astounding wickedness, you never heard of. What Palamedes, what Sisyphus, what Eurybates, in fine, what Phrynonidas could have thought of such a thing? All those whom I have named, and any besides who have been famed for their cunning, if put in comparison with this single device of Rufinus, would seem to be utter fools and blockheads. O wondrous invention! O subtlety, worthy of the prison and the dungeon cell! who would have believed that it could come to pass that what was a defence, could possibly, while the characters still remained the same, be transformed into an accusation? By Hercules! it transcends all belief!

But how this thing, which so transcends belief, was brought about, I will now explain to you. It was the rebuke of a mother to her son, because, at the dictation of Rufinus, he was now declaring, that I, a man whom he had so highly extolled to her, was a magician. The words themselves were to this effect: [*in Greek.*] “Apuleius is a magician, and I have been enchanted by him! I certainly do love him. Come then to me, until such time as I shall have recovered my senses.” How these words, which I have read in Greek, picked out by themselves, and separated from their proper context, Rufinus showed to everybody, as a confession made by the lady, at the same time leading Pontianus with him as he hawked them about the forum.

He allowed the letter which she wrote to be read, just as far as I have quoted; what was written before and after he used to conceal, saying, it was of too disgraceful a nature to be shewn, and that it was enough to know that the lady had made confession of magical practices. What could be wanted more? It appeared a very probable story to all. The very words that had been written

for the purpose of exculpating me, stirred up intense hatred against me, among those who did not understand the matter. This abominable fellow, raving in the midst of the forum, like a very bacchanal, collected crowds together; ever and anon opening the letter, he would appeal to the citizens, and exclaiming, "Apuleius is a magician, what she feels and suffers she herself declares; what more would you have?" There was no one to take my part, and thus to answer him, "Have the goodness to give me the whole of the letter. Allow me to see every part of it, and to read it from beginning to end. There are many things, which when produced in an unconnected form, may seem amenable to accusation. Any person's language may afford ground for a charge, if words which are connected with preceding ones are to be curtailed of their beginning; if certain parts in the current order of what has been written are to be suppressed at pleasure; if what has been asserted ironically, is to be read rather in the tone of a person who admits, than of one who indignantly expostulates."

How justly these and other such remarks might have been made on those occasions, the tenor itself of the letter will show. Now tell us, Æmilianus, whether you did not, in the presence of witnesses, copy these words at the same time as myself. [*In Greek.*]—"For when I was desirous, for the reasons I mentioned, to marry, you yourself persuaded me to choose him in preference to all others, because you admired the man, and greatly wished, through my means, to make him a connection of ours. But now, when wicked and evil-minded men prompt you, all on a sudden, Apuleius is a magician, and I have been enchanted by him. I certainly do love him. Come then to me, until such time as I shall have recovered my senses." I ask you, Maximus, if letters, some of which are called vocals [*vowels*], could indeed find a voice, if words were winged, as poets say, would they not, the instant Rufinus, with such bad faith, made these extracts from this letter, and read a few words only, while he purposely withheld the greater and better part, — would not the rest of the letters have shouted aloud, that they were being wickedly suppressed? Would not the words so suppressed, have taken flight from the hands of Rufinus? Would they not have filled the whole forum with their outcries? Would they not have declared that they, too, were sent by Pudentilla, that they, too, had a message to speak? Would they not have said this, in order that people might not listen to a dishonest and wicked man attempting to establish a falsehood by means of the letter of another person, but listen in preference to their own declaration, that Apuleius was not accused by Pudentilla of the practice of magic, but when accused by Rufinus, was acquitted by her of the fact. All these things, although not then expressed, are now made clearer than daylight, at a time when they are of still greater service to me. Your artifices, Rufinus, are exposed; your frauds are detected; your falsehoods are set forth to view. The truth, before suppressed by you, now raises itself erect, and emerges as it were from the deep pit of calumny. You challenged me to abide by the letter of Pudentilla; by that letter do I conquer; and if you choose to hear the latter

portion of it also, I will not prevent it. Bead the words with which this spell-bound, insane, demented, and love-stricken woman closes her epistle: "I have not been enchanted at all; that I am in love, is the work of Fate." What more than this do you require? Pudentilla contradicts you, and, by proclamation as it were, defends her sanity from your calumnious charges. For the cause or necessity of her marrying, she ascribes to fate, from whose operations magic is far removed indeed, nay, utterly estranged. For what virtue is there left in spells and enchantments, if the fate of each individual thing, like a torrent of most impetuous violence, can neither be restrained, nor yet accelerated in its course? Why, in this sentence of hers, Pudentilla has not only denied that I am a magician, but even that such a thing as magic exists.

It is fortunate that Pontianus, according to his usual custom, kept his mother's correspondence safe; it is fortunate that the speedy hearing of this cause has precluded you from finding leisure to make any alteration in this letter. This advantage is owing to you, Maximus, and to your foresight; because, seeing from the very first into the calumnious nature of these charges, you hurried on the hearing of them, in order that they might not gain strength by lapse of time; and so, by granting them no respite, you have nipped their growth.

Suppose, now, that in a letter written in confidence, the mother had, as often is the case, made some confession to her son with reference to love, would it have been right, Rufinus, not to say duteous or manly even, for the contents of such a letter to be divulged and published, and that above all, on the information of her son? But I am a simpleton to expect that you should be observant of the fair name of another, seeing that you have lost your own. But why do I complain of what is past, when the present is no less distressing? That this boy should be so utterly corrupted by you, as to read aloud the letters of his own mother, which he takes to be of an amatory character! and that he should, before the tribunal of a proconsul, before Claudius Maximus, a man of the strictest virtue, in presence of these statues of the emperor Pius, accuse his own mother of shameless incontinence! Who is there so meek as not to be incensed at this? What! make it your business to pry into your parent's thoughts in such matters; to watch her eyes; count her sighs; scrutinize her feelings; intercept her letters; accuse her of amorousness. What! spy out what is done in the retirement of the chamber, not to say by your own mother when in love, but by any lady whatsoever! Is it possible you can imagine that she was inspired by any other than the affectionate feelings of a parent?

Alas! unhappy was thy womb, Pudentilla! Oh, barrenness, how far preferable to progeny! Oh, ten months productive of what unhappiness! Oh, fourteen years of widowhood thus ill repaid! The viper, I have heard say, eats through the womb of its mother, and crawls forth to light, and so owes its birth to parricide. But upon thee, while living, are inflicted wounds still deeper, those, too, by a son who has already arrived at years of maturity. Thy state of solitude is lacerated, thy fair name is mangled, thy breast is stabbed,

thy inmost vitals are torn away!

Is this the way that, like a good son, you make return to your mother for having given you life — for acquiring an inheritance for you — for providing for your support during fourteen long years? Or has your uncle trained you in a course like this, in order that you might feel convinced that your sons would turn out like yourself, and so might not venture to marry? There is a line of a poet which is not uncommonly quoted:

“I hate precocious wisdom in young boys.”

But, still more, who would not hate and detest precocious wickedness in a boy? when he beholds him, like a sort of monster, full grown up in crime before he is mature in years, venomous before he is come to his strength, green in boyhood, in villainy hoary, and even more baneful because he is sure of impunity, and while he is abundantly able to inflict injuries, he is not liable to pains and penalties. Injuries, did I say? Nay, crimes rather, and those against a parent; crimes infamous, enormous, astounding! Why, the Athenians, in consideration of the common rights of humanity, when the intercepted letters of Philip of Macedon, their enemy, were read in public, forbade one to be published which had been written by Philip to his wife, Olympias. They chose rather to spare an enemy than to divulge the secrets which had been entrusted by a husband to his wife, being of opinion that universal right ought to be regarded rather than private vengeance.

Such did enemies shew themselves towards an enemy; what sort of a son have you shewn yourself towards your mother? Do you see how extremely similar are the cases I compare? And yet you, a son, read letters written by your own mother, on amorous subjects, as you allege, in the presence of this numerous assemblage, before whom, if you had been requested to read some wanton poet, you assuredly would not have ventured to do so, but would have been prevented by some sense of shame; indeed, if you had ever touched upon letters in general, you would never have touched letters written by your own mother. But what an epistle of your own was it that you ventured to give to be read! the letter which, most disrespectfully, most insultingly, and most basely, you wrote about your mother, and secretly sent to Pontianus, at the very time that you were still nurtured in her bosom! in order, I suppose, that you might not have sinned once only, and that such reputable conduct as yours might not be buried in oblivion. Wretched youth! you do not perceive that your uncle allowed this to be done, in order that he might exculpate himself in the sight of men, when it should become known from your own letter, that even before you betook yourself to him, even when you were still fawning upon your mother, even then you were acting a fox-like and unnatural part. Besides, I cannot bring myself to believe that Æmilianus is so simple as to suppose that the letter of a boy, and that boy my accuser, could do me any injury.

Then, there was that counterfeit letter, which was neither written by my hand, nor even forged with any likelihood, by which they wished to make it appear that this lady had been plied by me with blandishments. Why should I

need to resort to blandishments, if I relied on my magical powers? Besides, by what means, too, was a letter to come into their hands, which was, no doubt, sent to Pudentilla by the hands of some trusty messenger, as usual in matters of this nature? And why should I write in expressions so ungrammatical, in language so barbarous, when they assert that I am far from unacquainted with the Greek language? Why, too, should I solicit her with compliments so absurd, so pot-house like, when they say that I am able to express myself elegantly in the wanton numbers of amatory verse? The truth, no doubt, is this; to every one it is self-evident: — he who was not able to read the letter of Pudentilla, because it was expressed in purer Greek, could read this more easily, and find himself more at home in descanting upon it, because the composition was his own.

But now, I shall consider that I have said sufficient on the subject of these letters, when I shall have added this single fact, that Pudentilla, after having written by way of irony and joke, “Come until such time as I shall have come to my senses,” after the date of that very letter invited to her house her sons and her daughter-in-law, and lived there with them for a period of nearly two months. Let this dutiful son declare what, during that period, he saw his mother either do or say that was unbecoming, in consequence of this insanity of hers. Let him deny that she did, in the most intelligent manner, audit and sign the accounts of the bailiffs, and the shepherds, and the grooms; let him deny that his brother Pontianus was seriously warned by her to be on his guard against the insidious designs of Rufinus; let him deny that he was justly censured for having everywhere carried about the letter which she had written to him, and yet not having read it faithfully; let him deny that, after all this, his mother was married to me at her country-house, the place previously agreed on between us.

For we had thought it better for us to be united at her country-house in the suburbs, in order that the people of the city might not again flock to us for largesses; as it was not very long since Pudentilla had expended fifty thousand pieces of money, her own property, upon the public, on the day on which Pontianus was married, and this boy was invested with the manly gown. Another reason, was our wish to escape numerous invitations and annoyances which newly-married people generally have to submit to. Here, Æmilianus, you have the entire cause why the marriage contract between me and Pudentilla was signed, not in town, but at the country-house, that she might not have again to expend fifty thousand pieces of money, and that we might not be obliged to feast in your company, or at your house.

Was not the cause, then, a reasonable one? Still I am surprised that you, who generally live in the country, have such a remarkable aversion to a country-house. The Julian law, at all events, in its ordinances for the regulation of marriages, nowhere contains any prohibition to this effect—”Marry not a wife at a country-house.” Nay, to say the truth, a wife is married under much better auspices, so far as relates to progeny, at a country-house,

than in a town — upon a fruitful soil, than in a sterile spot — upon the glebe of the field, than upon the stones of the Forum. She who is destined to be a mother, ought to enter upon the marriage state in the very bosom of her mother, among the ripening ears of corn, and upon the fertile sod; or else she should recline beneath the wedded elm, on the lap of her mother earth, amid the offspring of the grass, the progeny of the vines, and the offshoots of the trees. Closely in accordance with this is that line, so frequently quoted in the comic writers —

“Children in fields are lawfully begot.”

To the Romans of ancient times, the Quintii, the Serrani, and many others like them, not only wives, but consulships even, and dictatorships, were presented in the country. I will check, myself, however, in a field of such ample range, that I may not gratify you [a rustic] by lavishing praises upon a country-house.

And now, as to the age of Pudentilla, about which, after these other matters, you uttered falsehoods with such great assurance, as even to assert that she was sixty years of age when she married, I will say a few words; for, on a matter so self evident, it is not necessary to descant at any great length. Her father, at her birth, made the usual declaration, that she was his daughter. Her register is preserved, one part in the public registry, the counterpart at home, and the latter is now presented before your face. Hand that register to Æmilianus. Let him see the fastenings, examine the impression of the seal, read the names of the consuls, and count the years. Of the sixty years that he gave to this lady, let him prove as much as five and fifty. By a whole lustrum has he deviated from the truth. But that is not enough: I will deal with him still more liberally. For he has made a present of a great number of years to Pudentilla; I shall, therefore, have to give them hack to him by way of return. Like Ulysses, Mezentius has gone astray ten whole years; let him prove, at least, that this lady is fifty years of age. But why use many words? To deal with him as I would with a four-fold informer, I will double the five years twice over, and at once strike off twenty. Order the consuls to be reckoned, Maximus: if I am not mistaken, you will find that Pudentilla is not now much beyond her fortieth year. Oh, audacious and outrageous lie, that ought to be visited with an exile of twenty years! Do you dare, Æmilianus, to amplify your lies, by thus adding to them one half as much again? If it had been thirty years§ that you stated instead of ten, you might possibly have appeared to have made a mistake in the position of your fingers in counting, and, where you ought to have contracted the fingers in a circle, to have opened them too wide. But when the number forty, which is denoted more easily than any of the others, by opening out the palm of the hand, when this number forty you increase by half as much again, you can have made no such mistake in the position of your fingers; unless, perhaps, you took the years of Pudentilla to

be thirty, and accidentally added together the two consuls for each year.

All these matters I pass by: I now come to the very root of this accusation, to the very cause of the alleged magic. Let Æmilianus and Lufinus make answer for what profit, even if I had been the greatest of magicians, I should by charms and by drugs have enticed Pudentilla to marry me. And yet I am well aware, that many a person has been accused of a crime, where certain motives for the commission of it could be proved to exist, and still, has most successfully defended himself by shewing that his whole course of life has been utterly averse to misdeeds of such a nature; and that it ought not to prove to his detriment if there seemed to exist some inducements for the perpetration of the crime. For not every thing which possibly may have happened, ought to be considered as really having happened. There are various fluctuations in human affairs; but the disposition of each person affords a sure evidence, for, as it is always affected with the same tendency towards virtue or towards vice, it affords an unerring proof of the readiness to embrace criminality or to reject it.

Although I might, with the greatest justice, make use of these arguments, still, I spare you them; nor do I deem it enough to have abundantly proved my innocence on all the points on which you accuse me, and to have never allowed the slightest suspicion even of the practice of magic to attach to me. Only consider what a degree of confidence in my own innocence I display, and what supreme contempt of you [my accusers], when I say that if even the slightest ground shall appear why I should have coveted this match with Pudentilla for the sake of any advantage to myself, if you shall prove the most trifling gain to me thereby, then may I be held to be a Phryndas, a Damigeron, a Moses, a Jannes, an Apollonius, or even Dardanus himself, or any one else, who, since the days of Zoroaster and Ostanus, has been celebrated among magicians. —

Do see, Maximus, I beg of you, what an uproar they raise, merely because I have enumerated a few of the magicians by name. What am I to do with men so ignorant, so barbarous? Am I to tell them over again, that these and very many other names I have read in public libraries, in the works of authors of the highest reputation? Or am I to discuss the point, that it is one thing to be acquainted with their names, but quite another to have been initiated into the art itself, and that the appliances of learning, and the recollections of erudition, are not to be held to be a confession of criminality? Or shall I do better, and rely, Claudius Maximus, on your learning, and extensive information, and not think it worth my while to make answer on these matters to foolish and illiterate men? I will adopt that course. What they may think of it, I care not a nutshell. I will proceed to prove what I stated: that I had no reason whatever for using incantations to induce Pudentilla to form an alliance with me.

They took it upon themselves to disparage the looks and the age of this lady, and then they imputed it to me as a crime, that I desired to gain such a

wife, in order to satisfy my avarice, and that for that reason, at the very earliest moment after our union, I wrested from her a large and ample fortune. It is not my intention to fatigue you, Maximus, by a lengthened speech in reply to this. There is no need of words, when the documents themselves speak so much more eloquently; documents by which you will find that I have acted throughout, both as regarded present arrangements, and provisions for the future, in a manner quite at variance with what they surmised of me, in conformity with their own rapacious dispositions. In the first place, then, the amount put in settlement by this lady of such vast wealth, you will find to have been but small, and that amount not a sum paid down, but only secured in remainder. Besides this, you will find that the union took place upon these terms; in case she should depart this life without issue by me, the entire sum so settled was to go to her sons, Pontianus and Pudens; but, if she should die, leaving one such son or one daughter surviving her, then, in such case, one half of the sum was to go to the last born son, and the residue to the older ones. This, I say, I will prove, from the instrument itself. It may possibly happen, that not even then, Æmilianus will believe that only three hundred thousand pieces of money were so settled, and that by arrangement they were to go in reversion to the sons of Pudentilla.

Take this document in your own hands, [Æmilianus], and give it to your prompter, Rufinus, for him to read. Let him be ashamed of his swelling aspirations, and his ambitious mendicity; for he himself, though in utter want, and stripped naked, gave, as a marriage portion to his daughter, four hundred thousand pieces of money taken from a creditor; Pudentilla, on the other hand, a wealthy woman, has contented herself with a settlement of three hundred thousand pieces, and has a husband, too, who, after having many a time rejected settlements of ample sums, rests contented with the empty name of such a trifling sum as this, for he reckons all other things, except his wife, as nothing at all, and centres all his possessions and all his wealth in the concord of the marriage state, and in mutual attachment.

And yet, who, of all men that had the slightest knowledge even of the world, would have presumed to censure her, if a woman, who was a widow and of average good looks, but beyond mid age, being desirous to marry, had by offering an ample settlement and handsome terms, held out a temptation to a young man who was by no means to be despised either for his looks, his intellect, or his fortune? A beauteous virgin, even though she may chance to be utterly destitute, is still provided with an ample marriage portion; for she brings to her new husband the winning nature of her disposition, the charms of her beauty, the first fruits of her maidenhood. The very recommendation itself of virginity is rightly and deservedly most highly esteemed by all husbands. For whatever else you gain by way of portion, you may, whenever you please, return the whole of it, so as to remain under no obligation whatever. Money you may repay in full, slaves you may restore, a house you may quit, an estate you may leave. Virginity alone, when once it has been

bestowed, can never be returned; of the things that form a marriage portion, that alone must of necessity remain with the husband.

A widow, on the other hand, on a divorce taking place, departs just as she came on marriage; nothing does she bring that she may not reclaim; but she comes to you deflowered by another; to say the least, very far from being an apt scholar in carrying out your wishes; holding her new abode in no less suspicion than that in which, by reason of her separation from her former husband, she herself deserves to be held; whether it is that she has lost that husband by death, in which case, as being a woman of unlucky omen, and unfortunate in wedlock, she ought to be avoided; or whether it is, that she has been separated from him by divorce, in which latter case a woman must have one or the other of these two faults; she must have been either so unbearable as to have been repudiated, or else so froward as to have divorced herself. For these and other reasons it is, that widows generally invite suitors by more ample settlements; a thing that Pudentilla, even, might have done in the case of another husband, if she had not met with a philosopher who held all settlements in contempt.

Well, now, if I had desired to gain this lady in order to satisfy my avarice, what plan would there have been more feasible by which to gain possession of her house, than to sow discord between the mother and her sons? to erase from her feelings all affection for her children, in order that I might the more freely and the more certainly, on being left without rivals, gain full possession of the desolate woman? Was not this the part of a robber such as you pretend that I am? and yet I, the author, promoter, and supporter of peace, and concord, and affection, not only did not sow new dissensions, but even utterly eradicated those which previously existed. I prompted my wife, the whole of whose property they assert I had already made away with, I prompted her, I say, and at last succeeded in persuading her, on her sons demanding repayment of their money, as I have already mentioned, to repay them without delay, and that in lands valued at a low figure, and at whatever price they themselves pleased. Besides this, out of her own private-property, I persuaded her to give them some of the most fertile of her farms, a fine house, too, fitted up in a most costly manner, with a great quantity of wheat, barley, wine, oil, and other products of the soil; slaves, too, no less than four hundred in number, and cattle not a few, and of no small value; and all this, that she might set them at ease as to that portion of her property which she thus gave them, and encourage them to be of good hopes as to the remainder. All this I obtained with great difficulty, and by urgent entreaties, from the angry and reluctant Pudentilla — for as such was the fact, she will not object to my saying so. I reconciled the mother to her sons; I enriched my step-sons, (who in this first experienced the benefit of having a step-father,) with a large sum of money. Throughout the whole city this fact was well known. All vented execrations against Rufinus, and lavished commendations upon me. Pontianus came to us, together with this brother of his, so unlike him in disposition,

before his mother would consent to make this gift; and, throwing himself at our feet, asked us to forget and forgive all that had passed, weeping and kissing our hands, and saying how much he repented that he had listened to Rufinus and those like him.

After that, he suppliantly entreated me to excuse him to Lollianus Avitus, that most illustrious man, to whom, shortly before, he had been recommended by me at the outset of his professional career; for he had become aware that a few days previously I had written and informed Avitus of every thing that had taken place. This, too, he prevailed upon me to do. Accordingly, furnished with a letter by me, he set out for Carthage, where, Maximus, the period of his proconsulship being now nearly expired, Lollianus Avitus was awaiting your arrival. After reading my letter, in conformity with his usual extreme kindness of disposition, he commended Pontianus for having so readily made amends for his error, and wrote back to me, by him, good Gods! what a letter! what a style, what wit, what grace and sweetness of expression! He wrote, in fact, just as a good man, and one skilled in the arts of eloquence, ought to write. I am sure, Maximus, that you will hear his letter with pleasure; and if I do read it, it shall be with my own lips. Hand me the letter of Avitus, that so, what has ever been an ornament to me, may now prove my safety too. You, in the meantime, may suffer the water [of the Clepsydra] to run on; for were I to read over the letter of that most excellent man three or four times, I would not think it lost time. [*He reads the letter of Lollianus Avitus, which is now lost.*]

I am not unaware that I ought, after that letter of Avitus, to come to a close. For whom can I produce to speak more abundantly in my commendation? what witness to my character more worthy of all confidence? what more eloquent advocate? Many eloquent men who bore the Roman name have I known and studied during my life, but never did I admire any one so much as him. There is not an individual at this day, in my opinion, of any name, of any promise in the arts of eloquence, but would greatly prefer to be Avitus, if, all envy laid aside, he would think proper to institute a comparison between Avitus and himself. For in this one man are united all the various gifts of eloquence, even those that are almost opposite in their nature. Whatever the speech Avitus may compose, so perfect and finished will it be in all its parts, that in it Cato would not fail to find his own gravity, Lælius his smoothness, Gracchus his vehemence, Cæsar his vigorous subtlety, Hortensius his perspicuity, Calvus his wit, Sallust his terseness, nor Cicero his richness of expression; once, for all, I say, not to review each particular, if you were to hear Avitus, you would wish nothing added, nothing withdrawn, nothing changed. I see, Maximus, with what pleasure you hear those characteristics described, which you recognize as distinguishing your friend Avitus. It is your kindness that has induced me to say even this little of him. But I will not so far indulge your sympathy as to allow myself, nearly exhausted as I now am, and my defence drawing to its close, to begin at this late hour to descant on his exemplary virtues; but I will, in preference, reserve these topics for my

recruited strength and a leisure opportunity.

For now, to my disgust, my discourse must be turned from the praises of a man of such eminent worth, to these pestilent wretches. And would you dare then, Æmilianus, to set yourself in comparison with Avitus? Him whom he pronounces to be a good man; him whose manner of life Avitus so abundantly commends in his letter, will you pursue with your charges of magic and criminality? Is it for you to be more annoyed at my thrusting myself into the house of Pudentilla and plundering her of her property, than was Pontianus, who, even in my absence, made full amends to me before Avitus, for the enmity of a few days into which he had been led by your instigation; and who expressed his gratitude to me in presence of a man of such eminence?

Suppose, now, I had stated what took place before Avitus, but had not read his letter, what would you, or what would any one, have found to censure in this matter? Pontianus himself declared that it was by my bounty he had received what had been presented to him by his mother; from his inmost heart Pontianus congratulated himself that it had fallen to his lot to have me for a step-father, and would that he had returned in safety from Carthage! or, since it was thus decreed by Fate, would that you, Rufinus, had not obstructed the carrying out of his latest intentions! What grateful thanks would he have expressed to me, either personally or in his last will! Still the letters which he sent to me from Carthage, as well as while on the road home — those written while in robust health, the others when reduced by sickness, but both replete with commendations of me, both filled with expressions of affection — these, Maximus, I beg you will allow, for a moment, to be read, in order that his brother, my accuser, may know how different in every respect is the career which he is running from that of his brother, a man of most blessed memory. *[The letters of Pontianus are read.]*

Rid you hear the epithets which your brother, Pontianus, bestowed on me; how, both repeatedly on other occasions, as also at his latest moments, he called me his parent, his master, his instructor? I could also produce letters of yours to the like effect, if I thought it worth while to waste a moment upon them. I would prefer, rather, that your brother's last will, unfinished as it is, should be produced, in which he makes most affectionate and most honorable mention of me. That will, however, Rufinus would not allow to be seen, nor even to be completed, through his vexation at losing the property; a property which he had valued at the large price of the nights of a few months during which he was the father-in-law of Pontianus. Besides this, he had consulted some Chaldean astrologers or others, in what way he might dispose of his daughter with profit to himself. They, as I hear, and I only wish that they had not in this given a true answer, replied that her first husband would die in the course of a few months. But the rest of their answer, as to his property, they framed, as is generally the case, just in conformity with the wishes of the person who consulted them. However, the Gods so willed it, that just like some blind beast, he opened wide his jaws, but got nothing at all. For

Pontianus, on detecting her guilt, not only did not make the daughter of Rufinus his heir, but did not so much as leave her a decent legacy; but ordered that, as a mark of disgrace, linen cloth, of about two hundred denars in value, should be presented to her, in order that it might be understood that he had disinherited her, prompted by a feeling of indignation, and had not omitted her through forgetfulness.

For in this will, as well as in a former one which was read, he made his mother and his brother his heirs; the latter of whom, though till a mere boy, as you see, Rufinus is plying with this same daughter of his, as his engine of attack, throwing her in his way, and thrusting upon this wretched youth a woman greatly his senior in age, and but recently the wife of his own brother. As for him, being captivated and enthralled by the allurements of the harlot of a daughter and the wiles of the pimp of a father, the moment that his brother breathed his last, he left his mother, and betook himself to his uncle, in order that, being at a distance from us, his designs might be the better put into execution. For Rufinus is a favourite with Æmilianus, who wishes him success in his plans. Good! it is well that you have reminded me: his own expectations, too, this worthy uncle, cherishes and promotes, by adopting this course, as he well knows that he is more likely to be the legal heir of the boy if he dies intestate, than his appointed heir under a will. By Hercules! I should have been sorry if that notion had originated with me. It is not in accordance with my moderation openly to give vent to what are the secret suspicions of all: it was wrong on your part to suggest it.

At all events, Æmilianus, if you would have the truth, many persons are surprised at this affection of yours for this boy, which has so suddenly sprung up since the death of his brother Pontianus; whereas, before that, you were so much a stranger to him, that, many a time when you met him, you did not know by face the son of your own brother. Now, however, you show yourself so considerate of him, so spoil him by indulgence, are so careful not to thwart him in anything, as, by this course, to produce a confirmation of such suspicions. You received him from us a stripling; you instantly invested him with the privileges of puberty. As long as he was under our management, he was in the habit of attending masters; now, taking a wide flight from them, he makes for the brothel; his friends of steady demeanour he shuns, while, at his tender age, this young boy passes his life with young men of the most abandoned character, amid courtesans and cups. It is he who is the ruler in your house, it is he who is the head of your family, it is he who is the master of your banquets. At the gladiatorial exhibitions, too, he is a constant attendant, and, like a lad of gentility, he is instructed by his fencing-master in the names of the gladiators, their combats, and their wounds.

He never speaks but in the Punic tongue, or any little smattering of Greek he may still retain, after learning it from his mother. But in Latin he has neither the will nor the inclination to speak. You heard, Maximus, a short time ago, my step-son, the brother of Pontianus, a young man who was

distinguished for his eloquence — shame and disgrace to him! — stammering out with the greatest difficulty a few syllables, at the time when you enquired of him whether his mother had presented to them the property which I asserted she had at my prompting so presented. I therefore call you to witness, Claudius Maximus, and you who are sitting here in judgment, and you also who aid me with your presence on this my trial, that these corruptions, and scandals in his life, ought to be attributed to his uncle here, and to this candidate for the honor of being his father-in-law; and I protest that I shall, from this time forward, congratulate myself that such a stepson as this has shaken off from his neck the yoke of my guardianship, and shall no more think of entreating his mother in his behalf. —

For, — I had all but forgotten to mention it — very recently, and since the death of her son Pontianus, Pudentilla, being then in bad health, was making her will, on which I had a struggle with her of considerable duration in order to prevent her from disinheriting him, in return for insults so glaring, for injuries SO numerous. With earnest entreaties I begged her to strike out [of the will] a most severe character of him, the whole of which, I solemnly declare, she had already written. In fine. I threatened to separate from her, if I did not prevail in my request. I entreated her to grant me this favour, to conquer her wicked son by kindness, and so release me from all chance of incurring hatred. Nor did I cease until she had complied with my request.

I am vexed that I have thus removed this ground of anxiety from Æmilianus, that I have pointed out to him a path so entirely unexpected. Do look, I beg of you, Maximus, how, on hearing this, he has suddenly become quite bewildered, how he has riveted his eyes upon the ground. For he had fancied, and not without reason, that the fact was far otherwise. He knew that this lady was offended at the insults offered by her son, and was strongly influenced by my attentions to her. As regarded me, too, he had good grounds for apprehension. For any person, even though he had been as much a despiser of wealth as I am, might still not have declined to take his revenge on a step-son who had shown himself so undutiful. It was this anxiety, above all, that urged them to bring this accusation against me. Arguing from a knowledge of their own avarice, they have wrongly conjectured that the whole of her property has been left to me. As regards the past time, I will release you from that fear; for neither the opportunity of gaining property, nor yet revenge, were able to shake my mind in the position which it had taken. I, the step-father, struggled with his offended mother in behalf of a wicked step-son, just as though I had been a father striving with a step-mother in favour of his best of sons; nor was I content unless I checked, far more than I ought to have done, the abundant generosity of an affectionate wife, which was ready to be shown in my own favour.

Hand me the will which has been made by the mother since her son has been at enmity with her, and of which I, whom these people call a robber, prefaced each word with my entreaties. Order, Maximus, that document to be

opened; you will find her son named as her heir, while to myself, as a mark of regard, there is left some trifling legacy or other; in order that, if anything should happen to her, I, the husband, might not find my name altogether omitted in the will of my own wife. Take that will, written by your mother, a will which is truly forgetful of the ties of duty. For why? In it she has disinherited a most attentive husband, while she has named as her heir a most vindictive son, or rather, I may say, not her son, but the hopes of Æmilianus, and the match designed by Rufinus, as well as that besotted crew, your parasites.

Take it, I say, best of sons, and lay aside for a moment the amatory epistles of your mother, and read her will in preference. If she has written anything when labouring under a kind of insanity, as it were, here you will find it, ay, and from the very beginning—“Let Sicinius Pudens, my son, be my heir.” He who reads that, I admit, will take her to be insane. “Is this son [he will say] appointed your heir, who, on the occasion of the very funeral of his brother, having called together a band of most abandoned youths, attempted to exclude you from the house which you yourself had presented to him? A youth who was vexed and annoyed that you had been left by his brother joint-heir with himself? Who, amid your sorrow and mourning, instantly abandoned you, and fled from your bosom to Rufinus and Æmilianus? Who afterwards, before your very face, gave utterance to numerous insults, and, with the assistance of his uncle, was guilty of perpetrating others? Who bandied your name about before tribunals? Who attempted publicly to cast a stain upon your fair name, by producing your own letters against you? Who brought a capital charge against the husband of whom you had made choice, a husband whom, as he himself objected against you, you loved to distraction?” Open, worthy youth, open the will, I beg; by so doing you will the more easily prove your mother’s insanity. Why do you decline? Why refuse? — that, too, after you have had all anxiety removed as to the inheritance of your mother’s property. I will, however, Maximus, place this document here, in this spot, before your feet, and I protest that, from henceforth, I shall take much less interest in what it is Pudentilla inserts in her will. Let him, from this time forward, entreat his mother, as he pleases; to me he has left no grounds for supplicating any more in his behalf. Henceforth let him, as he is his own master, and addresses most virulent letters to his mother, take upon himself to assuage her wrath. He who could undertake a prosecution, will be able to plead his own cause.

It is quite enough for me, if I have not only most abundantly disproved the crimes laid to my charge, but have even utterly uprooted the grounds for bringing me to trial — I mean the envy on account of the property supposed to have been sought by me. That I may omit no one of all these things, I will prove, before I come to a conclusion, that this, too, has been falsely laid to my charge. You have asserted that with a large sum of money belonging to this lady, I have made purchase in my own name of a very fine estate. I say, in answer, that it was a small property, worth but sixty thousand pieces of

money; and that I was not the purchaser, but Pudentilla, who bought the estate in her own name; that the name of Pudentilla is in the purchase-deed, and that it is in the name of Pudentilla that the taxes are paid for this farm. The public quæstor is here present, to whom they have been paid, Corvinus Celer, a man of the highest character. There is also here the guardian and adviser of the lady, a man of the greatest respectability and of the most unblemished name, one who deserves to be mentioned by me with all honor and respect, Cassius Longinus, I mean. Ask him, Maximus, as in making this purchase he acted as her adviser, at what a trifling price it was that a lady so wealthy purchased this farm of hers. [*Cassius Longinus and Corvinus Celer being questioned, gave their evidence.*] Is it not as I said? Does my name anywhere appear in this purchase? Is the price paid for this little property any ground for complaint? Or, at all events, has it been transferred to me?

“What is there still remaining, Æmilianus, that I have not, in your judgment, refuted? What reward of my magical practices have you discovered? Why should I work upon the feelings of Pudentilla by incantations? To gain what advantages from her? Was it that she might make a trifling settlement upon me in preference to a large one? O charms of surpassing excellence! Or was it that she might enter into a new engagement, and settle her fortune in reversion upon her sons, rather than leave it to me? What else is there that can possibly be added to such a magic as this? Is it the fact that, at my entreaty, she presented the greater portion of her property to her sons, when, before she was married to me, she had given them nothing at all — this, too, while she bestowed nothing whatever upon myself? Oh atrocious crime, shall I say, or rather, oh kindness ill repaid? Or is it rather the fact that, in the will which she made when angered against her son, she left that very son with whom she was offended her heir, rather than myself, to whom she was so much attached? This I certainly did, after employing many spells, with the greatest difficulty obtain. —

Suppose, now, that this cause is being tried, not before Claudius Maximus, a man of equity and scrupulous justice, but substitute some other judge, a dishonest and cruel man, one who is an encourager of accusations, and anxious to condemn; give him some point upon which to fasten, supply him with ever so slight a ground, wearing the semblance of probability, on which he may be enabled to pronounce in your favour. At least, invent, devise something to say by way of answer, when he invites you so to do. And, as it is a matter of necessity that some cause or other should precede every effect, state, you who say that Apuleius influenced the mind of Pudentilla by magic spells, what it was he wanted of her, and why he did so. Was it her beauty he was anxious to gain? You say no. At all events, was it her riches that he coveted? The marriage-contract, the deed of gift, the will, say “no” to that, in all of which he is shown not only not to have grasped at with greediness, but even to have harshly repulsed, the liberality of his wife.

What other ground then is there? Why are you mute? Why do you not

speak? Where is that fierce commencement of your charge, drawn up in the name of my step-son? “Him, my lord Maximus, I have determined to accuse before you.” — Why did you not add, then, to accuse my instructor, to accuse my step-father, to accuse my mediator?” But what comes next?—” of numerous offences, and those most evident.” Of these so “numerous,” produce but a single one; of these offences “most evident,” produce but one which is even so much as dubious, one which can even sustain a moment’s question.

To each of your innumerable charges I answer in a couple of words. “You clean your teeth” — Pardon my cleanliness. “You look in a mirror” — A philosopher ought. “You compose verses”— ’Tis not unlawful to do so. “You examine fishes” — Aristotle teaches me. “You make Gods of wood” — Plato advises it. “You marry a wife” — The laws enjoin it. “She is older than you” — No uncommon thing. “You have sought to advantage yourself” — Take up the deed of settlement, recollect the gifts you have received, read over her will.

If I have abundantly rebutted all these charges; if I have refuted all these calumnies; if, amid not only all the accusations, but even all the aspersions uttered against me by these persons, I have kept philosophy aloof from censure; if I have in no way blemished the honour of philosophy, which is dearer to me than my own well-being, nay, rather, if I have kept it most carefully shielded on every side; if, in each of these respects, what I say is found to be the truth, then I may more securely afford to respect your good opinion than to dread your power; seeing, I deem it less grievous and less to be dreaded by me, to be condemned by a proconsul, than to incur the censure of a man so good and so virtuous as yourself.

FLORIDA



Anonymous Bohn Translation, 1853

The *Florida* is a collection of the colourful highlights from twenty-three of Apuleius' speeches and lectures, which he delivered in Africa in the second century AD. Butler, the translator of this work, describes the speeches in the *Florida* as, "never long enough to be tedious, and contain much that is amusing, be the humour unconscious or intentional; and even if we can rarely give whole-hearted admiration to the style, we cannot but marvel at its dexterity, while its very bizarrerie is not without its charm."

THE FLORIDA

I.

IT is a common custom with religious travellers, when they come upon some grove or sacred place, to beseech favour, offer up prayers, and sit down a while; in like manner, now that I have entered this most hallowed city, though I am in great haste, I must entreat favour, make oration, and check my hurry. For the traveller can find no fitter motives for a religious pause in an altar decked with flowers, or a dell shaded with foliage, or an oak loaded with horns, or a beech festooned with skins, or even a consecrated and enclosed hillock, or a trunk chiselled into the form of an image, or a turf redolent of libation, or a stone bedewed with ointment. These are small things indeed, and though adored by the few who scrutinise them, are passed unnoticed by those who are not aware of them.

II.

But not so my predecessor, Socrates, who, when he had looked for some time upon a handsome but silent youth, exclaimed: "Say something, that I may see you." Socrates saw not a silent man; for he thought that men were to be considered not with the eyes, but with the rays of the intellect and the gaze of the soul. In this he differed in opinion with the soldier in Plautus, who says: "One eye-witness is worth more than ten ear-witnesses." Nay, he held the converse of this verse with regard to the examination of men: "One ear-witness is worth more than ten eye-witnesses." But if the judgments formed by the eyes were more valued than those of the mind, the palm of wisdom would be due to the eagle. For we men can neither discern things far away nor very near us, but are all in a measure blind; and if you consider us only with regard to our eyes, and our earthly and dull vision, truly the great poet has well said that there is a mist, as it were, before our eyes, and that we cannot see clearly beyond a stone's throw. But the eagle when he has soared aloft as high as the clouds, sweeping with his wings all that space in which it rains and snows, a height beyond which there is no place for the thunder or lightning, on the very base of the ether and summit of the tempest, so to speak; the eagle when he has soared thither, glides along bodily, with a gentle inclination left or right, turning his sail-spread wings in whatever direction he pleases, using his tail as a small helm. Looking down thence on all below him, with unwearied rowing of his wings, and with his flight stayed awhile, he remains at gaze suspended nearly in the same spot, and considers in what direction he shall swoop down on his prey like a thunderbolt; seeing at one glance, himself unseen in the heavens, cattle in the fields, wild beasts on the mountains, and men in the towns, he considers where he may pierce with his beak or hook with his talons a heedless lamb or timid hare, or any living thing that chance

may offer him to tear and devour.

III.

Hyagnis, as we have heard say, was the father and teacher of Marsyas the flute-player, and surpassed all in his performance in an age as yet uncultivated in music; not that he played, indeed, with such soul-subduing tone as later musicians, or with such manifold modulations, or on a pipe of so many holes; for the art had been but recently invented, and was then in its infancy. Nothing can be perfect in the beginning, but in almost all cases some rudiment of the promised thing precedes its consummation. Before Hyagnis appeared then, most people could do no more than, like the shepherd or neatherd in Virgil,

“Grate on their scrannel pipes of wretched straw.”

And if there was any one who appeared to have made somewhat more progress in the art, even he too, followed the common practice of playing only on one pipe, just as on one trumpet. Hyagnis was the first who separated the hands in playing; the first who gave breath to two pipes; the first who mingled a shrill and a grave tone in musical concert, by means of left and right apertures. His son Marsyas, when he had acquired the paternal art of minstrelsy — a Phrygian and a barbarian he was, a rough brutish-looking fellow, hirsute, with a dirty beard, covered with bristles and hairs, — is said (oh monstrous!) to have contended with Apollo: a Thersites with a beautiful youth, a clown with a scholar, a brute with a god! The Muses with Minerva sat as judges by way of a joke, to laugh at the barbarity of that monster, and no less to punish his stupidity. But Marsyas, not perceiving that he was made a laughing stock, which is the greatest proof of folly, before he began to play, sputtered out some barbarous nonsense about himself and Apollo, praising himself because he had short crisp hair, a squalid beard, a shaggy breast, was in art a flute-player, and in fortune needy; on the other hand, ridiculous to relate, he decried the opposite merits as so many faults in Apollo, saying: that Apollo had unshorn locks, a handsome face, and a smooth body; that he was of manifold proficiency in art, and opulent in fortune. In the first place, said he, his locks flow freely, those in front being drawn forward, those behind tossed back; his whole form is beautiful; his limbs are smooth and fair; his tongue is prophetic, and endowed with equal eloquence in prose and verse. What! his garment is fine in texture, soft to the touch, and glowing with purple. What! his lyre is ruddy with gold, white with ivory, and variegated with gems. What! he trills most skilfully and most sweetly. “All these prettinesses,” he says, “are by no means becoming to virtue, but adapted to luxury, whereas the native quality of my own person exhibits the greatest comeliness.” The Muses laughed when they heard things like these, which a wise man might well desire, charged as crimes against Apollo; and when the flute-player had been beaten in the contest, they left him, like a two-footed bear, stripped of his skin, with his flesh naked and torn. Thus Marsyas played

for punishment and suffered it. But Apollo was ashamed of so low a victory.

IV.

Antigenidas was a certain flute-player, a honeyed modulator of every tone, and a skilled performer in every mode, whether it were the simple Æolian, the varied Asian, the plaintive Lydian, the religious Phrygian, or the warlike Dorian. Being thus a most distinguished flutist, he used to say, that nothing so vexed and fretted his mind, as, that the horn-players at funerals were called flutists. But he would have patiently endured this community of names if he had seen mimes. Then he would have seen some commanding, others suffering blows, and all dressed nearly alike in purple. So also if he saw our games for there too he would see a man preside, a man fight. He would see the toga employed both for the registering of a vow and for a funeral. Likewise he would see corpses covered, and philosophers clad with a pallium.

V.

For you have assembled in the theatre with good will, as knowing that the place does not detract from the weight of what is delivered there; but that the chief thing to be considered is, what you find in the theatre. For if it is a mime, you may laugh; if it is a rope-dancer, you may be alarmed; if it is a comedy, you may applaud; if it is a philosopher, you may learn.

VI.

The Indians are a populous nation of vast extent of territory, situated far from us to the East, near the reflux of the ocean and the rising of the sun, under the first beams of the stars, and at the extreme verge of the earth, beyond the learned Egyptians, and the superstitious Jews, and the mercantile Nabathæans, and the flowing robed Arsacidæ, and the Ityræans, poor in crops, and the Arabians rich in perfumes. How I do not so much admire the heaps of ivory of these Indians, their harvests of pepper, their bales of cinnamon, their tempered, steel, their mines of silver, and their golden streams; nor that among them the Ganges, the greatest of all rivers,

Rolls like a monarch on his course, and pours

His eastern waters through a hundred streams,

Mingling with ocean by a hundred mouths; nor that those Indians, though, situated at the dawn of day, are yet of the colour of night; nor that among them immense dragons fight with enormous elephants, with parity of danger, to their mutual destruction; for they hold them enwrapped in their slippery folds, so that when the elephants cannot disengage their legs, or in any way extricate themselves from the scaly bonds of the tenacious dragons, they are forced to seek revenge from the fall of their own bulk, and to crush their

captors by the mass of their bodies. There are among them also various kinds of inhabitants. I will rather speak of the marvellous things of men than of those of nature. There is among them a race who know nothing but how to tend cattle; whence they are called neatherds. There are races clever in trafficking with merchandise, and others stout in fight, whether with arrows or hand-to-hand with swords. There is also among them a pre-eminent race called Gymnosophists. These I exceedingly admire, for they are men skilled not in propagating the vine, nor in grafting trees, nor in tilling the ground. They know not how to cultivate the fields, or to wash gold, or to break horses, or to tame bulls, or to shear or feed sheep or goats. What is it then? They know one thing instead of all these. They cultivate wisdom, both the aged professors and the young students. Nothing do I so much applaud in them as that they hate torpor of mind and sloth. Accordingly, when the table is laid, before the meal is served up, all the young men assemble round it from their several places and occupations, and the masters enquire what good thing each has done that day since sunrise. Thereupon one relates that having been chosen arbitrator between two, he has allayed their quarrel, restored good will, cleared up suspicion, and changed them from enemies to friends. Another states that he has obeyed some command or another of his parents; and another, that he has found out something by his own reflection, or from another's teaching. In short, all tell their tale. He who has no cause to offer why he should dine, is turned out of doors, and sent about his business without a dinner.

VII.

It was the will of Alexander, that most excellent of all kings, who received the surname of the Great for his achievements, that he who had attained that singular glory, should never be named without praise. For he alone, since the beginning of time, as far as human memory extends, having possessed himself invincibly of the dominion of the world, was greater than his fortune, and both induced its vast successes by his valour, and equalled them by his merits, and surpassed them by his superior greatness. He alone was so illustrious beyond all rivalry, that no one can dare to hope for his excellence or covet his fortune. You would be wearied with admiring the lofty deeds of that great Alexander, whether those which he achieved in war, or those which he wisely accomplished in peace; all which, my Clemens, the most learned and sweetest of poets, has undertaken to illustrate in a very beautiful poem. Now this is a most signal fact respecting Alexander, that in order to have his image descend the more authentically to posterity, he would not allow it to be vulgarised by many artists, but commanded throughout all his empire, that no one should presumptuously make the king's likeness in brass, or in painting, or with the graver; but that Polycletus alone should mould it in brass, Apelles alone delineate it in colours, Pyrgoteles alone should elaborate it with the graver. Besides these three artists, far the most eminent in their several kinds, if any

other was found to have put his hands to the king's most sacred image, he should be punished just as one who had committed sacrilege. The consequence of that fear imposed on all was, that Alexander was presented with singular excellence in all his likenesses; so that in all statues, pictures, and engraved gems, he appears with the same vigorous aspect of a most intrepid warrior, the same genius of a mighty hero, the same beauty and freshness of youth, the same noble expansion of forehead. Now I would that in like manner, it wore a valid decree of philosophy that no one should presumptuously attempt its likeness; that a few good artists, and those soundly instructed, should consider the study of philosophy in every way, and that no rude, squalid, ignorant pretenders should imitate philosophers as far as regards their garb, and should disgrace that royal science which was devised both for speaking well and living well, by talking ill and living no better. Both which things are indeed very easy; for what can be easier than rabidness of tongue and baseness of conduct, the former from contempt of others, the latter from self contempt? For to conduct oneself basely is self-contempt; to vilify others barbarously, is insolence towards one's hearers. Does he not insult you in the highest degree who supposes you to delight in slanders against any good man; who thinks you do not understand had and vicious words, or that if you understand, you like them? Where is the clown, the porter, or the pothouse sot, so silly that if he had a mind to put on the pallium, he could rail in better terms?

VIII.

For he owes more to you than to his dignity, although that is not common to him with others. For out of countless men there are but few senators, and of senators few are of noble birth; and of those consular men few are good, and of those good, moreover, few are learned. But to speak only of his dignity, its insignia are not to be lightly assumed either in the garments or the foot-dress.

IX.

If perchance in this fair assembly sits any malicious person of the number of those my enemies — since in a great city that kind of men is also found who like rather to rail at their betters than to imitate them, and who affect enmity towards those whom they cannot hope to resemble; men whose own names being obscure, wish to become known through mine; if, then, any of those croakers has come hither to be a blot upon this brilliant assembly, I should like him to run his eyes for a while over this incredible concourse; and having contemplated such a crowd as never before my time was seen gathered together to listen to a philosopher, let him compute in his own mind, how great a risk of sustaining his reputation is here encountered, by one who has not been used to be contemned; since it is an arduous and very difficult thing to satisfy even the moderate expectations of a few, especially for me, whom

my acquired reputation, and your favourable predisposition towards me, suffer not to utter any thing negligently, and without deep reflection. For which of you would forgive me a single solecism? Which of you would absolve me for one syllable of barbarous pronunciation? Which of you would permit me to jabber, like crazy people, any unauthorised and corrupt words that come uppermost? Yet these faults you easily and very justly pardon in others. But every phrase of mine you scrutinise keenly, weigh it carefully, test it by the file and the rule, and again compare it with the lathe and the buskin. Lowliness is as much excused as dignity is difficult to sustain. I acknowledge then my difficulty, and do not desire you to think otherwise of it. Nor let a paltry and spurious similitude mislead you, since, as I have often said, certain cloaked lies walk about. The crier ascends the tribunal with the proconsul, and he too is seen there dressed in the toga; and indeed he stands there a long while, or he walks about, or he bawls often with all his might; but the proconsul himself speaks in a moderate tone, rarely, and in a sitting posture, and he generally reads from a tablet. Tor the crier's garrulous voice is the function of his office; but the tablet is the proconsul's sentence, which when once read, cannot be lengthened or shortened by a single letter, but as soon as it is pronounced, it is inserted in the registry of the province. I, in my degree, suffer something like this in my studies. Tor whatever I have delivered to you is immediately taken up and recited, nor is it free to me to recall any part of it, or to change or correct it in any respect. Wherefore, I must be the more scrupulous in speaking, and that too not in one kind of matter only. Tor there are extant more works of mine in the Muses than of Hippias in art. What that means, give me your attention, and I will diligently and accurately set forth.

This Hippias was one of the sophists, superior to all in the number of the arts he knew, inferior to none in eloquence. He was contemporary with Socrates, a native of Elis, of what family is not known. His glory was great, his fortune small; but his genius was great, his memory excellent, his studies various, his rivals many. This Hippias came once to Pisa to the Olympic games, where he was not less remarkable for the ornaments he wore than for the fact that he had wrought them himself. Of all those things he had with him he had purchased not one, but had made them with his own hands; the garments in which he was clad, the shoes on his feet, and everything he carried on his person. Tor clothing he had an inner tunic of very fine texture, of triple thread, and double purple dye. He had wrought it single-handed at home. He was girt with a belt adorned with a sort of Babylonian picture of admirable colours. Nor had any one helped him in that work. His outer covering was a white cloak, which also is known to have been his own handiwork. Also he had put together the soles of his own foot gear; and as for the gold ring on his left hand, bearing a most skilfully cut seal which he often exhibited, he himself had rounded the ring, and had closed the pallet, and engraved the gem. I have not yet told all he did. For I shall not be loth to relate what he was not ashamed to display, who asserted in a large assembly

that he had also made himself an oil flask which he carried about him, of a lenticular form, of a rounded outline and small convexity; and with it a neat little scraper to be used in the bath, with a convenient handle and tubulated face, so that it might be held steadily in the hand, and that the sweat might flow out of it in a stream. Who will not extol a man skilled in so many arts; illustrious for such manifold knowledge; a Dædalus in the use of so many tools? Certainly, I admire Hippias, but I would rather rival the fecundity of his genius in matters of learning, than in multitudinous appliances for personal use.

I confess, indeed, that I am not expert in handicraft arts; that I buy my garments at the clothier's — these shoes at the shoe-maker's; that I wear no ring, and hold gems and gold of no more account than lead and pebbles; that I buy a scraper, a flask, and other bath utensils at the shops. I am far from denying that I do not know how to use the loom, or the awl, or the file, or the lathe, or any such implements; instead of these, I confess I prefer to compose with a writing reed, poems of all kinds adapted to the laurel branch, the lyre, the sock, the buskin; likewise satires and enigmas; likewise various histories; as, also, orations praised by the eloquent, and dialogues praised by philosophers; and to compose these and such like works, both in Greek and Latin, with two-fold study, with equal diligence and in similar style. These things I would, indeed, Proconsul, excellent man, that I could lay before you not singly and piece-meal, but collectively in one heap, and enjoy your honourable testimony regarding all my literary labours. It is not, indeed, from penury of fame that I desire this, for fame has long subsisted for me, bright and unbroken among all your predecessors, down to yourself; but because by no one am I more desirous of being esteemed than by him which I justly esteem above all others. For it is a law of nature that whom you praise, him you also love; and moreover, whom you love, by him you would wish to be praised. Now I profess myself one who prizes you dearly, being bound to you by no private, but by all manner of public favours. I have, indeed, obtained nothing from you, for nothing have I asked. But philosophy has taught me to love not only kindness but injury, and rather to do homage to reason than to seek my own advantage, and to prefer public expediency to my own. Hence, whilst the majority love the beneficial effects of your goodness, I love its principle. And this I have begun to do whilst considering your conduct in the affairs of the inhabitants of this province, for which they ought to love you intensely: such of them as have felt it in their own persons, for, sake of the benefit they have received; such as have not personally experienced it for sake of the example. For you have benefited many individually, and all by your example. For who does not delight to learn from you by what adjustment may be acquired that pleasant gravity of yours, that mild austerity, that placid firmness, that gracious vigour of mind. Never, to my knowledge, did the province of Africa ever revere more, and fear less any proconsul; in no year of administration but yours, had shame more power than fear towards restraining

offences. No one but you has used the like power so often to serve, so seldom to terrify. No one has brought with him a son more resembling himself in virtue. Hence, no proconsul has remained longer in Carthage. For at the time you made a tour of the province, while Honorinus remained with us, we did not feel your absence so much as rather to wish you back. There is in the son the equity of the father, in the youth the prudence of the old man, in the legate the personal weight of the consul. So thoroughly does he copy and reflect all your good qualities, that truly, such excellence would be more worthy of admiration in the young man than in you, were it not that you had imparted it to him. Would that we might always enjoy it! What to us are these changes of proconsuls? What these brief years and rapid months? O swift days of good men! O quickly lapsing tenure of the best governors! Our whole province, Severianus, now grieves to lose you. But Honorinus is called by his own worth to the prætorship, and the favour of the Cæsars is preparing - him for the consulship; our love beholds him, at present; and the hope of Carthage promises for the future, relying on the sole consolation of your example, that he who leaves us a legate, soon returns to us as proconsul.

X.

“Sun, who with burnished car and rushing steeds Display’st thy radiant flames and glowing fire.”

Likewise the Moon, imitatress of his light, and the five other powers of the planets, power beneficent in Jupiter, voluptuous in Venus, swift in Mercury, pernicious in Saturn, fiery in Mars. There are also other intermediate powers of gods, which we can feel, but which it is not given us to see; as of Love and the like, whose form is unseen, their force known; that power, likewise, which in one part of the earth reared the lofty peaks of mountains, and elsewhere levelled the expanse of plains, as the design of Providence required; likewise, that which everywhere defined the courses of rivers, the green vigour of the meadows, and gave flight to birds, gliding folds to serpents, swift feet to wild beasts, and upright gait to men.

XI.

For just as those who have the misfortune to cultivate a sterile farm, and a stony field, mere rocks and brambles, since there is no produce in their unkindly ground, and they see in it no other growth, but

“Unlucky darnel and unfruitful straw,”

lacking harvest of their own, go and thief from others, and pluck their neighbours’ flowers, to mingle them forsooth with their own thistles; just so does he who has no virtue of his own.

XII.

The parrot is a bird of India, in form a little less than the dove; but its colour is not that of the dove, for it is not white, nor blackish, or yellowish on either side, or variegated; but the parrot's colour is green both in its inner down and jits outer feathers, except that it is varied in the neck alone.

For its neck is encompassed and girded with a red circle, like a gold necklace, and of equal splendour. Its beak is hard in the highest degree. When it swoops down from its highest flight upon a rock, it lights there upon its beak, and fixes itself as with an anchor. Its head too, is as hard as its beak. When it is compelled to imitate our speech, its head is beaten with a little iron rod, to make it attend to the commands of its master. This is the ferula beneath which it learns. Its schooling begins when it is but a chick, and continues until its second year, as long as its mouth is easy to mould, and its tongue is pliable. If taken old, it is indocile and forgetful. But that kind of parrot is apter to learn human speech which feeds on nuts, and which has feet with five toes like man; for all parrots have not that characteristic; but it is common to them all to have the tongue broader than that of other birds, whereby they more easily articulate human words, as having a more expanded plectrum and palate. But what it has learned it sings, or rather speaks, like us, so that if you heard it, you would suppose it was the voice of a man; but if you saw it, you would say it was not speaking, but trying to do so. Now both the crow and the parrot pronounce only what they have been taught. If you teach a parrot ribaldry, he will be a ribald, screaming scurrility day and night. This is its song; this it considers warbling. When it has run through all the scurrilous phrases it has learned, it begins the same strain over again. If you would be free from its ribaldry, you must cut out its tongue, or at once send it back to its woods.

XIII.

For philosophy has not bestowed on me that kind of speech, as nature has endowed some birds with a brief and periodical song, a morning song to swallows, a mid-day to cicalas, an afternoon to buzzards, an evening to screech owls, a nocturnal to horned owls, a peep of day song to cocks. All these creatures differ from each other in the period and the manner of their song; the cocks sing with an awakening strain, the horned owls moan, the screech owls are querulous, the buzzards have inflected notes, the cicalas are obstreporous, the swallows twitter shrilly. But the discourse of the philosopher is practised at all seasons, and is reverend to hear, useful to understand, and omnisonant in compass.

XIV.

Crates, the follower of Diogenes, who was adored like a domestic Lar by the Athenians of his time, was one against whom no door was ever shut; nor had any father of a family a secret so profound as not to admit the seasonable interposition of Crates, the analyser and arbitrator of all disputes and

altercations between relations. As the poets relate that Hercules formerly quelled by his valour horrid monsters, both human and brute, so was that philosopher a Hercules against anger and envy, avarice and lust, and other monsters and enormities of the human mind. All these pests he drove out from the minds of men, purged families of them, and quelled malevolence. He, too, was half naked, and notable for his club; he was likewise a native of Thebes, whence Hercules is known to have derived his birth. Before he became downright Crates, he was numbered among the nobles of Thebes: his family was one of the best, his household numerous, his dwelling adorned with an ample vestibule. He himself was well dressed, and well endowed with lands. Afterwards he came to understand that no security was bequeathed him with his wealth that he should enjoy it all his life; that all things are unstable and insecure; that all the riches under the sky avail nothing towards a happy life. When Crates learned these and similar truths, partly from Diogenes and partly from his own reflection, he at last went out into the forum, and threw down his wealth like a load of dung, more fatiguing than useful. Then when a great crowd had assembled, he cried out, "Crates manumits Crates." Thenceforth he lived happily all his days, not only without servants, but also bare and disencumbered of every thing. And so much was he sought after, that a noble virgin, scorning younger wooers, voluntarily chose him for her own. And when Crates uncovered his shoulders and showed how he was hunchbacked, and laid his wallet and staff and his cloak on the ground, telling her that these were his worldly gear, and that such as she had seen was his beauty, and bidding her therefore ponder carefully, that she might not find reason to complain afterwards, Hipparche still accepted the proposed conditions. She replied that she had already sufficiently considered the matter; that she could nowhere in the world find a richer or a handsomer husband; and he might therefore take her where he pleased. The cynic led her to the portico, and there lay with her in a frequented spot, publicly in broad daylight; and he would have deflowered her in all men's sight, prepared as she was to bear it with equal indifference, had not Zeno concealed his master from the gaze of the surrounding throng, by hanging his tattered cloak before him.

XV.

Samos is an island of moderate extent in the Icarian Sea, opposite Miletus, situated to the westward of it, and separated from it by no great breadth of sea. Passing with easy sail from one to the other, the second day puts you in port. The soil of the island is inapt for corn, unfit for the plough, more productive of olives, nor is it dug by the vinegrower or the gardener. Its whole cultivation consists in hoeing and planting rows of olives, from the produce of which the island is more fructiferous than frugiferous. Furthermore, it abounds in inhabitants, and is much frequented by strangers. It has a town by no means corresponding to its reputation; but that it was once large is shown by the ruins of walls in many places. There stands the most celebrated temple of

Juno. It stands near the sea-shore, at a distance, if I remember rightly, of not more than twenty stadia from the town. It contains a most opulent shrine of the goddess, and a vast quantity of silver in platters, mirrors, cups, and such like utensils. There is also a great amount of bronze, in various figures, of very ancient and handsome workmanship. For instance, there is before the altar a statue of Bathyllus, dedicated by the tyrant Polycrates, than which I do not think I have seen anything more exquisite. Some erroneously suppose it to be the statue of Pythagoras. It is a youth of remarkable beauty, with hair parted on the forehead, and falling evenly on the cheeks; but behind the hair is longer, and covers the neck, which shines through them as far as the verge of the shoulders. The neck is plump, the cheeks round and beardless, and there is a little dimple in the chin; the costume is exactly that of a harper; he looks towards the goddess like one who is singing; he wears a figured and coloured tunic, flowing down to his feet, with a zone in the Greek fashion; and a chlamys covering both arms to the wrists. The other histrionic ornaments hang upon the figure. The lyre is suspended from a short engraved baldrick. The hands are delicate; the left is stretched out, and touches the strings with its spread fingers; the right applies the plectrum to the lyre, as if ready to strike the chords when the voice has paused in singing. Meanwhile he seems to pour out his song from his rounded mouth, with lips intentionally half opened. Now this is the statue of a certain youth beloved by Polycrates, the tyrant, whom Anacreon, the Teian, celebrates in song for friendship's sake. But it is far from being the statue of Pythagoras, the philosopher. —

The latter was by birth a Samian, most remarkable for beauty, deeply versed in minstrelsy and all kinds of music, and he lived about the time when Polycrates ruled in Samos. But the philosopher was by no means a favourite with the tyrant. Just after the latter had began to rule, Pythagoras fled privily from the island, having lately lost his father Mnesarchus, whom I find to have been an artist, and to have acquired reputation rather than wealth, by very cleverly engraving gems. Some say that Pythagoras was at that time conveyed to Egypt among the captives of king Cambyzes, and that he had for teachers the Persian magi, and especially Zoroaster, the adept in every divine mystery; and that he was afterwards received by a certain Gillus, a leading man among the inhabitants of Crotona. But the more generally received story is, that he went of his own accord to acquire the learning of Egypt, and that he was there taught by the priests the incredible powers of ceremonies, the wonderful commutations of numbers, and the most ingenious figures of geometry; but that not satisfied with these mental accomplishments, he afterwards visited the Chaldæans and the Brahmins, and among the latter the Gymnosophists. The Chaldæans taught him the stars, the definite orbits of the planets, and the various effects of both kinds of stars upon the nativity of men; as also, for much money, the remedies for human use derived from the earth, and the air, and the sea. But the Brahmins taught him the greater part of his philosophy: what are the rules and principles of the understanding; what the functions of

the body; how many are the faculties of the soul, how many the mutations of life; what torments or rewards devolve upon the souls of the dead according to their respective deserts. Moreover, there was Pherecydes, a native of the island of Syros, who was the first who ventured to reject the fetters of verse, and to write in prose: him, too, Pythagoras waited on as another master, and when turned into a scab of creeping things by the corruption of a most horrible disease, he buried him religiously. He is said also to have discussed natural science under Anaximander, the Milesian; to have followed for instruction Epimenides, of Crete, the illustrious seer and poet; and likewise Leodamas, the disciple of Creophylus, which latter is said to have been the host of the poet Homer, and his imitator in song.

Instructed by so many masters, having drunk of so many various fountains of knowledge all over the world, this man of surpassingly mighty genius, and of more than human grandeur of soul, the first namer and founder of philosophy, taught his disciples nothing in the first place but to be silent. With him the first study imposed upon the future sage was to hold his tongue altogether, and as for the words which poets call winged, to pluck their plumes and shut them up within the walls of his white teeth. This was, I say, absolutely the first rudiment of wisdom, to learn to think, and unlearn to prate. But they did not abstain from speaking all their lives long, nor did all follow their master in silence during an equally long period; but silence observed during a short space of time was thought enough for men of graver disposition, whilst the more talkative were punished by a silence of five years, their voice being sent, as it were, into exile. Now our master, Plato, imitates Pythagoras, differing in little or no degree from his sect. I, too, among a great many men, having been admitted into his sect by my teachers, have learned both these things in academic meditations: to speak with all my might when speech is required; and when silence is required, to hold my tongue willingly. Through this moderation I think I have obtained credit from all your predecessors, not less for my opportune silence, than for my timely speaking.

XVI.

Before I begin, noblemen of Africa, to thank you for the statue which you did me the honour to propose during my presence here, and which you kindly decreed to erect to me during my absence, I wish first to acquaint you with the reason why I have not been seen by this assembly for a good many days, having betaken myself to the Persian waters, so pleasant to healthy bathers, and so curative to the sick. For I have made it my resolution thus to submit the whole course of my time to your approval, to whom I have perpetually dedicated myself. Never will I do anything, great or small, of which I will not make you cognizant and judges. That you may know, therefore, why I suddenly disappeared from the sight of this your illustrious assemblage, I will relate an almost parallel case of the comic writer, Philemon, as an example of what unforeseen dangers suddenly befall men. You who know enough of his

genius, hear a few words about his death. Do you wish me to say a few words also about his genius? This Philemon was a poet, and a writer of the middle comedy. He produced pieces for the stage along with Menander, and contended with him, being perhaps inferior to him, but at all events his rival. For that he was often victorious over him is a shameful thing to tell. Nevertheless, we find in him much wit; plots ingeniously involved; recognitions clearly made out; personages suited to the matter; phrases appropriate to each character; gaieties not beneath the sock; gravities not quite up to the buskin. Impurities are rare in his works, and amours are admitted as errors. Nevertheless, you find in him the perjured pimp, the hot lover, the cunning slave, the wheedling mistress, the peremptory wife, the indulgent mother, the scolding uncle, the helpful friend, and the fighting soldier, together with various parasites, and stingy parents, and wanton harlots.

Distinguished by these merits as a comic writer, it happened that he recited part of a play he had recently composed. When he had come to the third act, and was exciting those pleasant emotions which comedy delights in, a sudden shower of rain coming on, as very lately happened to myself when speaking before you, compelled him to dismiss his audience and suspend his reading. But many persons calling for the remainder, he promised that he would deliver it on the following day without interruption. Next day, accordingly, a great concourse assembled, extremely eager for what was to come, and every one took the nearest seat he could find opposite the reader's place. The late comer nodded to his friends, who found sitting room for him. The whole theatre being crammed, the pressure was great, and they began to complain of each other. All those who were so late as to be excluded from the benches were pitied. Those who had not been present at the first day's reading enquired what had then been delivered; those who had been present recalled to mind what they had heard, and knowing all that had gone before, began to look for what was to come. Meanwhile the day was passing away, and Philemon did not keep his appointment. Some murmured at the poet's delay, many defended him. But when the audience had waited an unreasonable time and no Philemon appeared, some of the readiest were sent to fetch him, and found him dead in his bed. He had just stiffened after giving up the ghost, and lay resting on his elbow on the bed as if thinking. His hand was still inserted in the scroll; his face was turned toward the book which he held straight before him; but he was already senseless, unconscious of the book, and regardless of his audience. Those who had entered stood still awhile, struck with wonder at so unexpected an event, so beautiful a death. They then returned and announced to the people that Philemon, who was expected to finish his fictitious plot in the theatre, had concluded the real comedy at home. He had said to human affairs, "Farewell and applaud," but to his friends, lament and wail; that shower of yesterday had boded him tears; his comedy had arrived sooner at the funeral than the nuptial torch. And since this excellent poet had made his exit from life, it was meet that the audience

should proceed straightway to his obsequies; that his bones should now be collected, and by and by his poems.

I learned long ago, that these facts occurred as I have related; but I have been reminded of them to-day by my own mischance. For, as you remember, when my recitation was interrupted by the rain, I postponed it at your desire to the following day; and certainly after Philemon's example; for the very same day I so violently sprained my ankle in the palæstra, that I all but broke off the joint from the leg. It was put out of place, however, and is still infirm from the dislocation; and when I reduced it at first with great force, I sweated profusely and had long rigors. Then I suffered acute pain of the intestines, which hardly ceased until its violence had destroyed me, and compelled me, after the manner of Philemon, to be dead before I had read; to finish what was written for me in the book of fate sooner than what I had written; to end my life sooner than my history. As soon, then, as I had recovered the power of walking at the Persian waters, by their mild temperature and their no less useful than soothing warmth, not, indeed, so as to be able to tread firmly, but as much as seemed to me sufficient for my haste to return to you, I came to perform what I had promised; whilst you in the meantime had, by your kindness, not only taken away my lameness, but even added speed to my feet.

Had I not good cause to hasten, that I might return you many thanks for that honour for which I had not petitioned you? Not but that the grandeur of Carthage is worthy that even a philosopher should sue to it for honours; but that your kindness should be whole and unimpaired, if no solicitation of mine detracted from its spontaneous grace. For neither does he who prays buy the object of his prayers for a cheap consideration, nor does he who is solicited accept a small price, so that you would rather buy all kinds of commodities than beg for them. This, I think, is especially to be considered a matter of honour: he who obtains with much pains and solicitation on his own part, owes one debt of gratitude to himself for as much as he has succeeded in his suit; but he who has received it without the trouble of a canvass, owes a double debt of gratitude to the grantors; both because he has not sought, and he has obtained. I therefore owe you twofold thanks, nay, manifold thanks, as I shall always and everywhere declare. But now for the present time I will publicly profess it, as is my wont, in this book composed by me, on account of this honour. For there is a certain method in which a philosopher ought to return thanks for a statue publicly decreed to him; from that method that book will diverge little which the distinguished honour of Strabo Æmilianus demands, a book which I think I can suitably compose, if you will join in extolling him to-day with me. For he so excels in studies, that he is much more illustrious by his own genius than by his father's consulship.

In what words, Æmilianus Strabo, of all men who have been, or are, or will be in Numantia, most illustrious amongst the best, and best among the most illustrious, and most learned among both; in what words shall I return thanks in my discourse for this disposition of yours towards me? In what worthy

manner I can extol your honourable good-will, with what remuneration of speech I can match the high praise of this act of yours, by Hercules! I am yet at a loss to know; but I will diligently seek and strive to discover, "Whilst conscious of myself, whilst spirit rules this frame."

For at present, I will not deny it, joy overpowers my eloquence, and thought is hindered by pleasure, and my mind, engrossed with delight, is at present more inclined to exult than to extol. What shall I do? I wish to appear grateful, but joy will not leave me free to express gratitude. Let no one, let no one of those morose censors vituperate me because I do not less deserve than I appreciate this honour; because I exult in so great an honour conferred on me by a most illustrious and erudite man. A consular man, to whom it is a high honour to be merely known, has borne testimony for me in the equally illustrious and most benign senate of Carthage. He has also been in a manner my panegyrist before the chief men of Africa. For as I learn, in a memorial he sent in the day before yesterday, in which he asked for a frequented site for the erection of my statue, he mentioned in the first place the rights of friendship honestly cemented between us through our companionship in study under the same masters; and then he enumerated all my vows for his successive advancement in public honours. That is in itself a first kindness, that he records his having been my fellow-student. — And this is another, that a man of his eminence declares that he is beloved reciprocally by me. Moreover, he has mentioned that statues and other honours have been decreed to me in other countries and cities. What can be added to these encomiums by a man of consular dignity? Nay, he proved from the priesthood I have taken upon me, that the highest honour in Carthage was before me. This is a capital service he has conferred on me, and far excelling the rest, that he, a most influential witness, commends me to you even by his own suffrage. Finally, he has promised that he will erect a statue to me in Carthage at his own expense, he to whom all provinces delight every where to erect equestrian statues, with chariots of four and of six horses. What more, then, is wanting to the base and summit of my honour, to the culmination of my glory? Nay, what more is there behind? Æmilianus Strabo, a consular man, soon by universal consent to be proconsul, pronounced his opinion concerning the honours to be paid to me in the senate of the Carthaginians: all followed his lead. Does not this seem to you tantamount to a decree of the senate? What? that all the Carthaginians who were present in that most august senate, so willingly appointed a place for my statue as to make it apparent, as I hope, that they only postponed to the next senate a motion for another statue to me, in order that, saving the veneration and reverence due to their consular member, they might seem not to have rivalled but followed his act: that is to say, that a public testimonial should be conferred on me on a fresh day. Moreover, those excellent magistrates and most obliging nobles remembered that what they desired was prescribed to them by you. Could I be ignorant of this? Should I fail to vaunt it? I should be ungrateful. Truly, I feel and profess the greatest possible thanks

to your whole order for your exceeding kindness to me, you who have dignified me with the most flattering acclamations in that senate-house, in which to be named merely is the highest honour. So, then, what was hard to do, and what I thought truly arduous, to be pleasing to the people, acceptable to the order, and approved by the magistrates and chief men; this — fascination apart — has some how befallen me. What, then, remains that I should enjoy the honour of a statue, but the price of the bronze and the pay of the artist? things which never failed me even in small cities, not to speak of Carthage, where the most illustrious order is wont rather to decree than to compute the cost even in greater affairs. But of these things I will speak more when you shall have done more. Also to you, noble senators, famous citizens, worthy friends, I will express my thanks more at large in the book I will presently compose for the dedication of my statue; and I will incontinently bid that book go through all the provinces, and publish abroad the praises of your bounty throughout the whole world, in all time to come, among all nations, throughout all years.

XVII.

Let those who are in the habit of obtruding themselves upon the leisure moments of governors, consider how they promote the fame of their genius by the immoderate volubility of their tongue, and glorify themselves in a pretended appearance of your friendship. Both these faults are far alien from me, Scipio Orfitus. For whatever he my little genius, it is already in its degree too well known to the world to need new commendation; and I desire more than I boast of your good-will and that of men like you; since no one can desire a thing unless he thinks it really desirable; but any one may boast falsely. Moreover, I have always thus studiously applied myself to good morals from the outset of my life; and you yourself are a most sufficient witness that I have sought such a character as to my life and pursuits both in your province and in Borne with your friends; so that my friendship is not less worthy of your acceptance than yours of being sought by me. For not readily to forgive one who makes his visits scarce, argues a desire that one should come often; and it is a great proof of friendship to delight in the frequent presence of friends, to be angry with them when they stay away, to praise him who is constant in his attendance, to feel the loss of him who stays away; for it is certain that he must be liked whose absence gives pain. But a voice bound down to perpetual silence, would he of no more use than nostrils stuffed with rheum, ears closed by wind, eyes veiled by cataract. What if the hands be manacled? What if the feet be fettered? or our guide, the mind, be relaxed in sleep, or drowned in wine, or buried in disease? Truly as the sword is brightened by use, and rusts when laid by; so the voice sheathed in silence loses power by long torpor. Disuse makes every one slow, and sloth causes lethargy. Unless tragedians declaim daily, their throats lose clearness of voice; therefore they clear off their huskiness by vociferating again and again. In

other respects it is lost labour to exercise the human voice, for it is surpassed in a great many ways, since the trumpet brays more grimly than the voice of man, the lyre is of more varied compass, the flute more sweetly plaintive, the pipe warbles more agreeably, and the horn is heard to a greater distance. I say nothing of the inarticulate voices of many animals, which are to be admired for distinct qualities: such as the deep lowing of the bull, the shrill howl of the wolf, the melancholy bray of the elephant, the cheerful neigh of the horse; then there are the songs of excited birds, the angry roar of the lion, and other voices of animals, both fierce and gentle, as they are called forth by vehement rage or pleasure. Instead of these, the gods have given man a voice of less volume, indeed; but it affords more of utility to the mind than of delight to the ear. Wherefore it should be the more cultivated by frequent use, and that nowhere else than in the public assembly, under the presidency of so great a man, in this excellent concourse of many learned, many gracious men. Certainly though I were a first-rate performer on the lute, I would seek only crowded audiences. In solitude

“Orpheus in woods, Arion harped mid dolphins.”

Now, if legends are to be believed, Orpheus was made a solitary by exile, Arion was thrown overboard from a ship. The one was a soother of savage beasts, the other was a delighter of compassionate brutes; both were very unfortunate minstrels, for they played not spontaneously for praise, but of necessity for safety. I would admire them more if they had delighted men rather than brutes. Such sequestered places were certainly better suited to birds, such as thrushes, nightingales, and swans. Thrushes sing in lonely spots; nightingales warble their song of youth in the African desert; swans modulate their song of age in unfrequented streams. But whoso has a song to sing that is good for youth, and adults, and seniors, let him sing in the midst of thousands of men. Such is this song of mine concerning the virtues of Orfitus; late, perhaps, indeed, but serious; and not less pleasing than profitable to the youths, and adults, and seniors of the Carthaginians, whom this worthiest of all proconsuls has relieved by his indulgence; and has, by the moderation of his desires and his temperate treatment, given plenty to youth, joyfulness to adults, serenity to seniors. I fear, indeed, Scipio, since I have touched upon your praises, lest I be curbed at present either by your generous modesty or my ingenuous bashfulness. But I cannot forbear, out of very many things which are most deservedly admired in you, I cannot forbear from touching upon at least a very few of these very many. Citizens preserved by him, tell these over with me.

XVIII.

You have come in such a multitude to hear me, that I must rather congratulate Carthage that it counts in it so many friends of learning, than apologize

because as a philosopher I have not refused to lecture. For the audience collected is proportioned to the greatness of the city, and the place selected is proportioned to the magnitude of the audience. Moreover, in an assembly of this sort, what is to be considered is not the marble of the floor, nor the painting of the proscenium, nor the columns of the stage; nor yet the height of the roof, nor the brilliancy of the cornices, nor the extent of the benches; nor that here at other times the mime foots it, the comedian speaks, the tragedian declaims, the rope-dancer incurs danger, the juggler filches, the pantomimist gesticulates, and all the other players exhibit their several performances to the people; but setting aside all these things, nothing else ought to be considered but the understanding of the audience and the language of the speaker. Wherefore, as the poets are wont to represent various cities on this spot, like that tragic writer who makes the player say in the theatre,

“Bacchus, who in this grand Cithæron dwellest or that comic writer, who says —

“Of all your pleasant city’s ample space,
How small the part which Plautus asks, whereon
He may place Athens without architects;”

in like manner let it be allowed me, too, to set here before you no distant or transmarine city, but the very senate-house, the very library, of Carthage itself. Therefore, if I utter words worthy of the senate, think of them as though you heard me in the senate itself; if the things I deliver are learned, accept them as though they were read in the library. I would that I had ready a long oration corresponding to the magnitude of my audience, and that my speech did not halt here where I should wish to be most eloquent. But the common saying is a true one: “Nothing has been granted to man by the gods so fortunate but that some difficulty is nevertheless attached to it;” so that in every greatest delight there lurks at least some little grievance, by a certain combination of honey and gall. Where there is a breast of milk there is a tuberosity. This I have experienced at other times, and now especially, for the more suffrages I seem to have among you in my favour, the more timid I am in addressing you, from the exceeding respect I bear you. I, who many a time disputed with the greatest readiness among foreigners, now hesitate among my own countrymen, and, strange to say, I am deterred by what should allure, curbed by what should spur me, restrained by what should incite me. Have I not many encouragements among you, I who am neither alien to you by birth, nor unseen by you in boyhood, who have had masters among you, whose sect is not unknown to you, whose voice has not been unheard, nor my books unread or disapproved by you? Thus, my country is within the bounds of Africa, my boyhood has been spent among you, and you were my masters; and my philosophy, though confirmed in Attic Athens, was begun here; and my voice has been for more than six years familiar to your ears in both

languages. My books, too, nowhere receive a higher honour than that they are approved by your judgment. These great and manifold common inducements no less invite you to hear than they check me from haranguing; and I could more easily celebrate your praises anywhere else than among yourselves: thus, a man's modesty stands in his way among his own people, but before foreigners truth is free. Accordingly, I extol you always and every where as my parents and first masters, and I pay you your due remuneration: not that which Protagoras, the sophist, bargained for and did not receive, but that which Thales the wise did not bargain for, but received. I see what you desire. I will tell both stories.

Protagoras was a sophist of very varied knowledge, and extremely eloquent, as being one of the first inventors of rhetoric. He was the fellow-citizen and contemporary of Democritus, the physical philosopher, from whom he derived his knowledge. They say that this Protagoras stipulated with his disciple, Euathlus, for an inordinate payment upon a whimsical condition, namely, that he should pay him the stated sum if he was successful in the first cause he pleaded before the judges, and not otherwise. Euathlus, then, who was of a shrewd and cunning turn of mind, having easily learned all the artifices for softening judges and deceiving adversaries, and all the tricks of pleaders, and knowing to his full content what he had desired, began to be unwilling to pay what he had promised, and to cheat his teacher with cunningly-devised excuses, and for a long time would neither refuse outright nor pay. At last, Protagoras summoned him before the judges, and stating the condition on which he had undertaken to teach him, propounded this dilemma:—"If I gain the cause, you will have to pay the price as cast in judgment; or, if you gain, you will nevertheless have to pay, as bound by your bargain. Thus, if you beat me, you fall under the force of the condition; if you are beaten, you will lie under the decree of the court. What more would you have?" The conclusion appeared to the judges to be cogently and unanswerably made out. But Euathlus, as a most finished disciple of so subtle a teacher, turned his own dilemma against him. "If the thing is so," said he, "in neither way do I owe what you demand. For either I gain the cause, and am cleared by the decree of the court, or I am beaten, and then I am discharged by our bargain, according to which, I owe you no payment if I shall have been beaten in this first cause I plead before the judges. Thus, I am acquitted in every way; by the verdict if I beat you, by our condition if I am beaten."

Do not these sophisms, turned against each other, seem to you like burs rolled together by the wind, which stick each other alike by their prickles? Let us leave then this thorny pay of Protagoras to the crafty and the avaricious; far better is that other pay which Thales is said to have demanded. Thales, the Milesian, was decidedly the foremost of the celebrated seven wise men; for he was the first discoverer of geometry among the Greeks, a sure explorer of nature, and a skilful observer of the stars; by means of small lines he

discovered vast things, the circuits of the seasons, the courses of the winds, the paths of the stars, the sonorous marvels of the thunder, the oblique courses of the constellations, the annual revolution of the sun; likewise, the increase of the new moon, the waning of the old, and the obstacles that cause her light to fail. He also, when advanced in years, excogitated a divine theory, respecting the sun, which I have not only learned but confirmed by experience, namely, by what multiple of its diameter the sun measures its own orbit. Thales is related to have demonstrated this recent discovery of his, to Mandraytus the Priensian, who being intensely delighted with that new and unexpected observation, bade him name whatever reward he desired for so great a communication. "I shall be sufficiently paid," said Thales the Wise, "if, when you have begun to unfold to others what you have learned from me, you do not attribute it to yourself, but declare that it was I, and no one else, who discovered it." A handsome payment truly, worthy of such a man, and perpetual! For at this day, and in all time to come, that tribute will be paid to Thales by all of us who are truly acquainted with his celestial studies. This is the kind of payment I everywhere make on your account, Carthaginians, for the education I received among you in my boyhood, For I everywhere declare myself a nursling of your city; everywhere I extol you in all manner of ways; I diligently cultivate your literature; I boast of your wealth; and I religiously venerate your gods.

Now, too, I will take for the most auspicious subject of my exordium, your god, Æsculapius, who propitiously regards your citadel of Carthage with his indubitable divinity. I will here sing to you a hymn in honour of that god, which I have composed in Greek and Latin. For I am his not unknown priest, nor recent worshipper, nor unfavoured minister; and I have already paid him reverence in prose and verse, in like manner as I shall now sing his hymn in both languages. I have prefaced it with a dialogue likewise in Greek and Latin, the speakers being Sabidius Severus and Julius Persius, men who, with good reason, are the warmest friends to each other, and to you, and to the public weal, and are equals in learning, eloquence, and good feeling; and of whom it is a question whether they are more distinguished by their placid moderation, their prompt ingenuity, or their eminent honours. Thoroughly at concord as they are, there is yet between them this sole emulation, this sole contest, which of them more loves Carthage, and on this point they both contend with all their might, but neither yields the victory. Thinking that a discourse between them would be most pleasing to you, a congenial subject of composition to me, and worthy of being dedicated to the service of religion, I introduce in the beginning of my work, one of my fellow students at Athens inquiring of Persius, in Greek, what I had delivered the day before in the temple of Æsculapius; and presently I add to them Severus, whom meanwhile I have made speak Latin. For though Persius is perfectly acquainted with Latin, he will to-day speak for you and me in the Attic tongue.

Asclepiades, one of the first of physicians, and superior to all, Hippocrates alone excepted, was the first who used wine as a remedy for the sick; but with this precaution, that he gave it in good time, a point which he was very sagacious in determining, being a most diligent observer of the inordinate or depraved pulsation of the arteries. Once, when he returned to the city from his country house, he saw a great funeral pile in the outskirts of the town, and around it a vast multitude, who had followed the funeral, all in great grief and soiled garments. He went up to the spot, as is the nature of the human mind, that he might know who it was, since no one answered his enquiries. Or, rather, he went that he might notice something in the deceased by means of his art. At all events, he took away death from that man who was stretched on the bier and nearly consigned to the tomb. The unfortunate man's body was already ail bedewed with perfumes, and his face was anointed with odorous ointment. Having carefully contemplated the man thus anointed and made ready for the funeral banquet, he noticed in him certain signs, handled the body again and again, and found life latent in it. Instantly he cried out that the man was alive, that they should take away the torches, put out the fire, pull down the pile, and carry back the funeral banquet from the tomb to the table. Meanwhile, a murmur arose, some saying that the physician should be believed, others making a mock of medicine. Finally, against the will of all the relations, whether it was that they were disappointed of the inheritance, or that they did not believe him, Asclepiades, with great difficulty, obtained a brief respite for the defunct, and so, in the end, he took him back to his house, snatched from the hands of the undertakers, and as it were from the infernal regions, and immediately revived his spirits, and called forth, by some medicine, the vital breath that was lurking in the recesses of his body.

XX.

There is a celebrated saying of a wise man concerning the table. The first cup is for thirst, the second for mirth, the third for delight, the fourth for madness. The goblet of the Muses, on the contrary, the oftener it is drained and the more unmixed it is, the more it conduces to soundness of mind. The first cup, that of the reading master, takes away ignorance; the second, of the grammarian, instructs in science; the third, the rhetorician's, arras with eloquence. Thus far most people drink. But I have drunk other cups at Athens; the cup of poetry, the inventive; of geometry, the limpid; of music, the sweet; of dialectics, the roughish; and of universal philosophy, the never-satiating nectareous cup. For Empedocles gives us verses; Plato, dialogues; Socrates, hymns; Epicharmus, modulations; Xenophon, histories; Xenocrates, satires: your Apuleius all these together; and he has cultivated the nine Muses with equal assiduity, that is to say, with more good-will than capacity. Perhaps he is the more to be praised for this, since in all good things the attempt is

laudable, the effect contingent; whilst, conversely in evil things, crimes that are but designed, not accomplished, are punished; the mind being blood-stained, the hands pure. Therefore, just as it suffices for the incurring of punishment to have meditated things that deserve punishment, so it is a sufficient cause of praise to attempt laudable things. But what greater or surer source of praise is there than to speak well at Carthage, where all your citizens are most learned; among whom, boys learn all they know, adults exhibit it, and old men teach it? Carthage, the venerable mistress of our province; Carthage, the celestial Muse of Africa; Carthage, the Camoena of those who wear the toga.

XXI.

Even necessary haste sometimes admits of proper delay, so that you may often be pleased at the interruption of your purpose. So it is with those who have occasion to travel fast, so that they would rather ride on horseback than sit in a car, on account of the annoyance of baggage, the weight of vehicles, the clogging of wheels, the roughness of the track, the heaps of stones, the projecting roots of trees, the streams on the plain, and the declivities of hills. Wishing, then, to avoid all these retardations, they select a riding-horse of enduring powers and lively speed, strong to bear and a good goer, "That sweeps at equal pace o'er hill and dale," as Lucilius says. Then, when they are riding at the horse's speed along the way, if they espy any man of high station, of great influence, and well known, in spite of their haste they check their speed and stop their horse; they jump down, and pass the rod they carry for beating the horse into their left hand. With their right hand thus at liberty, they go up and salute him; and if he asks questions at some length, they walk for some time, and chat with him. In short, they willingly submit to any delay, as a matter of courtesy.

XXII.

As we see a good ship, well built, stoutly put together within, elegantly painted without, having a helm that moves freely, strong rigging, a tall mast, a fine mast top, shining sails, and, in short, found in everything requisite for use, and fair to see; but if the helmsman does not steer that ship, either it is driven before the tempest, or the deeps engulf, or the rocks shatter it with all its excellent gear. Again, when physicians enter a house to visit a sick man, none of them ever bids the patient be of good cheer, because they see in the house handsome bookcases, gilded cornices, and crowds of boys and youths of comely form waiting in the chamber round the bed. But when the physician has sat down by the patient, he takes his hand, feels it, notes the pulse and the force of the arteries, and if he find anything disturbed and inordinate there, he tells the man that his case is a bad one. That wealthy patient is forbidden food, and that day he gets no food in his opulent house, though, meanwhile, all his

domestics feast and make good cheer In that respect his fortune avails him nothing.

XXIII.

You who wished me to speak extempore, hear now a rude attempt after a finished specimen. For, as I think, I shall venture with a fair chance, when I am to speak improvviso, after having made premeditated speeches which have been approved; nor am I afraid that I shall displease in trivial things, since I have given satisfaction in more serious matters. But that you may test and know me in every way, try me in this rough and unfinished sketch, as Lucilius says, whether I am the same on a sudden as when prepared; if, indeed, there are any among you who have not heard any of these off-hand efforts of mine, which you will listen to with the same attention as you hearken to those discourses which we write and recite, and with more indulgence. For so it is usual with wise men to exercise more accurate judgment with elaborate works, and more indulgence towards those that are unprepared. For you weigh and examine what is written, and you hear at once impromptu discourses, and pardon what is amiss in them, and with good reason. For those things which we recite when written, will be such as they were composed, even though you be silent; but those which are to be produced on the spot, and, as it were, in combination with you, will be such as you shall have made them by your favour. The more I sink in my discourse, the more it will be lifted up by you. I perceive that you hear me willingly. So it is in your power to spread my sail, and inflate it, that it may not hang flaccid, or be furled and brailed. Now, I will venture to do that which Aristippus said. That Aristippus was the founder of the Cyrenaic sect, and what he himself most desired, a disciple of Socrates. A certain tyrant asked him, What good had he got by his intent and long-continued pursuit of philosophy? “To be able to speak at my ease and intrepidly with all men,” replied Aristippus. This saying was impromptu, for the occasion was sudden; just as in rubble masonry it is necessary that stones should be laid down as they come to hand, no grouting being interposed within, nor their position made even in front, nor their faces arranged by line. I, myself, the builder of this oration, will not bring to it from my quarry a stone cut fair, well squared, and accurately smoothed on all its faces; but I will fit to every part of the work rough and uneven stones, or smooth and slippery, or round and rolling, without correcting them by the rule, or equalizing them on measuring, or adjusting them by the plumb-line. For nothing can be at the same time hurried and deliberate; nor can anything possess at once the merit of elaboration and the grace of despatch. I have yielded to the wish of some who greatly desired that I should speak extempore what was expected of me; and, by Hercules! there is some fear lest that befall me which is narrated by Æsop of his crow: that is, that whilst I catch at this hew glory, I shall lose that little glory which I have already acquired. If you call upon me for the apologue, I shall have no objection to deliver a fable.

A Crow and a Fox simultaneously espied a gobbet, and hastened to seize it with equal greed but unequal speed — the Pox running, the Crow flying. The bird outstripped the beast, gliding before him with both wings outspread to the favouring gale; and then exulting at once in the booty and the victory, soared aloft, and perched securely on the top of an oak. Nevertheless, even there the Pox hit the victor with a trick, because he could not hit him with a stone; for he went up to the same tree, and stopping when he saw the spoiler aloft, exulting over his booty, began cunningly to flatter him. “Truly I was foolish to contend in vain with the bird of Apollo, whose body is so elegant, neither very small, nor too large, but just of the size sufficient for use and beauty, with soft plumage, a delicate head, and strong beak. It is a bird of keen eye and tenacious talons. But what shall I say of its colour? For, whereas two colours were superior to all others, black and white, which mark the difference between day and night, Apollo bestowed both on his birds — white on the swan, black on the crow. I wish that, as he granted song to the swan, he had also given voice to this bird, that so beautiful a bird, far the first of the whole feathered creation, the pet of the eloquent god, might not live mute and tongueless.” When the Crow heard that this alone was wanting to him that he should surpass the rest of the birds, he resolved to croak as loud as he could, to show that in that respect he was not inferior to the swan; and forgetting the gobbet he held in his beak, he opened it as wide as he could gape; and thus he lost by his song what he had won by his flight; but the Pox recovered by his craft what he had lost in running.

Let us epitomise this fable as compactly as possible. The Crow, to prove itself a vocalist, the only thing which the Pox had pretended was wanting to its great beauty, began to croak, and made the wheedling Fox possessor of the booty it held in its beak.

XXIV.

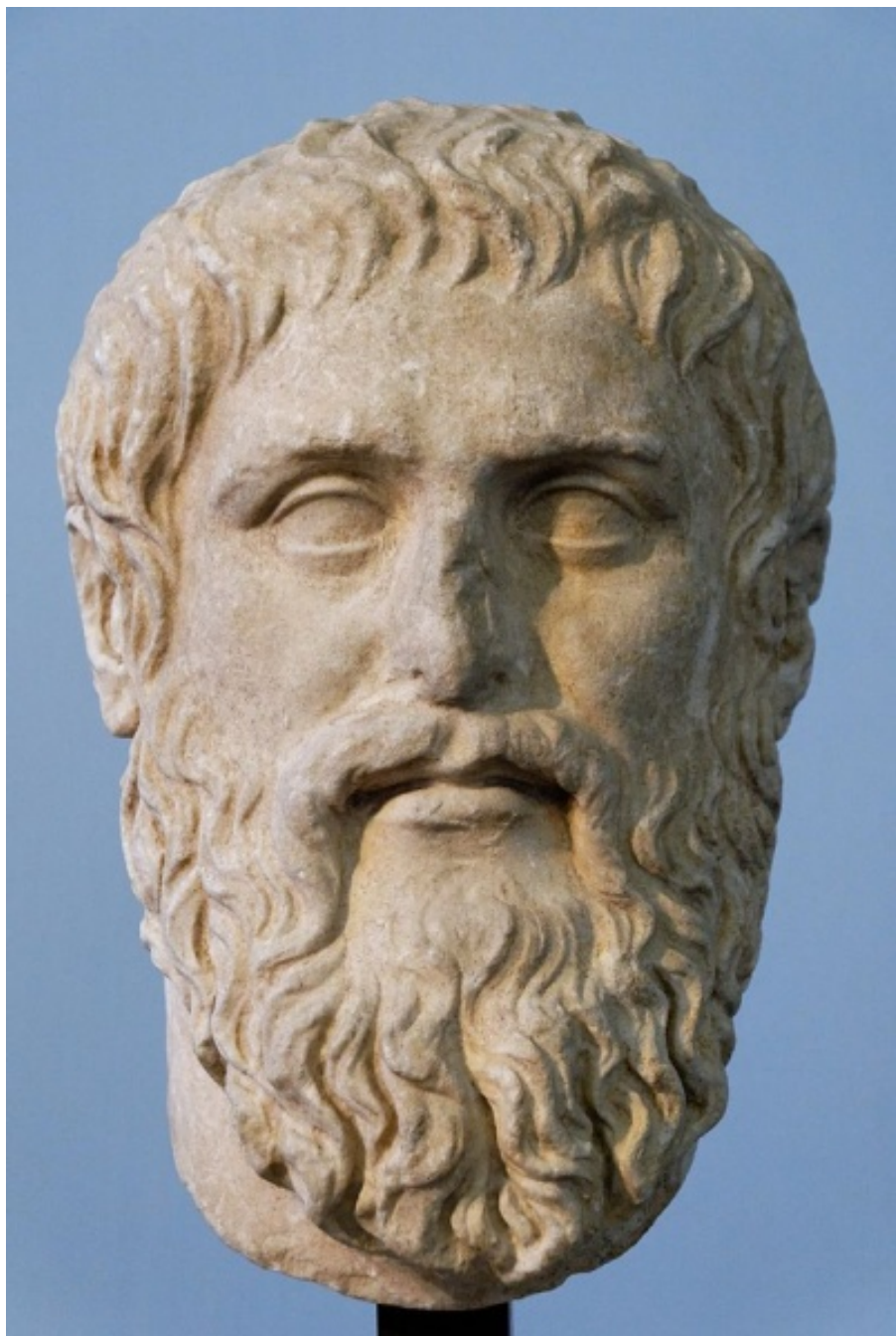
I know well what you desire by this token, namely, that I should proceed with the rest of the Latin matter. For in the beginning, when you asked for different things, I remember to have promised that neither portion of you, neither those who called for Latin nor those who called for Greek, should go away disappointed. “Wherefore, if you please, let us conclude that I have talked Greek long enough. It is now time to migrate from Greece to Latium. For we have now come nearly to the middle of this discourse; and, as I think, this latter part, compared with the Greek portion which preceded it, is neither less copious in arguments, nor less abundant in maxims, nor more scant of examples, nor more brief in matter.

ON PLATO AND HIS DOCTRINE



Translated by Thomas Taylor

In his early years Apuleius studied Platonist philosophy in Athens and *De Dogmate Platonis* (On Plato and his Doctrine) is an outline in three books of the famous philosopher's physics and ethics.



Marble portrait of Plato, housed in the Musei Capitolini

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BOOK THE FIRST. ON NATURAL PHILOSOPHY.

HABITUDE of body gave a surname to Plato; for he was first called Aristocles; and his father is said to have been Aristo. Moreover, Perictione, the daughter of Glaucus, was his mother; and from both his nobility was very illustrious. For his father Aristo drew his origin from Neptune through Codrus; and his maternal blood was derived from the most wise Solon, who was the founder of the Attic laws. There are also those who relate that Plato descended from a more august conception, since a certain spectre of Apollo had connexion with Perictione.

He was likewise born in the month which is called by the Athenians Thargelion [*i.e.* April]; and on the same day in which Latona is said to have brought forth Apollo and Diana, in the island Delos. We learn that Socrates was born the day before him. An admirable dream also of Socrates is related; for he appeared to himself to have seen the offspring of a swan fly from the altar, which in the Academy is sacred to Cupid, and seat itself in his breast; and that afterwards that swan extended its wings towards the heavens, alluring the ears both of men and Gods by its harmonious voice. While Socrates was narrating this dream to an assembly of men, Aristo brought the boy Plato to the master Socrates [as a pupil]. And as soon as Socrates beheld him, and saw from his outward form what the recondite nature was of his mind, he said, "This, O my friends, was the swan which flew from the altar of Cupid in the Academy." Plato therefore being such a man, and produced by such parents, not only surpassed the virtues of heroes, but also possessed powers which resembled those of the Gods. For Speusippus, who was enabled to speak of him from domestic documents, praises the acuteness of his genius in learning when he was a boy, and the admirable modesty of his disposition, and asserts that the first period of his adolescence was imbued with labour and the love of study, and testifies that there was an increase of these and other virtues in him when he was a man. Glauco and Adimantus were also his brothers from the same parents. In the first elements of literature he had for his master Dionysius; but in wrestling he was instructed by the Argive Aristo, in which exercise he made such a proficiency, that he contended in wrestling in the Pythian and Isthmian games. He likewise did not despise the art of painting. He rendered himself capable of writing tragedies and dithyrambs. And now, being elated with confidence in [the goodness of] his verses, he would have professed himself a contender in tragedy, if Socrates had not expelled from his mind that abject desire, and inserted in him the love of true renown. And at first, indeed, he had been imbued with the doctrines of Heraclitus; but, when he had given himself to Socrates, he not only surpassed the other

Socratics in acuteness and learning, but also illustrated by labour and elegance the wisdom which he had received from Socrates; by labour, in his endeavours to vindicate it, and by elegance, in adding greatly to its dignity, by the gracefulness and majesty of his words. But after the death of Socrates, when he had explored from whence he should make a further proficiency, he betook himself to the discipline of Pythagoras. And though he saw it was furnished with accurate and magnificent doctrine, yet he was more desirous of imitating the Pythagorean abstinence and chastity.

Because, likewise, he perceived that the genius of the Pythagoreans was assisted by other disciplines, he went to Theodorus, the Cyrenean, that he might learn geometry, and to Egypt for the purpose of being instructed in astronomy, and also that he might become acquainted with the rites of the prophets. He also came again to Italy, and was a follower of the Pythagoreans, Eurytus, the Tarentine, and the senior Archytas. And he intended to have gone to the Indians and the Magi, but was prevented at that time from carrying his intention into effect by the Asiatic war. Hence, having diligently applied himself to the discoveries of Parmenides and Zeno, he so filled his writings with the dogmas of all these men, each of which is admirable, that he was the first who united philosophy, so as to make it a whole, consisting of three parts, and demonstrated that those parts are alternately necessary to each other, and that they are so far from opposing, that they afford each other mutual assistance. For though these members of philosophy were taken by him from different sources, viz the natural from the Heraclitean, the intellectual from the Pythagorean, and the moral from the fountain itself of Socrates, yet he formed one body from all these, which was, as it were, his proper offspring. Since, likewise, the leaders of these sects of philosophy delivered their dogmas to their auditors in a rude and unfinished state, he rendered them both perfect and admirable, through polishing them by [scientific] reasoning, and investing them with the most graceful garb of august diction. Many of his auditors of each sex flourished in philosophy. The patrimony which he left consisted of a small garden, joining to the Academy, two servants, a bowl from which he made libations to the Gods, and only as much gold as he wore in his ear when he was a boy, as an indication of his nobility. Moreover, certain malignant persons revile his three journeys to Sicily, in consequence of not properly discriminating the different opinions on this subject. But he first went to Sicily for the sake of [natural] history, that he might know the nature of Etna, and of the burning eruptions of that concave mountain. His second journey was undertaken at the request of Dionysius, in order that he might assist the Syracusans, and that he might learn the municipal laws of that province. And by his third journey he restored Dion to his country from which he was flying, having obtained his pardon from Dionysius.

We shall here, however, begin to narrate what ordinances (which in Greek may be called 'dogmata', dogmas), he delivered for the advantage of mankind, and also what were his doctrines pertaining to the conduct of life, to

intellection, and enunciation. For because he was the first who asserted that the three parts of philosophy accorded with each other, we shall also discuss each of these separately, beginning from natural philosophy. Plato therefore thought that there were three principles of things, God, matter, and the forms of things, which he calls ideas, and which are incomplete, not yet formed, and not distinguished by any species, or signification of quality. But the following were his opinions of God, that [in the first place], he is incorporeal. For he says, "That he alone is uncircumscribed, and the generator of things, attracting all things to himself, blessed, and beatific, most excellent, in want of nothing, and himself imparting all things." He likewise asserts, "That he is celestial, ineffable, and incapable of being named, and in his own words, 'appeton', 'anatonomaston'; whose nature it is difficult to discover, and when found cannot be enunciated to many." These are the words of Plato: *It is difficult to discover God, and impossible when found to enunciate him to the multitude*. But he says, "That matter is ingenerable and incorruptible, that it is neither fire, nor water, nor any one of the elements or perfect principles; but that it is the first of all things, capacious of figures, and subject to formation; and that God the artificer fashioned the whole of it, while it was yet rude, and deprived of the quality of figuration." And he calls it infinite, because it has a boundless magnitude. For that which is infinite has an indistinct termination of magnitude; and hence, since it is without bound, it may very properly seem to be indefinite. He neither admits, however, that it is corporeal, nor indeed incorporeal. But he does not think that it is body, because every body possesses a certain form. And it cannot be said to be without body, because nothing incorporeal exhibits the appearance of body; but he says, "That it may be considered as corporeal in capacity only, and when viewed with the eye of reason." Hence, its existence cannot be apprehended by its sensible energies alone, nor yet by opinion alone. For bodies, on account of their remarkable evidence, may be known by a similar [i.e. by a manifest] perception. But things which have not a corporeal evidence, can alone be perceived by the discursive energies of reason. Hence, also, the ambiguous nature of matter can Only be apprehended by adulterated opinion. But ideas, i.e. the forms of all things, are simple and eternal, yet not corporeal. From the number of these, however, those which divinity assumed, are the exemplars of things which are, or will be; and among these exemplars, there cannot be more than one archetype of each species. The forms likewise and figures of every thing that is generated, are stamped after the manner of wax with the impression of those exemplars.

He also says, "That there are two essences, through which all things and the world itself are generated; one of which is alone conceived by the energies of reason, but the other may be the subject of sensible inspection." That essence, however, which is comprehended by the eyes of the mind, is always found to subsist with invariable sameness, to be equal and similar to itself, and to be that which truly is. But the other essence, which he says rises into

existence, and perishes, is to be apprehended by sensible and irrational opinion. And as the former is said to have a true and real subsistence, so it may be asserted of the latter that it does not truly exist. The first substances also, or essences, are, God, intellect, the forms of things, and soul. But the second essences are all the things that are formed from the first, which are generated, and which derive their origin from their exemplar of the superior essence. These also are capable of being changed and converted, are of a decaying nature, and fugacious like a river. Further still, that intelligible essence of which I have spoken, because it is firmly established, causes every thing which is predicated of it to be full of stable reason, and [incontrovertible] faith. But of the sensible essence, which is, as it were, the shadow and image of the former essence, the reasonings also, and the language employed in speaking of it, are of an unstable nature.

Plato likewise asserts, "That matter is the principle of all bodies, and that it is stamped with the impression of forms." Hence, the first elements, fire and water, earth and air, are generated. Which if they are elements ought to be simple, and not copulated like syllables by a mutual connexion; which happens to be the case with those things, the essence of which consists of a manifold coalition of powers. And these being without order, and confusedly mixed, are disposed into order, and bounded by number and measure by that God who is the fabricator of the world. These from many elements were reduced to one thing. And fire, indeed, air, and water, derived their origin and principle from the [scalene] triangle, whose angles are not equal to those of a right-angled triangle. But earth was produced from right-angled triangles, two of the sides of which are equal. And three species indeed were produced from the former figure, viz the pyramid, the octaedron, and the icosaedron. The sphere and the pyramid contain in themselves the figure of fire; but the octaedron was destined to be the figure of air, and the icosaedron of water. The right-angled isosceles triangle produces from itself a square, and the square generates from itself the cube, which is the figure peculiar to earth. Hence, Plato assigns the moveable form of the pyramid to fire, because the celerity of the one appears to be similar to the agitation of the other. The octangular sphere [i.e. the sphere consisting of octaedrons], ranks as the second in velocity; and he assigned this figure to air, which is the second after fire in levity and velocity. The twenty-angled sphere [or the sphere consisting of icosaedrons], ranks in the third place; and the form of this, which is fluid and voluble, appeared to be more similar to water. The figure consisting of cubes remains, which, because it is unadapted to motion, is not incongruously attributed to the stability of earth.

Plato says that other principles may also be found, which are known either to divinity, or to the mail who is dear to the Gods. But these visible bodies of animals, and of inanimate natures, consist of the first elements, fire and water, air and earth, severally joined together. The whole world, likewise, was produced from all water, all fire, the whole of air, and all earth; and not only

no part of these is left external to the universe, but likewise no power which the world possesses can be found out of it. But these elements are from themselves, adapted and connected within themselves. And hence, there is an analogy between fire and air, water and earth [by which they are connected together]; so that as fire is united to air by alliance, in like manner water is by affinity conjoined to earth. Hence, likewise, the world is one, and all things are contained in it; nor is any place left in which there might be another world, nor do any elements remain, from which the body of another world might be formed. In addition to these things also, perpetual youth, and incorruptible health, were imparted to it. On this account, nothing was left external to it, by which its nature might be corrupted. And even though something of this kind had remained, it could not have injured it; since it was so constituted and arranged within itself in every part, that things of an hostile and contrary nature should have no power to injure its nature and order. Hence, by the fabricating divinity, the figure of a beautiful and perfect sphere was imparted to the most perfect and beautiful world, in order that it might not be indigent of any thing, but that it might contain all things, covering and comprehending them in itself; and might be excellent and admirable, similar to, and in concord with itself. Hence, also, since it contains these seven local motions, viz progression and regression, to the right hand and to the left, upward and downward, and the motion of bodies that revolve in a circle; removing from the world the six former, he alone left to it a circular motion, as peculiarly adapted to wisdom and prudence. And at one time, indeed, he says, "That the world is without a beginning; but at another, that it has an origin, and was generated." But he asserts," That there was no beginning and origin of it, because it always had an existence; and it appears to have been generated, because the nature and essence of the universe consists of things which are allotted the quality of being generated, or rising into existence." Hence, too, the world is tangible and visible, and is obvious to the corporeal senses. Because, however, God was the cause of its generation, on this account it will always exist with an immortal duration. But the soul of all animals is not corporeal, nor will perish when liberated from the body; and it is also more ancient than every thing which is generated. On this account, it predominates and rules over those things of which it is allotted the providential charge; and it is always moved, and moved by itself, and is the source of motion to other things, which are naturally immoveable and sluggish. But that celestial soul which is the fountain of all souls, and is most excellent and most wise, is the producing cause of the virtues, and is, according to Plato, subservient to God the fabricator, and prepared to execute all his commands.

The essence, however, of this intellect [i.e. of this soul], consists of numbers and modes, the augments being doubled and multiplied, and the increments being obtained both by themselves and extrinsically: and hence it comes to pass that the world is moved musically and melodiously. There are also two natures [or essences] of things. And of these, one pertains to things

which may be seen by the eyes, and touched by the hand, and which Plato calls doxastic [or the object of opinion]; but the other is the object of intellect, and is dianoetic and intelligible. For pardon must be granted to novelty of words, when it serves to illustrate the obscurity of things. And the former nature indeed is mutable and easily to be perceived; but the latter, which is seen by the piercing eye of intellect, and is known and conceived by the acute energy of the reasoning power, is incorruptible, immutable, stable, and invariably and perpetually the same. Hence, also, he says, That there is a twofold method of interpretation [pertaining to them]. For that visible nature is known by a fortuitous suspicion, and which is of no long duration; but this intelligible essence is demonstrated to exist, by true, perpetual, and stable reasoning. But time is the image of eternity; since time is moved, but the nature of eternity is firm and immoveable. Time also proceeds to eternity, and may be terminated or dissolved in its immensity; if at any time this should be decreed by God the fabricator of the world. By the spaces likewise of the same time, the measures of the mundane convolution may be understood. For this is effected by the orbs of the sun and moon, and by the other stars, which we improperly call errant and wandering. For our opinions and discussions respecting their courses may lead the intellect into error.

Moreover, that disposer of things so constituted the revolutions of these [divine bodies], their risings and settings, retrogressions, stations, and progressions, that no place might be left for even the smallest error. For days, together with nights, gave completion to the spaces of months; and, *vice versa*, months unfolded the circles of years. Nor could times become the subject of computation, till these stars began to shine with celestial light; for the observation also of this computation would perish, if this ancient choir of stars should at any time stand still. For in order that the measures and revolutions of times might be known, and that the convolutions of the world might be visible, the light of the sun was enkindled; and, *vice versa*, the opacity of night was invented, in order that animals might obtain the rest which they [naturally] desire. Month likewise was produced, when the moon, having completed the revolution of her orb, returns to the same place from whence she departed. And the spaces of the year were terminated when the sun had passed through the four vicissitudes of the seasons, and arrived at the same signs. And the numeration of these circulations, returning into, and proceeding from, themselves, was discovered by the exercise of the reasoning power. Nevertheless, there are certain circuits of the stars, which perpetually observe a legitimate course, but which the sagacity of men can scarcely comprehend. Whence it comes to pass, that what is called the great year cannot easily be known; the period of which is completed when the choir of the wandering stars have arrived at the same boundary, and have restored to themselves a new beginning, and new journeys through the paths of the world.

Of the celestial globes, however, which are mutually connected with each other that is the supreme of all of them, which is said to proceed with an

inerratic course, and the rest are comprehended in its embrace. And the first order, indeed, is inerratic, the second is given to Saturn, the third to Jupiter, Mars possesses the fourth, the fifth is attributed to Mercury, the sixth pertains to Venus, the seventh is inflamed by the journeys of the sun, and the moon measures the eighth. All the remaining spaces are occupied by the elements and [sublunary] principles. Of these, also, fire possesses the highest place, next to it is the place of air, that of water succeeds to this, and then the globe of the earth is equally and immoveably situated in the middle place. These fires of the stars also, being fixed in spheres, proceed in perpetual and unwearied courses, and are called by Plato *animal Gods*. But the nature of the spheres consists of, and was fabricated from, fire. Moreover, the genera of animals are divided into three species; and of these, one consists of the nature of fire, such as we perceive the sun and moon to be, and the other stars. But the second consists of the quality of air, of which also Plato says [the bodies of] dæmons consist. And the third species coalesces from water and earth, and from these the mortal genus of bodies is divided into the terrene and terrestrial [or pedestirious]; for Plato is of opinion that ‘xoixa’, or pulverable natures, should thus be called. And the *terrene* genus, indeed, is that of trees and other fruits, which live fixed in the earth; but the *terrestrial* natures are those which the earth nourishes and sustains.

Plato also says, that there are three species of Gods; the first of which is that one and alone supreme God, who is super-mundane and incorporeal, and whom we have above shown to be the father and architect of this divine world. Another species of Gods is such as the stars possess, and the other divinities whom we denominate celestials. And the third species consists of those whom the ancient Romans call *Medioxumi*, because they are inferior to the supreme Gods, in their essence, in place, and in power, but are indeed naturally superior to men. All things, however, which are moved naturally, and on that account rightly, are under the guardian government of Providence, nor can the cause of any evil be ascribed to God. Hence Plato does not think that all things are to be referred to the decrees of Fate; for he thus defines: Providence is a divine decision, preservative of the prosperity of that for the sake of which it engages in such an employment; but Fate is the divine law, through which the inevitable conceptions and undertakings of God are accomplished. Hence if any thing is effected by Fate, that also is accomplished by Providence; but that which is completed by Providence must not be considered to be likewise effected by Fate.

And in the first place, indeed, Providence pertains to the supreme and most excellent of all the Gods, who not only gave an orderly distribution to the celestial Gods, whom he dispersed through all the members of the world, for its preservation and ornament, but also produced Gods, who are by their nature mortaly, who might excel in wisdom other terrene animals, and whose duration might be endless. Having likewise established his own laws, he delivered to the other Gods the regulation and preservation of things which

must necessarily be daily effected. Hence those Gods to whom a secondary providence pertains, so firmly retain the providential office, which it is incumbent on them to perform, that every thing which is exhibited to mortals from the heavens preserves the immutable state in which it was arranged by the paternal God. But Plato thought that daemons, whom we may call Genii and Lares, were ministrant to the Gods, the guardians of men, and also their interpreters, in what they wish to obtain from the Gods. He likewise is of opinion that all things are not to be referred to the power of Fate; but that there is something which is in our power, and something also which depends on Fortune. And he confesses, indeed, that the unlooked-for casualties of Fortune are not known by us: for something unstable and occurrent is accustomed to intervene in things which were undertaken with counsel and meditation, and which does not suffer what was intended to arrive at the desired end. And when, indeed, that impediment terminates usefully, then the thing itself is denominated felicity; but where those obstacles are of a noxious nature, the thing is called infelicity.

Of all terrene natures, however, Providence produced nothing more excellent than man. Hence the same Plato rightly asserts that the soul of man has dominion over the body. But as, according to him, there are three parts of the soul, he says, that rationality, *i.e.* the best part of the soul, occupies the citadel of the head; but that the irascible part is situated in the mansion of the heart, remote from reason, to which it is obedient, conforming itself to wisdom when requisite; and that desire and appetite, which form the last part of the soul, possess the lowest seats of the belly, which are as it were certain taverns, latent privies, and inns of wickedness and luxury. This part of the soul, however, appears to have been far removed from wisdom, lest, by its troublesome vicinity, it should disturb the useful energies of reason, supernally intent on the safety of all the parts. But the whole man consists in the head and face; for prudence, and all the senses, are not contained in any other part of the body, since the other members are ministrant and subservient to the head, supplying the body with food, and other things that are requisite.

The head also was placed in the highest part, as the lord and ruler of the body, which by the providential attention of the head is defended from danger. But the organs with which the senses are furnished, for the purpose of perceiving and forming a judgment of quantities and qualities, are likewise situated in the palace of the head, in the vicinity of reason, for the purpose of assisting the truth of intellection and sensation. The senses, however, being aptly formed by nature to the perception of sensibles, possess an intelligence which is allied to them. And, in the first place, the two orbs of the eyes are transparent, and being resplendent with a certain visual light are occupied in the knowledge of light. But the hearing which participates of an aerial nature, perceives sounds by the assistance of aerial messengers. With respect, however, to the taste, the sensations of it are of a laxer nature, and on this account are more adapted to humid and aqueous substances. The touch also,

which is terrene and corporeal, perceives all such solids as are tangible and may be felt. There is likewise a separate perception of those things, which when corrupted are changed. For nature constituted the nostrils in the middle region of the face, through the two passages of which odour, accompanied by exhalation, proceeds. But conversions and mutations impart the causes of smelling, and these are perceived from corrupted, or burnt, or mouldy, or moist substances, when they are exposed to the air, and are exhaled by vapour or smoke. After this follows the judgment and sensation of odour in these; for if substances are entire, and the air is pure, such exhalations are never infectious. And these senses, indeed, are common to us with other animals. The sagacity, however, of men is better furnished; and more increased, through a divine benefit of this kind, because it possesses a more excellent hearing and sight. For through his eyes man measures the heavens, and comprehends the circulations, and risings, and settings of the stars, and their aspects; together with their significations; from whence the most beautiful and most abundant fountain of philosophy flows forth. But what gift could be bestowed on man more magnificent than the hearing, through which he may learn prudence and wisdom, and may measure the numbers of speech, and give modulation to it, and may himself become wholly harmonious in measure and number! To the tongue also was added the barrier of teeth, and the gracefulness of the mouth, which was imparted indeed to other animals, for the purpose of administering to the necessity of food, and procuring aliment for the belly. But the mouth was given to man that it might be the storehouse of right reason and the sweetest speech, in order that language might educe those sentiments which prudence had conceived in the heart.

The habit, also, and form of the whole body are remarkable. And of the members, some have a most excellent, but others a far worse condition; but the inferior are governed by the excellency of the superior, and the former are ministrant to the nutrition of the body. Lastly, all the members, from the feet as far as to the shoulders, are obedient to the head. Moreover, the enclosures of the eyebrows defend the eyes from any thing falling from the part above them, which might disturb their tender and delicate vision. The lungs very much benefit the heart, both by their situation and nature; for when anger is inflamed, and the vertex of the heart palpitates with more rapid motions, then the lungs afford it respiration and remission, by their softness, dryness, and frigidity. But Plato says, that the spleen is not in vain situated near to the liver, in order that it might relieve its exuberance by participating its moisture and wiping away whatever is impure, and thus render it pure and uncorrupt; a thing which is especially advantageous to divination by the viscera. The belly is environed by the spiral folds of the intestines, and entangled by their connexions, in order that esculent and poculent substances may not immediately escape, but that, being detained for a while, they may of themselves afford utility and succour to animals; for, lest what is introduced into the belly should be exhausted and glide away, there is a necessary and

incessant desire of food, and we are compelled to be occupied in this one thing by day and by night. The bones are covered with flesh, and are through ligaments bound to each other. Nevertheless, those parts which are the messengers of sensible perception [i.e. the instruments of the senses] are so covered with flesh, in order that the senses might not be blunted by their crassitude.. Those parts also which are connected by junctures and ligaments, for the purpose of moving themselves with more celerity and ease, are not impeded by much flesh. In the last place, survey the vertex of the head itself, and you will see that it is covered with a thin skin, and rough with hair, as a defence against the power of heat and cold.

Those members, however, are fat, which labour subdues; such, for instance, as the thighs in that part by which we sit. And what shall I say of the food itself i.e. of the chyle], which the passages proceeding from, the belly, and annexed to the fibres of the liver, disperse, when it is changed into the form of blood, in order that sagacious nature may from thence deduce it through all the members? But the passages of the veins [*i.e.* of the arteries] originate directly from the heart, and transfer through the spiracles of the lungs the vital spirit which they received from it, and again being distributed from that place through the members, supply with the vital spirit the whole body of the man. Hence arise those receptions and emissions of breathing, which are alternate, lest they should impede each other by their reciprocal encounters. The qualities, however, of those veins [i.e. arteries] are different, which proceed directly from the neck, through the inward parts of the kidneys, for the purposes of procreation, and which it is certain are received in the place where the groin is situated, and again. depart from thence, as the generative seminary of human nature.

But when Plato says that the whole body consists of various substances, he is of opinion that it is composed, in the first place, of fire and water, and the other elements; in the next place, of similar parts of flesh, bone, blood, and the rest of such like parts; and, in the third place, of dissimilar and different members, *i.e.* of the head, the belly, and dissimilar joints. Hence also the substance which consists of the simple elements, if that which is necessary to life is externally supplied, in such a way as is adapted to the nature of each particular, preserves in this case the quality and temperament of the body; but increases the strength of such parts as consist of similars, and nourishes the beauty of those which, as we before observed, are dissimilar to each other. At the same time likewise that equality of the moist and the dry, the hot and the cold, imparts health, strength, and beauty; just as that badly-tempered and immoderate mixture, both of particulars and generals, being vitiated, corrupts the animal by a rapid death.

Plato also says, that the soul is tripartite; and that the first part of it is reason; the second anger, or irritability; and the third appetite, which we may likewise call cupidity. But health, strength, and beauty, are then present with the animal, when reason governs the whole soul; when the two inferior parts

are obedient to it, and anger and cupidity, being concordant with each other, desire nothing, and excite nothing, which reason judges to be useless. When the parts of the soul are thus attuned to equability, the body is not subdued by any perturbation. But when the parts are inordinate and unequal among themselves, then they introduce to the body disease, debility, and deformity; viz when cupidity subdues and subjugates to itself the irascible part and reason; or when anger, being more fierce, vanquishes reason, that mistress and queen, though cupidity is obedient to her, and is quiet. He also says, that the disease of the soul is folly, and this he divides into two parts; one of which he denominates ignorance, but the other insanity. He adds, that the disease of ignorance arises from superb boasting, when a man falsely pretends to be learned in, and to have a scientific knowledge of, things of which he is ignorant; but that fury usually happens from depraved custom and a libidinous life; and that this is called insanity, which the vicious quality of the body manifests, when those things which are prepared to be subservient to reason, in the head, are prevented from being so by unseasonable compression. He likewise says, that man is then perfect, when the soul and body are equally conjoined, accord with, and correspond to, each other; so that the strength of the mind is not inferior to the prevailing powers of the body. But the body is then increased by natural augmentations, when the salubriously procured portion of health never exceeds the quantity of necessary food; nor health is crushed by the magnitude of external labours, nor by the burden of food, either immoderately introduced, or not digested and distributed through the body in such a way as is requisite. For then the joints and the members retain the measure and force of their proper vigour, when that which is introduced for the preservation of the whole body is distributed into all the parts, so as to be equally adapted to each. But when this by no means takes place, the destruction of the body follows.

BOOK THE SECOND. ON MORAL PHILOSOPHY.

O SON Faustinus, the summit of moral philosophy is the knowledge of the methods by which it is possible to arrive at a blessed life. And I will show you how this life, which is the end of [human] good, is to be obtained, according to Plato. He asserts, therefore, that of good one kind is transcendently excellent and primary, but that the other kinds are good through participation. And those things which are primarily good, are the supreme God, and that intellect which he calls *nous*. After these, those kinds of good subsist, which flow from the fountain of the former, and these are the virtues of the soul, viz prudence, justice, temperance, and fortitude; but prudence among all these is pre-eminent. He ranks temperance as the second to this in number and power; justice follows these; and fortitude is the fourth. He also considers this to be the difference in the kinds of good, that some are essentially divine, primary, and simple; but others are human, and must not be Conceived to be the goods of all things. But human good consists of those things which alone pertain to certain persons, which accord with the advantages of the body, and which we denominate externals. And these to the wise, and to those who live conformably to right reason, are posterior to good; but are necessarily evil to the stupid, and to those who are ignorant of their proper use. The first good also is true, and is that divine, most excellent, lovely, and desirable good, the beauty of which allures all rational souls, to the love of which they are instinctively impelled, nature herself being the leader of this impulse. And because all men do not possess the power of obtaining this primary good, they tend to that good which is human. The second good is neither common to many, nor is indeed similarly good to all. For the appetite and desire of accomplishing a certain thing is incited either by true or by apparent good. Hence, to that part of the soul which accords with reason, there is naturally a certain alliance with [real] good.

Moreover, Plato thought accidental good to be that which is conjoined with the body, and with things which externally accede. He also was of opinion, that he who is naturally impelled to the pursuit of good, was not only born for himself, but likewise for all men; and this, not in an equal or similar manner, but that every one should be a friend to his country in the first place, afterwards to his parents, and, in the third place, to those who are connected with him by a necessary familiarity, or by acquaintance. That man, from his very origin, was produced neither absolutely good nor evil; but that he was naturally inclined to both; and that he has certain seeds of each of these, conjoined with his essence originally, and which, through the discipline of education, necessarily shoot forth into one of these. Hence the masters of children ought to be principally attentive to this, that their pupils may be lovers of virtue, or that they may be so completely imbued with morals and disciplines, that they may learn to govern and be governed by ruling Justice.

On this account it is principally requisite so to instruct them, that they may know that the things which are to be pursued are excellent and beautiful, but those which are to be avoided are base and deformed; and that the former are attended with pleasure and praise, but the latter with disgrace and inherent vileness and also, that we ought confidently to desire that good which is truly excellent.

Three kinds also of natural disposition are comprehended in the doctrine of Plato; one of which he calls excellent and rare; the second he denominates most evil, and the worst; and the third is considered by him to be of a middle nature, and to be moderately mingled from both the others. And he is of opinion, that a docile child, and a man who is proceeding to a temperate life, and who is tractable and elegant in his manners, participate of this mediocrity. For he says that media of this kind intervene between the virtues and vices, as a certain third thing, from which some, actions are laudable, and others reprehensible. Between immutable science likewise and ignorance, he places two kinds of opinion, the one true, but the other false, which is characterised by a vain pervicaciousness; and between chastity and a libidinous life, he arranges abstinence and temperance. He also makes shame and cowardice to be the media between fortitude and fear. For with respect to those men whom he considered to be in a state of mediocrity, he thought they neither possessed genuine virtue, nor yet vice pure and unmingled, but mingled from what is excellent and what is base. But he says, That wickedness of the worst kind pertains to the man who is imbued with every vice; and that this takes place, when the best and rational part of the soul, which ought to govern the other parts, is subservient to them; and anger and lust, those leaders of the vices, predominate over reason, which is then in subjection to them.

Moreover, he says, that this wickedness consists of different things, viz of excess and deficiency. And he not only thought that it was defective through the vice of inequality, but that it was also oppressed by dissimilitude. For it is not possible for that to accord with goodness, which in so many ways is discordant with itself, and not only exhibits in itself inequality, but also incongruity. Hence, he says, that the three parts of the soul are oppressed by three vices. For the rational part is opposed by indocility, which does not introduce the abolition of science, but is contrary to the discipline by which knowledge is acquired. We likewise learn from him, that of this indocility there are two species, ignorance and fatuity; of which, ignorance is found to be hostile to science, and fatuity to prudence. But the irascible part is opposed by audacity. And the attendants on this are indignation, and *incommobility*, which is called in Greek 'aorgesia', or a disposition incapable of being excited to anger. For I should thus denominate that which does not extinguish the incitements of anger, but fixes them in an immoveable stupor. With the desires also, he connects luxury, *i.e.* the appetite of pleasure, and principally of the voluptuous kind, and an insatiable longing after the possession and enjoyment of the objects of desire. From this, avarice and lasciviousness

emanate; of which the one restrains liberality, but the other dissipates patrimonial possessions, by superfluous effusion.

Plato, however, says, "That virtue is a habit of the mind formed in the best and noblest manner, and which renders him in whom it faithfully resides, concordant with himself, and with other things, peaceful, and stable, not in words only, but also in deeds." But this will be more easily accomplished, if reason, being established on the throne of its kingdom, perpetually keeps desire and anger tamed and fettered; and they become so obedient to it, that it may tranquilly discharge its proper employment. He likewise says, "That virtue is uniform, because that which is good of its own accord is not in want of support, and that which is perfect ought to be content with itself alone." Nor quality only, but similitude likewise, is conjoined with the nature of virtue. For it so accords with itself in every part, that from itself it is adapted to, and corresponds with itself. Hence, also, he calls the same virtues both media and summits; not only because they are without redundancy and deficiency, but because they are after a certain manner situated in the middle of the vices. For fortitude is surrounded by audacity on one side, and by timidity on the other; since audacity indeed is produced from an abundance of confidence; but fear is a vice arising from a deficiency of audacity.

Of the virtues also, some are perfect, but others are imperfect. And the imperfect are those which are produced in all men by the beneficence of nature only, or which are obtained by disciplines alone, and are learnt through the tuition of reason. We say, therefore, that those virtues are perfect which consist of all things [that are requisite]. But Plato denies that the imperfect virtues are concomitant with each other. He especially thought, however, that those which are perfect are inseparable, and mutually connected, because to him who has an excellent disposition, if industry accedes to this, experience also and discipline, which reason, the leader of things, has established, nothing will be wanting which virtue will not administer. He likewise distributes all the virtues conformably to the division of the parts of the soul: and that virtue which is supported by reason, and surveys and forms a judgment of all things, he calls prudence and wisdom. Of these also, he is of opinion, that wisdom is the discipline of divine and human concerns; but that prudence is the science by which we obtain a knowledge of good and evil, and likewise of those things which are called media. But he says, "That in that part of the soul which is of a more irascible nature, the seat of fortitude, the strength of the soul, and the nerves [as it were] are contained, by which we accomplish those things, which by the command of the laws we are more severely enjoined to perform." The third part of the soul is that which pertains to appetites and desires, and of which abstinence is necessarily a companion, which, Plato says, "is the saviour of the fitness of those things which naturally possess either rectitude or depravity." In man, lust should be made to incline to complacency and mediocrity; and he says, "That voluptuous energies are restrained through abstinence and modesty." Distributing justice

also, as a fourth virtue, through these three parts of the soul, he says, “That it is the cause of each of the parts performing its proper work according to the best reason and manner.” That hero also, at one time denominates this virtue justice, but at another, he comprehends it by the appellation of the whole of virtue; and also calls it by the name of fidelity.

When likewise it is useful to him by whom it is possessed, it is benevolence; but when it looks to things external to itself, and is a faithful observer of the utility of others, it is denominated [simply] justice. That also is justice, which possesses the fourth place in the common division of the virtues, and is conjoined with religion, *i.e.* with piety. And of these, piety is devoted to the worship of the Gods, and to sacrifices and propitiations. But this justice is the remedy and medicine of the society and concord of men. Justice, however, rules over what is advantageous to mankind, from two equal causes, of which the first consists in the observance of numbers, the equality of divisions, and the instruments of compacts: and in addition to these, it is the guardian of weights and measures, and the communication of public wealth. The second kind of justice is final, and is a division proceeding from equity, in order that a congruous dominion over land may be imparted to each individual, and that a greater portion of it may be preserved for the good, but a less for the evil. Through this justice, likewise, every one who is good both from nature and his own industry, is promoted to honours and offices; but the worst of citizens are deprived of the splendour of dignity. For he just mode which ought to be observed by him who is a favourer of the good, and a subjugator of the evil, in bestowing and preserving honour, consists in this, that those things should always be transcendent in the city, which will be beneficial to all the citizens, but that vices, together with the authors of them, should be in an abject and degraded condition. This, however, will be more easily accomplished, if we are instructed by the examples of two kinds of men; the one being divine, tranquil, and blessed; but the other irreligious, inhuman, and who are deservedly never adduced as witnesses; in order that, being alienated from the worst of characters, and who is averse to upright conduct, we may be desirous of committing our possessions to the management of that divine, celestial, and worthy man.

Hence, according to Plato, there are two parts of rhetoric; one of which is a discipline contemplative of good, and tenacious of what is just, and is adapted to and concordant with the profession of him who wishes to be considered as a political character; but the other is the science of adulation, explores probabilities, and is obtained by experience without the assistance of reason. For thus we explain ‘alogon trilen’, which wishes to persuade what it is unable to teach. Plato defines this part of rhetoric to be the power of persuading without teaching, and calls it the shadow, *i.e.* the image of a certain part of the political science. But he is of opinion, that we ought to consider this science as one among the number of the virtues; and to survey it not only as active and conversant with the administration of things, but as

directing its attention to all things, and rightly distinguishing them. He also thought that providence, [or antecedent policy] not only benefited political concerns, but that the whole of its intention and purpose consisted in rendering the condition of the city fortunate and blessed. This also procures what is useful to the soul in two ways; one of which is legal, but the other juridical. But the former of these is similar to the exercise, by which the beauty and strength of the soul are acquired; just as by [gymnastic] exercise the health and gracefulness of the body are preserved. The juridical is similar to medicine. For the former heals the diseases of the soul, in the same manner as the latter those of the body. Plato calls these disciplines, and asserts that an attention to them is attended with great utility. He also says, "That the culinary and cosmetic arts are the imitators of these; but that the sophistical art, and the bland profession of law, employing the base allurements of flattery, are useless to all men," Of these also, he conjoins the sophistical with the culinary art. For as the latter sometimes arrogates to itself the profession of medicine, in the opinion of the ignorant, as if those things which it effects accorded with the cure of diseases; so the sophistical art, imitating the juridical profession, causes the stupid to think that it is studious of justice, when at the same time it is certain that it is favourable to iniquity. But the professors of law imitate the cosmetic art. For as the latter wishes to be considered in the place of a remedy, through which the beauty and health of bodies are preserved, though it not only diminishes the utility of bodies, but also destroys their strength and powers, and changes their true colour, through the inactivity of the blood which it occasions; so likewise the former, imitating the science of law, pretends indeed that it increases virtue in the soul, but in reality debilitates its native industry.

Plato likewise thought that those virtues may be taught and obtained by study, which pertain to the rational soul, i.e. wisdom and prudence; and also that those virtues which resist the vicious parts of the soul, and are, as it were, their remedy, viz fortitude and temperance, participate of reason; but that the former virtues are to be considered as disciplines. The rest, if they are perfect, he calls virtues; but if they are half perfect, he does not think indeed that they should be called disciplines, nor does he conceive that they are totally foreign from disciplines. He is of opinion, however, that justice, which is scattered through the three regions of the soul, is the art and discipline of living; and that at one time it may be obtained by teaching, but at another by use and experience.

With respect also to such things as are good, he asserts that some are desirable for their own sake, such as beatitude and harmless joy; others are not desirable for their own sake, as medicine; and others are desirable both for their own sake, and for the sake of something else, as prudence and the other virtues, which we desire both on their own account, as being essentially excellent and good, and for the sake of something else, *t. e.* beatitude, which is the most desirable fruit of the virtues. After this manner, likewise, some evils

are to be avoided for their own sake, others for the sake of other things, and many, both on their own account and on account of other things; such as folly, and vices of the like kind, which are to be avoided both for their own sake, and for the sake of the consequences with which they may be attended, viz misery and infelicity. Again, of those things which are desirable, some we denominate absolutely good, which when they are possessed, bring with them utility, always and to all men; as the virtues, the fruit of which is blessedness. Others are good to some, but not to all, nor always; as strength, riches, and whatever pertains to the body and fortune. In like manner also, of those things which are to be avoided, some appear to be evil to all men and always, because they are noxious and impede; as the vices and misfortunes; but others are only evil to certain persons, and are not always noxious to them; as disease, poverty, and the rest of this kind. Virtue, however, is free, is in our own power, and is that which we wish to obtain. Vices also are not less free and in our power, yet the attainment of them is not the object of our choice. For he who directs his attention to virtue, when he understands that it is entirely good, and excels in benignity, will think that it is to be desired and pursued for its own sake. Just as he who perceives that vices are not only attended with infamy, but are also noxious on another account, and deceptive, cannot voluntarily associate with them, But if he tends to evils of this kind, and believes that the use of them will be beneficial to him; then he is deceived by error, and is allured indeed by the image of good, but is ignorantly precipitated to evil. For you would be discordant with common opinion, if not being ignorant of the difference between poverty and riches, and that either may be most easily obtained by you, and also, if knowing that poverty will not procure dignity, nor riches disgrace, you should prefer the want of things necessary to the support of life, to an abundance of them; since, in this case, you would be considered as insane. And it would be still more absurd, if some one, despising the health of the body, should give the preference to disease. But it would be the extremity of insanity, for one who has seen with the eyes of the soul the beauty of virtue, and who knows its utility both from experience and reason, and is not ignorant how much disgrace and inconvenience result from a participation of the vices, to wish nevertheless to be enslaved to vice.

Plato also says, that health of body, strength, a privation of pain, and other external goods of this kind, and likewise riches and other things which we call the benefits of fortune, are not to be denominated simply good. For if any one who possesses them should deprive himself of their use, they would be superfluous to him; but they will be found to be noxious to him, who converts the use of them to depraved arts. He likewise who uses them badly, will be obnoxious to vice; and the possessor of them cannot retain them when he dies. Hence, it may be inferred, that these ought not to be called simply good; nor are those things which are of an afflictive nature, such as poverty, and the like, to be considered as evils. For if he whose means of living are small, is

moderate in his expense, he will perceive no inconvenience from the slenderness of his income, but will be more able, and better adapted to the endurance of other things. If, therefore, there is nothing repugnant in suffering poverty, and yet governing it by reason, poverty is not of itself evil. Plato likewise thought, that pleasure is neither absolutely good, nor simply evil; but that the pleasure which is worthy, and which does not accede from things of a shameful nature, but from glorious deeds, is not to be avoided; while, on the contrary, it is requisite to shun that pleasure, which nature herself despises, and which is procured by base delight. He also was of opinion that solicitude and labour, if they are natural, and originate from virtue itself, and are undertaken for the accomplishment of something illustrious, are desirable; but that if they are produced contrary to nature, for the sake of what is most base, they are evil and detestable. And farther still, that not only vices accede voluntarily to the mind and body, but that there is likewise a certain middle state, such as is that when sorrow is absent, and yet we do not find that joy is present.

Of those things likewise which are in our power, the first and laudable good, to him who desires [real] good; is *virtue*, and which, therefore, it is requisite to call *honesty*; for we conceive that alone to be good which is honest, just as we think that which is dishonest is evil. And it very properly follows, that what is base cannot be good. Plato also says, that friendship is the conciliator of society, that it consists in concord, and that it is reciprocal, and produces mutual delight, when the love on both sides is equal. Friendship is attended with this advantage [of mutual delight], when a friend wishes that he who is the object of his love may be blessed with prosperity, in the same manner as he himself wishes to be blest: But this equality cannot be effected, unless there is an according similitude in both, through an equal fondness. For as equals are conjoined with equals by an indissoluble bond, so unequals are mutually disjoined, and are not friendly to each other. The vices, however, of enmities are produced by malevolence, through a dissimilitude of manners, a discordancy of life, and professions and dispositions contrary to each other. For Plato says, that there are other kinds of friendship; of which, some are generated for the sake of pleasure, but others from necessity. And the love, indeed, of familiars and children is consentaneous to nature; but that which is for the sake of pleasure only, and which is vulgarly called love, is abhorrent from the clemency of humanity, and is an ardent appetite, by the libidinous stimulus of which, the lovers of body being captivated, think that the whole man consists in that which they behold. The same Plato forbids us to call such like calamities of souls friendships, because they are not mutual, and are incapable of producing reciprocal love, and neither possess constancy nor length of duration. To which may be added, that such love terminates in satiety and penitence.

Hence Plato enumerates three kinds of love; of which one is divine, being in concord with an incorruptible intellect and the nature of virtue, and which

is not accompanied by repentance; the second pertains to a degenerate mind, and the most corrupt pleasure; and the third is mingled from both, and pertains to a soul of a temperate disposition and moderate desires. But souls that are more clouded with oblivion are impelled by corporeal desires, and propose to themselves one thing only, that they may enjoy the use of bodies, and may assuage their ardour by pleasure and delight of this kind. Purer minds, who are facetious and courteous, love the souls of those that are good, are benevolent to them, and desirous that they may excel in laudable arts, and may be rendered more worthy and illustrious characters. Souls of a middle nature consist of both the extremes, and in consequence of this are not entirely averse to the delights of the body, and may be allured by souls of an amiable disposition. As, therefore, that most filthy, brutal, and base love is not engendered from the nature of things, but from disease and corporeal infirmity, so that divine love, which was bestowed by the beneficence of the Gods, is believed to accede to the minds of men through the inspiration of the celestial Cupid. There is also a third species of love, which we have denominated a medium, and which subsists through an affinity to divine and terrestrial love, is connected to each by an equal bond of alliance, and in the same manner as divine love is proximate to reason, and is joined to the desire of pleasure, like the terrestrial love.

Of vituperable men there are four species; of which the first consists of the ambitious; the second of the avaricious; the third of the vulgar; and the last of tyrannic domination. Hence that first vice happens to souls, when the vigour of reason becomes languid, and that portion of the soul in which anger predominates is the superior and more robust part. The second vice is called an oligarchy, which is produced when, on account of the most baneful nutriment of that part of the soul which consists of desires, not only the receptacles of reason and anger are occupied, but likewise those receptacles of the epithymetic part [or the part characterized by desire], which excite unnecessary desires. Plato calls the man in whom this vice predominates a lover of gain, and an extortioner. The popular [or vulgar] quality exists when the desires, labouring under too much indulgence, are not only inflamed by just wants, but also frequently oppose them, and oppress by their evil condition the rational and irascible parts of the soul. A tyranny is a luxurious and libidinous life, consisting of infinite, different, and unlawful pleasures, and predominates over all the mind. But the worst of all men, according to Plato, is not only base and pernicious, a despiser of the Gods, and one who leads an immoderate, savage, and unsociable life, but neither accords with his kindred nor with himself, and on this account, not only dissents from others, but is at variance with his own soul, and is not only hostile to others, but likewise to himself. Hence, such a man is neither a friend to the good, nor in short to any one, nor to himself, and he is the worst of men, because he cannot be surpassed by any excess of improbity. A man of this kind can never extricate himself from difficulty in transacting business, not only on account

of his ignorance, but likewise because he is unknown to himself, and because perfect improbity produces sedition in the mind, impeding its undertakings and meditated designs, and not suffering it to do any thing which it wishes to effect.

On this account, not only those vices which are preternatural, such as envy, and rejoicing in the calamities of others, render the worst of men execrable, but this is also effected by those things which nature does not reject, such as pleasure, pain, desire, love, pity, fear, shame, and anger. This, however, takes place, because an immoderate disposition, in whatever it impetuously undertakes, is without measure. Hence, the love of a man of this kind is completely corrupt; not only because he longs, through unbridled desires and an insatiable thirst, to ingurgitate pleasures of every kind, but likewise because in the judgment itself of outward form, he is led astray by irrational error, being ignorant of true beauty, and loving the decaying, enervated, and flowing skin of the body, though [it is absurd] that he should greatly esteem members coloured by the sun, or hardened by exercise, gross through being nourished in the shade, or soft through indolence, and anointed with too much care. It is certain, indeed, that improbity rages among men in many ways, though they are unwilling that it should. For Plato says, that injustice is an inordinate passion and disease of the mind; and hence he clearly infers, that men are not spontaneously led to act unjustly. For who would voluntarily receive in himself so great a portion of evil, as knowingly to introduce baseness and wickedness into the best part of his mind? Since, therefore, the possession of evil belongs to the imprudent, it is requisite that the use of it, and the actions resulting from it, should be exercised by those that are ignorant. And hence it is worse to do an injury than to be injured. For who can be injured by these things, which are of a viler nature, viz by things corporeal and external, which may either be diminished, or may perish through fraud, those better things being uninjured which pertain to the soul itself? But it is far worse to injure. From whence it may be understood, that this vice is the ruin of worthy souls, and that he who desires to destroy another person, injures himself in a greater degree than he injures him against whom he machinates destruction. Since likewise to injure another is the greatest of all evils, it is much worse for him who does an injury to go unpunished; and it is still more dire, and worse than all punishment, for impunity to be granted to a noxious character, and for such a one to escape the castigation of men. Just as [in the maladies of the body the worst thing that can happen to them, when they are most severe, is to be deprived of a remedy, and deceive the physician, and for those members that are diseased, neither to be cut nor burnt, though these painful operations are necessary to the safety of the remaining parts. Hence, as the best physicians do not apply their healing hands to bodies that are in a lamentable and desperate condition, lest their unprofitable attempt to heal them should lengthen the duration of the pain, thus also it is better for those to die, whose souls are imbued with vices, and cannot be cured by the

medicine of wisdom. For Plato thought, that he in whom the desire of living conformably to right reason cannot be produced, either by nature or art, ought to be expelled from life, or, if the desire of life has taken possession of him, that he ought to be delivered to wise men, by a certain art of whom he may be turned to more upright conduct. And it is indeed better for such a one to be governed, and not to possess the power of governing others, and for him not to be a master, but to be in servitude; because, being himself impotent, he is formed to be in subjection to the power of others, and is allotted the province of obeying, rather than that of commanding.

Plato further observes, that a man of the most depraved character is not only worse because he is always dilacerated by the addition of vices, but likewise because he is hurried away by the fluctuations of desires. And hence, the more he desires to obtain, the more indigent he will appear to be to himself, and on that account also to others. For scarcely will he obtain a few of those things which are the objects of his hopes and desires, and when he does, it will be attended with the greatest difficulty. The attainment also of these will be followed by more ardent furies of desires; nor will he only be tormented by future evils, but also by such as are past, and have been previously accomplished. It is manifest, therefore, that all such can only be liberated by death from evils of this kind. Those, however, that are extremely good, and those that are immoderately bad, are very few and very rare, and, as he says, may be numbered; but those who are evidently neither the best of men, nor entirely the worst, but whose morals are as it were of a middle condition, are numerous. Neither, however, do those of a superior character among these conduct themselves properly in every thing; nor do those who are culpable among them act erroneously in all things. For the vices of these men are neither atrocious, nor unseasonable, nor excessively criminal, the nature of which consists in redundancy or deficiency; since they possess integrity, merit a moderate degree of approbation, and proceed in a middle path, which is situated between praise and blame. They are also excited to certain undertakings by a desire of such a kind, as at one time to be allured by good and worthy men, conformably to reason, and at another to be insnared by dishonest gain and base pleasures. Such men neither persevere in the fidelity of friendship, nor does that love which is not always unworthy, nor yet always worthy, invade their mind.

Plato likewise says, that no one can be completely wise, unless he excels others in his natural disposition, is perfect in disciplines and the parts of prudence, and has been imbued with them from his childhood, being: accustomed to appropriate words and deeds, and also purified and defecated by the pleasures of the mind, deriving from the parts of prudence, temperance, and endurance, and from disciplines, doctrines produced by eloquence and a scientific knowledge of things. He adds, that he who, beginning from these, proceeds in the path of virtue with a confident and secure step, having thus obtained a solid method of living, will suddenly become perfect, *i.e.* will

suddenly arrive at the extreme parts of the past and future time, and become, after a certain manner, eternal. Then after this, the vices being expelled, and every thing inserted and introduced which leads to a blessed life, the wise man will rightly think that felicity does not depend on others, and cannot by others be imparted to him, but is in his own power. Hence he will neither be elevated in prosperous circumstances, nor depressed in such as are adverse; since he will know that he is so furnished with his own ornaments, that he cannot be separated from them by any force, however great. It is likewise requisite that such a man should not only refrain from doing an injury, but also from returning it. For as he does not think that to be an injury which is done by an unworthy man; so likewise neither does he think that to be so which patience can firmly endure. Hence, by this law of nature, it is engraved in his mind, that none of those things can hurt a wise man, which are thought by others to be evils. Indeed, this wise man, trusting to his own conscience, will be secure and confident through the whole of life, because he considers all accidental circumstances as ultimately contributing to what is best, and also because he receives nothing morosely, or with difficulty, and is firmly persuaded that his concerns are under the [providential] inspection of the immortal Gods.

The same wise man, also, expects the day of his death with good omens, and not unwillingly, because he confides in the immortality of his soul. For the soul of the wise man, being liberated from its corporeal bonds, will return to the Gods; and, according to the desert of a life passed with purity and sanctity, will through this procure for itself a condition similar to that of the Gods. He likewise denominates the same wise man most excellent, and rightly conceives him to be both good and prudent, since his counsels accord with the most upright deeds, and the principles of his conduct are derived from justice itself. He likewise adds, that this wise man possesses the greatest mental strength, because, through the vigour of his mind, he is prepared for the endurance of all things. Hence it is that Plato calls fortitude the nerves and the very neck of the soul, just as he says that cowardice is most proximate to the imbecility of the soul. Rightly also does he think that this wise man is the only rich man, because he alone appears to possess the riches of the virtues which are more precious than all treasures. The wise man, likewise, ought to be considered as most rich, because he alone can rightly employ wealth to necessary purposes. *For others, though they abound in riches, yet appear to be needy, because they are either ignorant of their use, or pervert them to the worst of ends. For it is not the absence of money that produces penury, but the presence of immoderate desires.* — It is requisite, therefore, that the philosopher, — if he is in want of nothing, is firm and unshaken in every fortune, and is superior to those things which are considered by most men as very difficult to be borne, — should not be so attentive to any thing, as to the perpetual endeavour of separating his soul from its conjunction with the body; and on this account it is proper to think that philosophy is the desire of death, and the being accustomed to die. All good men likewise ought to be friends to,

though they are not known to, each other, and they are to be considered as friends, through that very power by which their manners and pursuits mutually accord: for similars are not abhorrent from similars. Whence it is certain, that the fidelity of friendship can only subsist among the good. Wisdom causes a youth to be a lover of a good man, when the youth is one who is more prompt to the attainment of good arts, through the probity of his natural disposition. Nor can deformity of body expel a love of this kind. For when the soul herself is the object of delight, the whole man is beloved; but when the body is the object of desire, the worst part of the man is dear to him who possesses this desire. Deservedly, therefore, is it to be thought, that he who knows what is [really] good is also desirous of things that are of the same kind with it. For he alone is inflamed with good desires who sees *that* [true] good with the eyes of the soul, and he is the wise man. This, however, takes place, because it is necessary that he who is ignorant should also be a hater of, and an enemy to, the virtues. Nor is it vainly asserted, that such a man is also a lover of base pleasures.

The wise man likewise does not apply himself to the performance of any thing merely for the sake of pleasure alone, unless it is accompanied by the honest emoluments of virtue. And it is necessary that, in conjunction with a pleasure of this kind, he should lead a worthy and admirable life, and a life full of honour and glory. Nor is he to be preferred to all other men for the sake of these things only; but he also is the only man who always enjoys jucundity and security. Nor will he be disquieted when deprived of the most dear objects of his affection, either because every thing which tends to beatitude is adapted to him, or because grief of this kind is interdicted by the decree and law of right reason; and likewise because he who torments himself through such a cause, either suffers that affliction on account of him who is dead, as if he was in a worse condition than when living, or for his own sake, because he grieves that he is deprived of such, an alliance. Lamentations, however, ought not to be indulged, on account of the death of any one, if we know that the deceased will not suffer any evil, and that, if he was a worthy man, he will associate with more excellent beings; nor will the wise man grieve on his own account, because he deposits all things in himself, and cannot, by the loss of any man, be indigent of virtue, of which he vindicates to himself the perpetual possession. And hence, the wise man will not be sorrowful [whatever may befall him].

The end of wisdom also is this, that the wise man may arrive at the excellence of divinity [as far as this is possible to man]; and this must be his endeavour, to accede to the energies of the Gods, by emulating their life. But this he may accomplish, if he causes himself to become a man perfectly just, pious, and prudent. On which account it is requisite that he should, endeavour to attain those things which are approved both by Gods and men, not only in the knowledge of foreseeing [what is proper to be done], but also in the actual performance of what is right. For the supreme God not only surveys by a

dianoëtic energy all these particulars, but likewise pervades through the first, middle, and last of things, and, possessing a profound knowledge of them, governs them by the universality and immutability of his providential administration. And Plato indeed says, that to all men that nature appears to be blessed which possesses good, and knows after what manner it ought to be free from vice.

But with respect to beatitude; one kind is produced when we defend what we effect, by paying a proper attention to it; but another kind is the consequence of nothing being wanting to the perfection of life, and when we are satisfied with the contemplative energy. The origin, however, of both these kinds of felicity emanates from virtue; and to the ornament, indeed, of the genial place, or of virtue, we have no need of those external aids which we imagine to be good. But to the purposes of the common life, the care of the body, and those auxiliaries which accede to us externally, are requisite; nevertheless, in such a manner as that these very same things may be rendered better through virtue, and may, by its assistance, be conjoined with the benefits of beatitude, without which they are by no means to be ranked in the number of things that are [truly] good. Nor is it without reason, that virtue alone can make men most fortunate; since without this, felicity cannot be obtained from other things of a prosperous nature. For we call the wise man an attendant on and an imitator of God, and we think that he follows God: for this is the meaning of 'epou lew'. It is, however, not only requisite, that he should speak what is worthy to be asserted of the Gods, while he lives, and that he should do nothing which is displeasing to their majesty, but also at the very time when he is leaving the body, from which he will not emigrate contrary to the will of divinity. For though he has in his own hand the power of dying, yet he ought not to be the cause of his own death, unless the divine law shall have decreed that this is necessary to be suffered: though he knows that when he leaves terrestrial natures, he shall obtain a better condition of being. And if his character is adorned by the illustrious deeds of his past life, yet it is requisite that he should pay attention to honest fame while he lives, since being confident of his future existence, he permits his soul to proceed to immortality, and presumes because he has lived piously, that it will be an inhabitant of the fortunate islands, and be mingled with the choirs of Gods and Demigods.

With respect to the constitution of cities, and the particulars which are to be observed in the administration of polities, Plato orders as follows: In the first place, he thus defines the form of a city. A city is a mutual conjunction of many men, among which some govern, but others obey, and who are united to each other by concord, afford each other defence and assistance, and in the performance of their respective duties, use the same laws, but nevertheless such as are just. This city also will be one, if it is surrounded with the same walls, and the minds of the inhabitants are accustomed to approve and reject the same things. Hence, it is requisite to persuade the founders of polities, that

they should give such an extent to the place which the people are to inhabit, that all of them may be known by the same governor, and that they may not be unknown to each other. For thus it will happen, that all of them will be of one mind, and will wish for themselves what is equitable. Indeed, it is not fit that a great city should rely on the multitude of its inhabitants, or on its great power. For it should not think that the power of body and of riches are to be esteemed when they are associated with indolence and pride, but when the inhabitants being men that are adorned with all the virtues, and being all of them firmly fixed in the laws, are obedient to the common decree. *Other cities, however, which are not constituted after this manner, are not sane cities, but are foul polities, and tumid with disease.* In the last place, Plato says, that those polities are founded in reason, which are constituted conformably to the arrangement of the [parts of the] soul; so that the most excellent part which transcends in wisdom and prudence, may govern the multitude; and that as the soul providentially attends to the whole body, thus also the decisions of prudence may defend and preserve whatever is advantageous to the whole city.

Fortitude, likewise, which is the second part of virtue, as it corrects and represses by its power desire [in, the soul], thus also, it ought to be equally vigilant in a city. Hence, in the place of sentinels, the youth should fight for the benefit of the whole community. But the discipline of those who are capable of giving better counsel, should bridle, restrain, and if it is necessary destroy those who are restless, untamed, and are therefore the worst of citizens. But Plato is of opinion that the third part of the soul, which is the seat of desires, is similar to the common people, and to husbandmen; and he thinks that this part is to be sustained by moderate advantages. He denies however the possibility of the continuance of a polity, unless he who presides over it is studious of wisdom; or he who is elected to be the ruler, is the wisest of men. For he says, that all the citizens should be imbued with manners of this kind, so that those to whose custody and fidelity the polity is committed, may have no wish to possess silver and gold; and also that they may not desire the wealth of private individuals, under the pretext of employing it for the general good; nor live in such a manner as to procure sustenance for themselves, without opening their doors to others, and consume in mutual banquets the gifts which they have received from those whom they protect.

He likewise says that marriages should not be private, but should be made to be common, the wise men, and the magistrates of the city, and those who by lot are adapted to this employment, publicly affiancing such nuptials; and being especially careful to prevent those that are unequal or dissimilar from being united to each other. With these things, also, a necessary and useful mixture is connected, so that from the mingled education of children as yet unknown, the knowledge of who were their parents may be rendered difficult; and thus, while parents are ignorant of their own children, they may believe that all whom they see of the same age, are their own, and that all may be the

parents of all as of common children. Besides this, likewise, a seasonable conjunction of these marriages must be investigated, the fidelity of which Plato thinks will be stable, if the number of the days accords with the harmony of music. And those who will be born from such like nuptials should be imbued with appropriate studies, and instructed in the best disciplines by the preceptors with whom authority for this purpose is to be invested in common; and not only the male, but also the female sex, are to be tutored after this manner. For Plato is of opinion, that women should be instructed in all the arts, and even those of war, which are thought to pertain peculiarly to men; since there is the same virtue of each, because each has one and the same nature. He also says, that such a city has no need of laws externally introduced; for as it is established by royal prudence, and such institutes and manners as we have mentioned, it does not require other laws. And this polity was composed by him as a certain resemblance of truth, for the sake of an example.

There is also another polity [described by Plato], which is sufficiently just, and fabricated as a paradigm, not indeed, as the former, without evidence, but with something of existing truth. In this polity he does not regulate the state and advantages of the city conformably to his own will, investigating for this purpose the principles and foundations of its origin; but his intention is to show how the political ruler, having obtained a place of this kind, and a multitude of people, ought to cause the city to become full of good laws and excellent morals, according to the nature of existing circumstances, and the disposition of its inhabitants. In this city, likewise, he ordains that there shall be the same education of youth, and the same disciplines of arts [as in the former city]. But in marriages and births, and patrimonies and houses, he departs from the regulations which he adopted in the former polity; for he makes the marriages to be private and peculiar, and to be the nuptials of the suitors of virgins. And though those who are about to form the nuptial league ought to consult their own will, yet he orders that the affair shall be considered by the rulers of the whole city as a thing which pertains to the general good. Hence, the rich must not refuse to, marry women that are not wealthy, and the poor must enter into an alliance with the rich; though there is an inequality in the property of the two. Different dispositions also are to be mingled together; so that a mild woman may be united to an irascible man, and an irascible woman to a tranquil man; in order that the offspring produced from different dispositions, may, by the assistance of and advantage arising from such ordinances, be formed to better manners, and thus the city may be increased by the wealth of families constituted after this manner.

The offspring themselves, likewise, which are generated from the seed of parents of dissimilar dispositions, since they possess a resemblance to both, will neither want vigour in the execution of what they undertake to perform, nor sagacity in perceiving what is requisite to be done. They are to be educated, however, in such a way as may be deemed proper by their parents.

Their houses also, and private possessions, must be adapted to their condition, which Plato does not suffer either to increase immensely through avarice, or to be dissipated through luxury, or abandoned through negligence. He likewise orders laws to be promulgated for this city, and exhorts the moderator of the laws, [i.e. the legislator], to the contemplation of the virtues, when he intends *to* establish any thing of this kind. But he thinks that mode of government to be useful, which is mingled from the three modes. For he does not think that the domination of the nobles, or of the people merely and alone, is good. Nor does he leave the faults of the rulers unpunished; but yet he is of opinion, that it is better for those to govern, who are superior in power. He also conceives, that other forms of polities may be defined, which tend to worthy manners. And with respect to that polity which he says subsists by emendation, he orders that the ruler of it should in the first place complete the laws which remain to be enacted, or correct such as are vicious; and that in the next place he should convert the pernicious manners and corrupt disciplines of the city to a better condition; from which corruption, if the depraved multitude cannot be changed by counsel and persuasion, they must be led away from their enterprise unwillingly and by force.

In the city, however, which is already constituted, he describes the manner in which the whole multitude of men contained in it may be governed with probity and justice. But these being such, will love their kindred, honour the magistrates, expel intemperance, and restrain injustice; bestowing the greatest honours on prudence, and the other ornaments of life. Nor should the multitude rashly fly to a polity thus governed, unless they have been educated conformably to the best laws and the most excellent precepts, so as to be moderate towards others, and concordant among themselves. Lastly, he says that there are four genera of culpable citizens; the first, of those who transcend in dignity; the second, of the few who possess the supreme power; the third comprehends all the citizens; and the fourth and last pertains to tyrannic domination. And the first indeed is confounded, when more prudent men are expelled from the city by seditious magistrates, and the supreme power is delivered to those who are only strenuous in the hand; and when those who are capable of managing the affairs of the city by milder counsel, have no share in the administration, but only those who are turbulent and violent. But the polity is in the hands of a few, when many that are needy and criminal, being at one and the same time in subjection to the violence of a few rich men, deliver and commit themselves to them; and not worthy manners, but opulence, obtains all the ruling power. And the popular faction is corroborated, when the needy multitude predominates over the rich, and the law is promulgated by the command of the people, so that honours may be equally obtained by all the citizens. To which may be added, that the only principle of tyrannic domination is then produced, when he who has violated the laws by his own contumacy, invades the domination to which he Was elected by a conspiracy against the laws; and afterwards having decreed that

all the multitude of citizens shall be obedient to his desires and his avarice,
directs also to this end the obedience which he requires.

BOOK THE THIRD. ON INTERPRETATION, OR CONCERNING THE CATEGORIC SYLLOGISM.

THE love of wisdom, which we call philosophy, is generally thought to have three parts, viz physics, ethics, and that of which I have now proposed to speak, logic, in which the art of disputation and reasoning is contained. But since [in treating of logic], we speak of a sentence of which there are various species, such as those of commanding, or narrating, of ordering, expostulating, wishing, vowing, of expressing anger, hatred, envy, kindness, commiseration, admiration, contempt, reproof, repentance, lamentation, and besides these, of introducing pleasure, and exciting fear; in all which, it is the province of an excellent orator to enunciate things of an ample nature with brevity, such as are of a confined nature diffusedly, such as are vulgar gracefully, those that are novel in a usual manner, and those that are usual accompanied with novelty; to extenuate what is great, to be able to effect the greatest things from such as are the smallest, and to accomplish many other things of the like kind; — since this is the case, there is one sentence among these which especially pertains to what is now proposed to be discussed, and which is called enunciative, comprehending a definite meaning, and being the only one among all sentences which is capable of truth or falsehood. This is called by Sergius *effatum*, by Varro *proloquium*, by Cicero *enuntiatum*, and by the Greeks *protasis* or a *proposition*, and also *axioma*, or an *axiom*. But I denominate it word for word, *protentio* and *rogamentum*.

Of propositions, therefore, as also of conclusions themselves, there are two species, the one enunciative, which likewise is simple, as if we should say, *he who reigns is blessed*; the other *substitutive* or *conditional*, which also is compounded, as if you should say *he who reigns is blessed, if he is wise*. For you substitute the condition, through which he is not blessed unless he is wise. Now, however, we shall speak of the enunciative, which is prior by nature, and as it were the element of the conditional proposition. There are, likewise, other differences of propositions, viz differences of quantity and quality. Of quantity, indeed, because some are universal; as, *every thing that breathes lives*; but others are particular; as, *some animals do not breathe*; and others are indefinite; as, *an animal breathes*. For it does not define whether every animal, or only some one breathes, yet it always has the power of a particular proposition; because it is more safe to assume that from an uncertain thing, which is less [comprehensive than what is universal]. But there are differences of the quality of propositions: some of them being affirmative, because they affirm something of a certain thing; as, *virtue is good*: for it affirms that goodness is in virtue: — others are negative, which deny something of a certain thing; as, *pleasure is not good*: for it denies that goodness is inherent in pleasure. The Stoics however think, that this proposition also is affirmative, when they say, *it happens to a certain pleasure that it is not good*. For he who

says this affirms that which happens to it, *i.e.* affirms what it is. Hence, they say it is affirmative, because it affirms that which does not appear to be, of that thing in which it denies it to be inherent. But they alone call that proposition negative, to which a negative particle is prefixed. These, however, are vanquished as well in other things as in this, if any one makes the following proposition; *that which has no substance, is not*. For according to what they say, they are compelled to confess, that a thing exists which is not, because it has no substance.

Moreover, a proposition, as Plato says in the *Theætetus*, consists of two, and those the smallest, parts of speech, a noun and verb; as, *Apuleius discourses*, which is either true or false, and is therefore a proposition. Hence some have thought that these two are the only parts of speech, because a perfect sentence may be made from these alone; and this is because they abundantly comprehend what is intended to be signified. But adverb, pronoun, participle, and conjunction, and other things of this kind which grammarians enumerate, are not more parts of speech, than flags are parts of a ship, or hairs of men; or certainly, in the whole conjunction of speech, these are to be considered in the place of nails, and pitch, and glue. Farther still, of the two before-mentioned parts, the one is denominated subjective, as being subject or situated under; as, *Apuleius*; but the other is declarative [or enunciative]; as, *he discourses*, or *does not discourse*; for it declares what Apuleius does. It is lawful also to extend each of these parts into many words, the same power [as to meaning] remaining; as if, instead of Apuleius, he should say, *a Platonic philosopher of Madaura*; and also, if, instead of *discoursing*, you should say, *he employs speech*. Most frequently, however, the subjunctive part is less, but the declarative [or predicative] greater; and the latter comprehends not only the former, but also other subjective parts. For not only Apuleius discourses, but likewise many other men, who may be contained under the same enunciation. Unless perhaps the peculiarity of any thing should be predicated of it; as if you should say, *a horse is something capable of neighing*. But to neigh is the peculiarity of a horse. Hence, in these peculiarities, the predicate and subject are equally extended, and the predicate is not more widely extended, as in other propositions; since here the same thing may, *vice versa*, become the subject, and have for its predicate that which it had before for a subject. As if, changing the order, you should say, *that which is capable of neighing is a horse*. But, where the parts are unequal, you cannot convert after the same manner. For it does not follow that because it is true, *every man is an animal*, that, on this account, if you convert, it will be true to say, *every animal is a man*. For to be an animal is not the peculiarity of man, in the same manner as to neigh is the peculiarity of a horse, since there are other innumerable animals besides man. Hence the predicate is known by many indications, though the proposition should be exhibited in a converse order; in the first place, because [that which is declarative or] the predicate may comprehend a much greater number of things than the subject; and, in the next

place, because it is never terminated by a noun, but always by a verb, by which especially it is distinguished from an equal subjective part in those peculiarities.

It must also be observed, as an example, that as propositions are definite and indefinite, so likewise it is certain that both the subjunctive and declarative particles are partly definite, as, *man, animal*; and partly indefinite, as, *not a man, not an animal*. For they do not define what the thing is, since it is not this thing; but they only show that it is some other thing than this. Now, therefore, it must be explained how these four propositions are affected towards each other, which it will not be foreign to the purpose to survey in a square form. There are, therefore, in the superior line, as may be seen in what follows, the universal affirmative, and the universal negative; as, *all pleasure is good, no pleasure is good*. And these are said to be incongruous [or contrary] to each other. Likewise, in the inferior line, under both these, these particulars are denoted; *some pleasure is good, some pleasure is not good*. And these are said to be nearly equal to each others Afterwards, two oblique angular lines are drawn; of which one extends from universal affirmative to particular negative; but the other from particular affirmative to universal negative; which propositions, being contrary to each other both in quantity and quality, are called *alterutra* i.e. *one or the other*, because it is now necessary that one of them should be true. And this opposition is said to be perfect and entire. Between the propositions, however, which are nearly equal [or the subcontraries], and those that are incongruous [or contraries], there is a divisible opposition, because the incongruous are never, indeed, at one and the same time true, yet are sometimes at once false; but those that are nearly equal are, *vice versa*, never at one and the same time false, yet sometimes are at once true; and on this account the refutation of either of them confirms the truth of the other, though the confirmation of the truth of either does not confute the other. He, indeed, who proves that either of two contraries is true, subverts the other; yet it does not follow, *vice versa*, that he who subverts either, establishes on that account the other. But of those propositions that are called *alterutra*, he who proves the truth of the one refutes the other; and he who refutes the one establishes the truth of the other.

Moreover, every universal proposition, when proved to be true, confirms its own particular proposition; but, if refuted, does not on that account refute it. On the contrary, a particular proposition, if refuted confutes also its own universal proposition; but, when proved to be true, does not establish it. An inspection of what is written below will easily show that all we have said is true, from the propositions themselves.

All pleasure is good.

Contraries.

No pleasure is good.



Some pleasure is good.

Sub-contraries.

Some pleasure is not good.

For here it is evident what that is which is conceded by him who proposes any thing. But each universal is subverted in a threefold manner, when either its own particular proposition is shown to be false, or either of two other propositions is demonstrated to be true, whether it be a contrary or contradictory. It is confirmed, however, by one mode, if the proposition which contradicts it is shown to be false. On the contrary, a particular proposition is subverted indeed by one mode, if its contradictory is demonstrated to be true. But it is confirmed in a threefold manner, if its universal proposition is true, or either of the two others is false, whether it be the subcontrary of it, or its contradictory. We may observe the same things also in equipollent propositions. But those propositions sure called equipollent which have the same power, though with a different enunciation, and which are at the same time true, or at the same time false; viz one on account of the other, as the indefinite and particular. Every proposition likewise, if it assumes in the beginning a negative particle, becomes its equipollent contradictory. Thus, since this proposition, *all pleasure is good*, is an universal affirmative, if negation is placed before it, it will become, *not every pleasure is good*, having the same power of signification as its contradictory, *a certain pleasure is not good*. This also must be understood to take place in the other three propositions.

But it is now requisite to speak of conversion. A universal negative, therefore, and its contradictory, i.e. a particular affirmative proposition, are called convertible propositions, because the particles of them, i.e. the subject and the predicate, may always change places with each other, the condition of truth or falsehood still remaining. For, as this proposition is true, *no prudent man is impious*, thus also, if you change the places of the terms, it will be true, that *no impious man is prudent*. In like manner, as it is false that *no man is an animal*; so, if you convert, it will be false that *no animal is a man*. Thus, too, a particular affirmative proposition is converted, *a certain grammarian is a man*, and *a certain man is a grammarian*, which the two other propositions cannot always effect. For though they may sometimes be converted, yet they are not on that account called convertible, since that which sometimes deceives is not assumed as a thing which is certain. Each proposition, therefore, must be investigated through all its significations, in order to discover whether the propositions accord with each other, even when they are

converted. Nor, in reality, are they innumerable, but five only. For either the peculiarity is predicated of a certain thing, or genus, or difference, or definition [a *e.* Species], or accident; nor, besides these, can any other be found in any proposition. Thus, if you place man as a subject, whatever you may predicate of him, you will either signify his peculiarity, as that he is *risible*; or his genus, as that he is an *animal*; or his difference, as that he is *rational*; or his definition, as that he is a *rational mortal animal*; or that which is accidental to him, as that he is an *orator*. For every thing declarative [or which is the predicate of a certain thing], either may, *vice versa*, become the subject of that thing, or may not. But if it may, it either signifies what it is, and is the definition of it, or it does not signify this, and is the peculiarity of it. And if it cannot become the subject of it, either it is that which ought to be placed in the definition, and is genus, or difference; or it is that which ought not to be placed, and is accident. Through these things, therefore, it may be known, that a particular negative is not convertible.

A universal affirmative, likewise, is not convertible, yet it may be particularly converted. Thus, when the proposition is, *every man is an animal*, it cannot be so converted, as that it will be true that *every animal is a man*; but it may be particularly converted, *a certain animal is a man*. This will take place, however, in the simple conversion, which, in the inferences of conclusions, is called reflection. For there is also another conversion of propositions, which not only produces a contrary order of the terms, but also brings the terms themselves to the contrary of What they were before; so that the term which was definite becomes indefinite; and, on the contrary, that which was indefinite becomes definite. The remaining two propositions admit this conversion alternately, viz the universal affirmative, and the particular negative; as, *every man is an animal*; *every thing which is not an animal is not man*. In like manner, *a certain animal is not rational*; *a certain thing which is not rational is an animal*. You will find, through those five before-mentioned species, that this perpetually takes place, conformably to what we have asserted. But the connexion of propositions, through another common particle [i.e. through the middle term], by means of which they are copulated to each other, is called their conjugation; for thus they are able to accord in one conclusion. And this common particle is necessarily either the subject in each proposition, or the predicate in each; or it is the subject in one, and the predicate in the other. Three formulæ, therefore, [or figures] are produced; of which one is called the first, when that common particle is a subject in one term, and a predicate in the other. And this order is not dependent merely on enumeration, but is distinguished by the dignity of the conclusions. For the third formula [or figure] is the last, because nothing is concluded in it except that which is particular. The second figure is superior to this, which has universal conclusions, yet they are only such as are negative. Hence the first figure so excels the rest, because it concludes in every kind, of inferences. But I call the inference, or conclusive proposition, that which is collected and

inferred from the premises, or the things admitted. Moreover, the premise is a proposition, which is granted by him who answers. Thus, if any one should ask, Is not every thing honest good? it is a proposition. And, if he should say that he assents, the interrogation being taken away, it is a premise, or thing admitted; which, nevertheless, is commonly called a proposition; as, *every thing honest is good*. To this add another premise, similarly proposed and granted, viz *every thing good is useful*.

From this conjugation, as we shall presently show, the conclusion of the first figure is formed; which if direct is universal, as, *every thing honest therefore is useful*; but if indirect, particular, as, *something useful therefore is honest*; because a universal affirmative proposition can only be converted particularly in indirect conclusions. But I say the conclusion will be direct, when the same particle [or term] is the subject as well in the conjugation as in the conclusion and likewise, when the same term is predicated in both. And the conclusion will be indirect, when this takes place *vice versa*. Moreover the whole of that reasoning which consists of propositions that are granted and inference, is denominated a collection [i.e. a syllogism, 'sullogismos', or conclusion, and may be thus most aptly defined, according to Aristotle: "A discourse, in which certain things being admitted, something else different from the things admitted necessarily happens, in consequence of the existence of these [admitted propositions]". In which definition, no other species of discourse is to be understood than that which is enunciative; which, as we have before observed, is alone either true or false. Hence, it is said in the plural number, *certain things being admitted*, because a syllogism is not produced from one proposition only being granted; though to Antipater the Stoic, contrary to the opinion of all men, this conclusion [from one proposition] appeared to be complete; viz. *You see, therefore you live*; which, however, is only complete after this manner; *If you see you live; but you do see, and therefore you live*. Further still, because we wish to conclude, not that which is granted to us, but that which is denied; hence it is added by Aristotle in the definition, *that something else different from the things admitted necessarily happens*. On this account, the formulae of the Stoics are superfluous, which dissimilarly conclude that which is not the same: as, *Either it is day, or it is night; but it is day*. The doubling likewise the same thing is superfluous: as, *If it is day, it is day; therefore it is day*. For they in vain collect what is spontaneously granted without controversy. But when I say, *If it is day, there is light; but it is day, and therefore there is light*; it is more probable, that I do not badly infer something else than what was granted to me. For the assertion *there is light*, which is in the conclusion, was also in the proposition. Nevertheless, we may confute this by saying, that the assertion *therefore there is light*, is enunciated in one way in the conclusion, as showing that there is now light; and was assumed in another way in the proposition, in which it is not said that there is now light, but it only follows that *if it is day*, there will also be light.

It makes, however, a great difference whether you affirm that a certain thing is, or that it only is accustomed to be, when something else precedes. Likewise that which is necessarily comprehended in the same definition, is distinguished by the power of the conclusion from the similitude of induction. For in induction certain things are granted: as for instance, *Man moves his lower jaw, and so does a horse, an ox, and a dog*. From these things being granted, something else is inferred in the conclusion; as, *Therefore every animal moves its lower jaw*; which, as it is false in the crocodile, you may, the preceding things being granted, refuse to admit the inference, which it was not lawful for you to refuse in the conclusion. For the inference is comprehended in the things previously admitted, and therefore it is added in it, *that it necessarily takes place*, lest the last part of the definition should be deficient. But it shows from the very same things which were admitted, that the conclusion ought to be inferred, though unless they are admitted, it will not be certain. Of these particulars, however, enough has been said.

It is now, however, requisite to show what the modes and conjugations are, by which true conclusions are produced within a certain number of the predicative genus. For in the first figure, there are found only nine modes and six conjugations. But in the second figure, there are four modes and three combinations. And in the third figure, six modes and five conjugations; the peculiarities of which I shall demonstrate in, their proper order; previously observing that a legitimate, conclusion cannot be produced, either from particular propositions alone, or from such as are negative alone, because from them false inferences may frequently be deduced. Besides, if one negative is added to many affirmative propositions, a negative, and not an affirmative conclusion will be produced; so that the mixture of one negative proposition will predominate over the rest. Similar to this also is the power of particular propositions. For a particular mixed with universal propositions makes a particular conclusion. In the first formula or figure, therefore, first mode is that which produces directly a universal affirmative conclusion, from universal affirmative premises; as,

Every thing just is honest;
Every thing honest is good;
Therefore, every thing just is good

But if you conclude indirectly, *A certain good therefore is just*, the fifth mode is produced from the same combination. For I have above taught, that an universal affirmative proposition can thus alone be converted.

The second mode [of the first figure] is that which produces directly an universal negative conclusion from universal propositions, one of which is affirmative, and the other negative; as,

Every thing just is honest;
Nothing that is honest is base;
Therefore, nothing that is just is base.

But if you conclude inversely, *Therefore, nothing base is just*, you will produce the sixth mode. For, As it has been already observed, an universal negative proposition is converted into itself. But we ought to remember, that the subject is to be assumed from the affirmative proposition, in order to conclude in the second mode; and that on this account it is to be considered as prior, though the negative proposition is enunciated before it. In a similar manner also in the other modes, the proposition which is prior in power is understood to be the first in order. But in the sixth mode, the subject is assumed from a negative proposition. And this is the only difference between them.

The third mode [of the first figure] is that which concludes directly a particular affirmative from a particular and an universal affirmative; as,

Something just is honest;
Every thing honest is useful;
Therefore, something just is useful.

But if you conclude inversely, *Therefore, something useful is just*, you will produce the seventh mode. For, as we have before observed, an affirmative particular proposition is converted into itself.

The fourth mode [of the first figure] is that which infers directly a particular negative, from a particular affirmative and an universal negative; as",

Something just is honest;
Nothing honest is base;
Therefore, something just is not base.

From this mode conversions are found contrary to the former modes. For the eighth and ninth modes preserve the conclusion of this mode, but not inversely like the former modes. For they only invert the conjugation through equivalent propositions, and in a converse order, so that the negative becomes the prior proposition. And on this account, both are said to conclude through a conversion of the conjugation. For if you convert the universal negative of the fourth mode, and subject to [or place after] it the universal affirmative, from which being inverted the particular affirmative was formed, the eighth mode will be produced, which infers indirectly a particular negative from two universal propositions, one of which is negative, but the other affirmative; as, Nothing base is honest; Every thing honest is just; Therefore, something just is not base.

The ninth mode also, through a similar conversion, infers indirectly a negative particular from an universal negative and a particular affirmative; as, Nothing base is honest; Something honest is just; Therefore, something just is

not base.

The reason, however, why the fourth mode alone produces two other modes, but each of the rest only one other mode, is this, that, if we convert both the propositions of the first mode, an ineffectual conjugation of two particular propositions will be produced: but if we convert one of them alone, either the second or the third figure will be produced. Thus also, if you convert both the propositions of the second mode, the conjugation of the ninth will be produced, which, as we have already shown, is generated from the fourth mode, because the universal affirmative of the second mode cannot be converted, except particularly; but if you alone convert one of the propositions, the second or the third figure will be produced. From among these nine modes, therefore, of the first figure, the four first are denominated indemonstrable; not because they cannot be demonstrated, as is the case with the *wholeness* of the sea, which is not demonstrable; and the quadrature of the circle; but because they are so simple, and so manifest, that they do not require to be demonstrated; so as that they may produce the rest, and impart credibility to them from themselves.

Now, therefore, let us deliver the modes of the second figure. The first mode in this figure, is that which infers directly an universal negative from an universal affirmative and an universal negative; as,

Every thing just is honest;
Nothing base is honest;
Therefore, nothing just is base.

This mode is reduced to the second indemonstrable mode, by converting the second proposition of it.

The second mode is that which infers directly an universal negative from two universal propositions, the one negative, but the other affirmative; as,

Nothing base is honest;
Every thing just is honest;
Therefore, nothing base is just.

This mode does not differ in conjugation from the former mode, except that it derives the subjective particle [or the subject of the conclusion] from a negative proposition, because the order of the enunciation is so changed that it cannot be employed in the first figure.

The third mode is that which infers directly a particular negative from a particular affirmative and an universal negative; as,

Something just is honest;
Nothing base is honest;

Therefore, something just is not base.

If we convert the universal negative of this mode, the fourth indemonstrable mode will be produced, from which this originates.

The fourth mode is that which infers directly a particular negative, from a particular negative and an universal affirmative; as,

Something just is not base;
Every thing evil is base;
Therefore, something just is not evil.

This is the only mode in the second figure which is demonstrated through the impossible; of which proposition we shall speak when we have explained the modes of the third figure. —

In the third figure the first mode O is that which, from two universal affirmatives, infers, both directly and inversely, a particular affirmative; as,

Every thing just is honest;
Every thing just is good;
Therefore, something honest is good.

Or thus, *Therefore, something good is honest*. For it is of no consequence which you make the subjective particle from those two propositions, because it is of no consequence which you enunciate first. Hence Theophrastus was not right in thinking that, on this account, this mode is not one only, but two.

The second mode [of this third figure] is that which infers directly a particular affirmative, from a particular and universal affirmative; as,

Something just is honest;
Every thing just is good;
Therefore, something honest is good.

The third mode is that which infers directly a particular affirmative, from an universal and particular affirmative; as,

Every thing just is honest;
Something just is good;
Therefore, something good is honest.

The fourth mode is that which infers directly a negative particular from an universal affirmative and an universal negative; as,

Every thing just is honest;
Nothing just is evil;

Therefore, something honest is not evil.

The fifth mode infers directly a negative particular, from an affirmative particular and an universal negative; as, Something just is honest; Nothing just is evil; Therefore, something honest is not evil.

And the sixth mode infers directly a particular negative from an universal affirmative and a particular negative; as,

Every thing just is honest;

Something just is not evil;

Therefore, something honest is not evil.

Of these six modes, the three first are reduced to the third indemonstrable, by converting the prior proposition of the first and second. The third has the same conjugation with the second, differing only in this one thing, that it derives its subjective particle [or the subject of its conclusion] from an universal proposition. On this account it is reduced to the third indemonstrable, not only by a conversion of proposition, but also of conclusion. The fourth, likewise, and fifth modes, originate from the fourth indemonstrable, by converting their prior propositions. But the sixth mode cannot be reduced to any indemonstrable, neither by a conversion of both nor of one of its propositions; but it is alone demonstrated through the impossible, in the same manner as the fourth mode in the second figure, and on this account both are the last that are enumerated. The order, however, of the rest, in all the figures, is made according to the difference of the conjugations and conclusions. For, because affirmation is prior to negation, and the universal is more powerful than the particular, the universal is prior to the particular conclusions, and in both the modes affirmation and the conclusion are similar; and that mode precedes which is more swiftly reduced to the indemonstrable, *i.e.* by one conversion, which is one proof that those modes are certain in their conclusions.

There is also another demonstration common to all the modes, and likewise to the indemonstrables, which is called demonstration through the impossible, and is denominated by the Stoics the first constitution, or the first exposition, and which they thus define: *If a certain third thing is inferred from two other things, one of them, with the contrary of the conclusion, infers the contrary of that which remains.* But the ancients define it as follows: *If the inference of any conclusion is subverted, one of the propositions being assumed, the other will be subverted* Which thing was invented against those, who, though they admit the premises, yet impudently deny that which is inferred from them. For through this definition they are reduced to impossibilities, since, from what they deny, something contrary to that which preceded is found to take place. Moreover, it is impossible that contraries should be, at one and the same time, true. Hence they are compelled, through what is impossible, to admit the

conclusion. Nor have those who are skilled in dialectic in vain established that to be the true mode, in which the contrary of the conclusion, together with one of the premises, confutes the other. The Stoics, indeed, think that the conclusion is denied, or one of the premises confuted, by the negative particle only being prefixed; such, for instance, as, *every not every; a certain thing, not a certain thing*. Eight contrary arguments, therefore, are produced, which are opposed to each conclusion, because each of the premises is subverted in a twofold respect, and twice four conclusions are formed; at one time a negative particle being prefixed to the inference, but at another the contradictory of the conclusion being assumed. Let the first indemonstrable mode be for an example.

Every thing just is honest;
Every thing honest is good;
Therefore, every thing just is good.

He who denies this conclusion, the premises being granted, must necessarily say, *Something just is not good*. If you place before this the former of the two premises, viz. *Every thing just is honest*, the conclusion will be made according to the sixth mode of the third figure, *Therefore, something honest is not good*; and this is repugnant to the second proposition, which granted that *Every thing honest is good*. This conclusion also will be entirely contrary, if, the same things remaining, you infer its equivalent; as, *Therefore, not every thing honest is good*. In like manner, two other conclusions will be produced, if, in the same way as we have now proposed the prior proposition, we assume the posterior, viz. *Something just is not good; every thing honest is good*; for two conclusions of the fourth mode of the second figure will be produced, viz. *Therefore, not every thing just is honest*; or, *Therefore, something just is not honest*. And each of these will be equally repugnant to the former proposition, which granted that *Everything just is honest*. But, these four conclusions remaining, the proposition only being changed, if, in the place of the premise, which was, *Something just is not good*, you make it to be, *Not every thing just is good*, so that the inference may be subverted in a twofold respect, there will be four other conclusions with the same mutations.

Also, if, instead of the same proposition, you make the premise to be, *Nothing just is good*, so that the inference may be subverted in a threefold respect, four other conclusions, making a third four, will be formed, in those syllogisms alone which will have an universal conclusion; for these alone can be subverted in a threefold respect; but in the others there are only eight, which may be separately formed in the several modes through all the figures, according to the example which we have proposed.

Moreover, by the assistance of letters, as in [mathematical] hypothesis, the order of the propositions and the parts being inverted, but their power remaining, let the first indemonstrable mode be,

A is affirmed of every B,
And B of every C;
Therefore, A also must be affirmed of every C.

They begin from the attribute, and, on this account, from the second proposition. This mode, which is thus formed, is inversely as follows:

Every C is B;
Every B is A;
Therefore, every C is A.

But the Stoics employ numbers in the place of letters; as,
If the first [is admitted, then] the second;
But the first [is admitted];
Therefore, the second.

Aristotle, however, delivers only four indemonstrable modes in the first figure; but Theophrastus and others enumerate five: for they add the indefinite proposition, and collect the indefinite conclusion. This it is superfluous to discuss, since the indefinite is assumed for the particular, and there will be the same modes as there are from particular propositions. Besides, we have already exhibited four modes in the first figure, which, if any one wishes to double, assuming the indefinite for the particular, and subjoining the indefinite conclusion, all the modes will be twenty-nine.

Aristo, however, the Alexandrian, and some more recent Peripatetics, have, besides these, introduced five other modes of particular instead of universal conclusion three in the first figure, and two in the second. But it is most absurd for him to whom more is conceded, to infer less. It is demonstrated, however, that there are only nineteen certain modes in the three formulae [or figures] of them, which we have above exhibited. For there are four propositions, two of which are particular, and two universal. Each of these, as Aristotle says, is conjoined in four modes, so that it is subjected to itself, and placed before the three others; and thus there will be in each figure sixteen conjugations. Of these, six are equally useless in all the figures; two indeed, when one of the negative propositions precedes the other [and also itself]; but four when either of the particular propositions, either precedes itself, or is subjoined to the other. For nothing can be concluded, wherever there are two particulars, or two negatives. There will remain therefore to each figure ten conjugations.

Moreover, two of these are useless, as well in the first as in the second figure; viz when an universal precedes a particular affirmative. In a similar manner also in the first and third figure, two are rejected, in which a particular negative antecedes either of the affirmative propositions. Hence, there will

remain six conjugations of the first figure, but in nine modes. And in the other two figures, there will still be eight modes; of which one is not allowed in either, when an universal negative precedes a particular affirmative. Again, of these seven conjugations which remain, there are four which are particularly false in the second figure; viz when an universal affirmative is conjoined either with itself, or with its own particular proposition, and this in any order you please; or when one of these precedes. Besides, there are two that are peculiarly useless in the third figure; when either of the negative propositions precedes an universal affirmative. And we have before shown, that there are three certain conjugations in the second, but five in the third figure, when we reduced them to the six conjugations of the first figure. Hence, of the forty-eight conjugations, fourteen only are allowed. But the remaining thirty-four which I have enumerated, are very properly rejected, because they are capable of inferring what is false from what is true; which may be easily proved in those five above-mentioned significations of genus, peculiarity, &c. The conclusions themselves, however, show, that not more modes than those which have been before enumerated, can be produced from the fourteen conjugations which we have demonstrated; whether the conclusions are assumed directly or inversely, so far as truth suffers this to take place. And hence, the number of them cannot be increased.

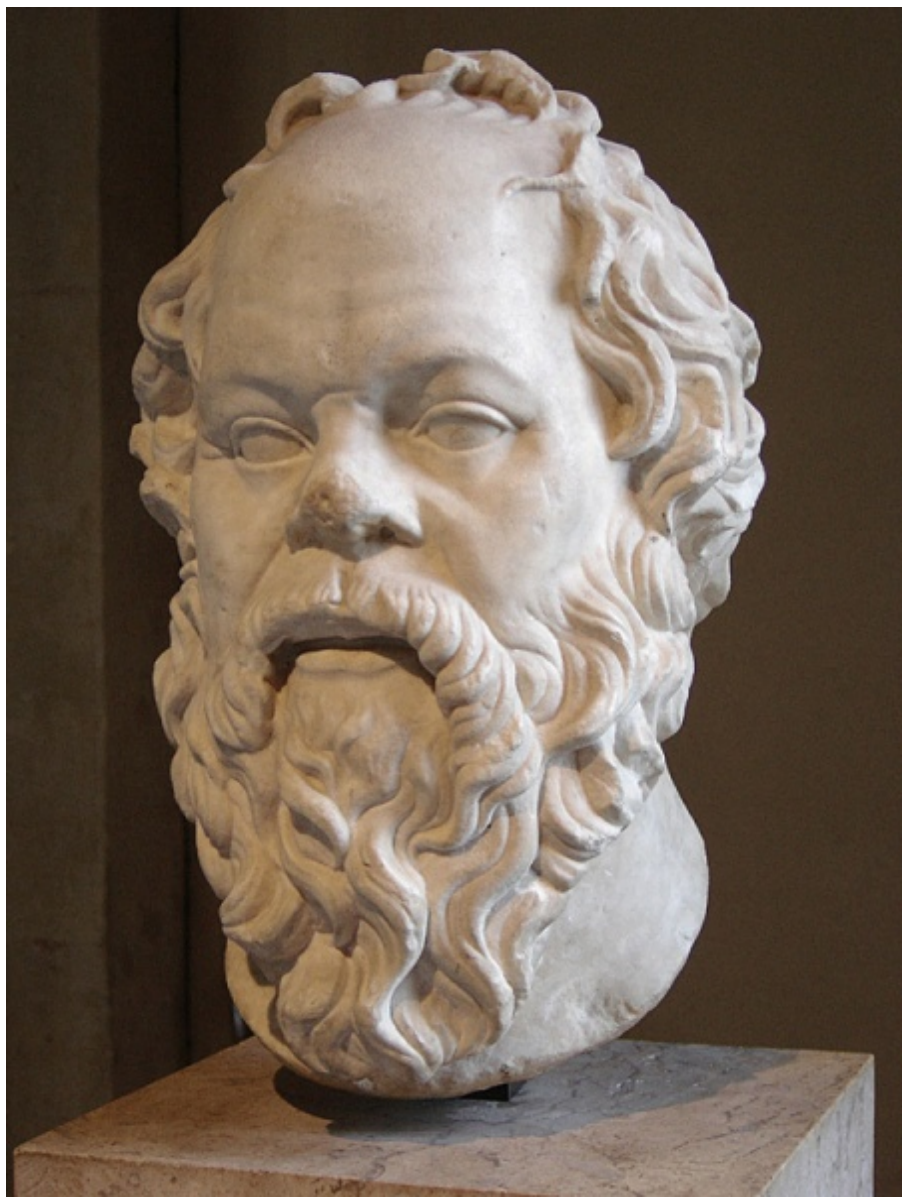
THE END

ON THE GOD OF SOCRATIS



Translated by Thomas Taylor

The *De Deo Socratis* (On the God of Socrates) is a treatise concerning the existence and nature of daemons, which are portrayed as intermediaries between gods and humans. The text was censured by Augustine and famously contains a passage comparing gods and kings, providing the first recorded occurrence of the proverb “familiarity breeds contempt”.



Roman marble portrait of Socrates, dated to the first century AD

ON THE GOD OF SOCRATES

Plato gives a triple division to the whole nature of things, and especially to that part of it which pertains to animals; and he likewise is of opinion, that there are Gods in the highest, in the middle, and in the lowest place of the universe. Understand, however, that this division is not only derived from local separation, but also from dignity of nature, which is itself distinguished not by one or two, but by many modes. Nevertheless, it will be more manifest to begin from the distribution of place ; for this order assigns the heavens to the immortal Gods, conformably to what their majesty demands. And of these celestial Gods, some we apprehend by the sight, but others we investigate by intellect; and by the sight, indeed, we perceive -

. . . Ye, the world's most refulgent lights,
Who through the heavens conduct the gliding year.

We do not, however, only perceive by the eyes those principal Gods, the Sun the artificer of the day, and the Moon the emulator of the Sun, and the ornament of night; whether she is cornicular, or divided [i.e. a new quarter], or gibbous, or full; exhibiting a various ignited torch; being more largely illuminated the farther she departs from the Sun; and, by an equal augment both of her path and her light, defining the month through her increments, and after wards by her equal decrements; [for this must be admitted] whether, as the Chaldeans think, she possesses a proper and permanent light of her own, being in one part of herself endued with light, but in another part deprived of splendour, and possessing manifold convolution of her various- coloured face, and thus changes her form; or whether, being wholly deprived of a peculiar light, and requiring extraneous splendour, with a dense body, or with a body polished like a mirror, she receives either the oblique or direct rays of the Sun, and, that I may use the words of Lucretius, [in lib. v.]

. . . throws from her orb a spurious light.

Whichever of these opinions is true, for this I shall afterwards consider, there is not any Greek, or any barbarian, who will not easily conjecture that the Sun and Moon are Gods; and not these only, as I have said, but also the five stars, which are commonly called by the unlearned erratic, though, by their undeviating, certain, and established motions, they produce by their divine revolutions the most orderly and eternal transitions; by a various form of convolution indeed, but with a celerity perpetually equable and the same, representing, through an admirable vicissitude, at one time progressions, and at another regressions, according to the position, curvature, and obliquity of their circles, which he will know in the best manner, who is skilled in the risings and settings of the stars. You who accord with Plato must also rank in the same number of visible Gods those other stars,

The rainy Hyades, Arcturus, both the Bears:

Aeneid book iii

and likewise other radiant Gods, by whom we perceive, in a serene sky, the celestial choir adorned and crowned, when the nights are painted with a severe grace and a stern beauty; beholding, as Ennius says, in this most perfect shield of the world, engravings diversified with admirable splendours. There is another species of Gods, which nature has denied us the power of seeing, and yet we may with astonishment contemplate them through intellect, acutely surveying them with the eye of the mind. In the number of these are those twelve Gods [of the super-celestial or liberated order] which are comprehended by Ennius, with an appropriate arrangement of their names, in two verses:

Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,
Mercurius, Jovi, Neptunus, Vulcanus, Apollo;

and others of the like kind, whose names indeed have been for a long time known by our ears, but whose powers are conjectured by our minds, being perceived through the various benefits which they impart to us in the affairs of life, in those things over which they severally preside. The crowd, however, of the ignorant, who are rejected by Philosophy as profane, whose sanctity is vain, who are deprived of right reason, destitute of religion, and incapable of obtaining truth, dishonour the Gods, either by a most scrupulous worship or a most insolent disdain of them; one part being timid through superstition, but another tumid through contempt. Many venerate all these Gods, who are established on the lofty summit of ether, far removed from human contagion; but they venerate them improperly. For all fear them, but ignorantly; and a few deny their existence, but impiously. Plato thought these Gods to be incorporeal and animated natures, without any end or beginning; but eternal both with reference to the time past and the time to come; spontaneously separated from the contagion of body; through a perfect intellect possessing supreme beatitude; good, not through the participation of any extraneous good, but from themselves; and able to procure for themselves every thing which is requisite, with prompt facility, with simple, unrestrained, and absolute power. But of the father of these, who is the lord and author of all things, and who is liberated from all necessity of acting or suffering, not being bound by any duty to the performance of any offices, why should I now begin to speak? Since Plato, who was endued with celestial eloquence, when employing language worthy of the immortal Gods, frequently proclaims that this cause of all things, on account of his incredible and ineffable transcendency, cannot be even moderately comprehended by any definition, through the poverty of human speech; and that the intellectual apprehension of this God can scarcely be obtained by wise men, when they have separated themselves from body, as much as possible, through the vigorous energies of

the mind. He also adds, that this knowledge sometimes shines forth with a most rapid coruscation, like a bright and clear light in the most profound darkness. I will therefore omit the discussion of this, in which all words adequate to the amplitude of the thing are not only wanting to me, but could not even be found by my master Plato. Hence, I shall now sound a retreat, in things which far surpass my mediocrity, and at length bring down my discourse from heaven to earth, in which we men are the principal animal, though most of us, through the neglect of good discipline, are so depraved by all errors, so imbued with the most atrocious crimes, and have become so excessively ferocious, through having nearly destroyed the mildness of our nature, that it may seem there is not any animal on the earth viler than man. Our discussion, however, at present is not concerning errors, but concerning the natural distribution of things. Men, therefore, dwell on the earth, being endued with reason, possessing the power of speech, having immortal souls, but mortal members, light and anxious minds, brutal and infirm bodies, dissimilar manners, but similar errors, pervinacious audacity, pertinacious hope, vain labour, and decaying fortune, severally mortal, yet all of them eternal in their whole species, and mutable in this, that they alternately leave offspring to supply their place; [and besides all this] are conversant with fleeting time, slow wisdom, a rapid death, and a querulous life. In the meanwhile you will have two kinds of animals, Gods very much differing from men, in sublimity of place, in perpetuity of life, in perfection of nature, and having no proximate communication with them; since those supreme are separated from the lowest habitations by such an interval of altitude; and the life there is eternal and never-failing, but is here decaying and interrupted; and the natures there are elevated to beatitude, but those that are here are depressed to calamity. What then? Does nature connect itself by no bond, but leave itself separated into the divine and human part, and suffer itself to be interrupted, and as it were debile? For, as the same Plato says, no God is mingled with men. But this is a principal indication of the sublimity of the Gods, that they are not contaminated by any contact with us [i.e. by any habitude or alliance to our nature.]. One part of them is only to be seen by us with debilitated vision; as the stars, about whose magnitude and colour men are still ambiguous. But the rest are only known by intellect, and not by this with a prompt perception. This, however, must not be considered as an admirable circumstance in the immortal Gods, since even among men, who are elevated by the opulent gifts of Fortune to the tottering throne and pendulous tribunal of a kingdom, the access is rare, in consequence of their living remote from witnesses, in certain penetralia of their dignity: for familiarity produces contempt, but infrequency conciliates admiration. What, therefore, shall I do (some orator may object) after this decision of yours, which is indeed celestial, but inhuman [or foreign from human nature]? If men are entirely removed far from the immortal Gods, and are so banished into these Tartarean realms of earth that all communication with the celestial

Gods is denied to them, nor any one of the number of the celestials occasionally visits them, in the same manner as a shepherd visits his flocks of sheep, or an equerry his horses, or a herdsman his lowing cattle, in order that he may repress the more ferocious, heal the morbid, and assist those that are in want? You say that no God intervenes in human affairs. To whom, therefore, shall I pray? To whom shall I make vows? To whom shall I immolate victims? Whom shall I invoke through the whole of my life, as my helper in misery, as the favourer of the good, and the adversary of the evil? And lastly (which is a thing that most frequently occurs), whom shall I adduce as a witness to my oath? Shall I say, as the Virgilian Ascanius, Now by this head I swear, by which before My father used to swear, But, O Iulus, your father might employ this oath among the Trojans, who were allied to him by their origin, and also perhaps among the Greeks, who were known to him in battle; but among the Rutuli, who were recently known by you, if no one believed in this head, what God would be a surety for you? Would your right hand and your dart, as they were to the most ferocious Mezentius? For these only, by which he defended himself, he adjured:

To me my right hand and the missile dart,
Which now well-poised I hurl, are each a God.

Aenied book x

Take away, I beseech you, such sanguinary Gods; a right hand weary with slaughter, and a dart rusty with gore. It is not fit that you should invoke either of these, nor that you should swear by them, since this is an honour peculiar to the highest of the Gods. For a solemn oath, as Ennius says, is also called Jovisjurandum, as pertaining to Jupiter, by whom alone it is proper to swear. What, therefore, do you think? Shall I swear by Jupiter, holding a stone in my hand, after the most ancient manner of the Romans? But if the opinion of Plato is true, that God never mingles himself with man, a stone will hear me more easily than Jupiter. This, however, is not true: for Plato will answer for his opinion by my voice. I do not, says he, assert that the Gods are separated and alienated from us, so as to think that not even our prayers reach them; for I do not remove them from an attention to, but only from a contact with, human affairs. Moreover, there are certain divine middle powers, situated in this interval of the air, between the highest ether and earth, which is in the lowest place, through whom our desires and our deserts pass to the Gods. These are called by a Greek name daemons, who, being placed between the terrestrial and celestial inhabitants, transmit prayers from the one, and gifts from the other. They likewise carry supplications from the one, and auxiliaries from the other, as certain interpreters and saluters of both. Through these same daemons, as Plato says in the Banquet, all denunciations, the various miracles of enchanters, and all the species of presages, are directed. Prefects, from among the number of these, providentially attend to every thing, according to the province assigned to each; either by the formation of dreams,

or causing the fissures in entrails, or governing the flights of some birds, and instructing the songs of others, or by inspiring prophets, or hurling thunder, or producing the coruscations of lightning in the clouds; or causing other things to take place, by which we obtain a knowledge of future events. And it is requisite to think that all these particulars are effected by the will, the power, and authority of the celestial Gods, but by the compliance, operations, and ministrant offices of daemons, for it was through the employment, the operations, and the providential attention of these, that dreams predicted to Hannibal the loss of one of his eyes; that the inspection of the viscera previously announced to Flaminius the danger of a great slaughter; and that auguries granted to Accius Navius the miracle of the whetstone. It is also through these that forerunning indications of future empire are imparted to certain persons; as that an eagle covered the head of Tarquinius Priscus, and that a flame illuminated the head of Servius Tullius. And lastly, to these are owing all the presages of diviners, the expiations of the Hetruscans, the enclosure of places struck by lightning, and the verses of the Sibyls; all which, as I have said, are effected by certain powers that are media between men and Gods. For it would not be conformable to the majesty of the celestial Gods, that any one of them should either devise a dream for Hannibal, or snatch the victim from Flaminius, or direct the flight of the bird to Accius Navius, or versify the predictions of the Sibyl, or be willing to snatch the hat from the head of Tarquin, and immediately restore it, or produce a splendid flame from the head of Servius, but not such as would burn him. It is not fit that the supernal Gods should descend to things of this kind. This is the province of the intermediate Gods, who dwell in the regions of the air, which border on the earth, and yet are no less conversant with the confines of the heavens; just as in every part of the world there are animals adapted to the several parts, the volant living in the air, and the gradient on the earth. For since there are four most known elements, nature being as it were quadrifariously separated into large parts, and there are animals appropriate to earth and fire; since Aristotle asserts, that certain peculiar animals, furnished with wings, fly in burning furnaces, and pass the whole of their life in fire [see Aristotle, in book v, ch. xix of his History of Animals], rise into existence with it, and together with it are extinguished; and, besides this, since, as we have before said, so many various stars are beheld supernally in ether, i.e. in the most clear flagrancy of fire, - since this is the case, why should nature alone suffer this fourth element, the air, which is so widely extended, to be void of every thing, and destitute of [proper] inhabitants? Are not animals, however, generated in the air; in the same manner as flame-coloured animals are generated in fire, such as are unstable in water, and such as are glebous in earth? For you may most justly say, that his opinion is false, who attributes birds to the air; since no one of them is elevated above the summit of mount Olympus, which, though it is said to be the highest of all mountains, yet the perpendicular altitude of its summit is not equal, according to geometricians, to ten stadia; but there is an

immense mass of air, which extends as far as to the nearest spiral gyrations of the moon, from which ether supernally commences. What, therefore, shall we say of such a great abundance of air, which is expanded from the lowest revolutions of the moon, as far as to the highest summit of mount Olympus? Will it be destitute of its appropriate animals, and will this part of nature be without life, and debile? But, if you diligently observe, birds themselves may, with greater rectitude, be said to be terrestrial than æerial animals; for the whole of their life is always on the earth; there they procure food, and there they rest; and they only pass through that portion of the air in flying which is proximate to the earth. But, when they are weary with the rowing of their wings, the earth is to them as a port. If, therefore, reason evidently requires that proper animals must also be admitted to exist in the air, it remains that we should consider what they are, and what the species is to which they belong. They are then by no means terrene animals; for these verge downwards by their gravity. But neither are they of a fiery nature, lest they should be hastily raised on high by their heat.

A certain middle nature, therefore must be fashioned for us, of a temperature adapted to the middle condition of the place, so that the disposition of the inhabitants may be conformable to the quality of the region. Let us then form in our mind and generate bodies, so constituted as neither to be so heavy as terrene, nor so light as ethereal bodies, but after a manner separated from both, or mingled from both, whether they are removed from, or are modified by, the participation of each. They will, however, be more easily conceived, if they are admitted to be mingled from both, than if they are said to be mingled with neither. These bodies of daemons, therefore, will have a little weight, in order that they may not proceed to supernal natures; and they will also have something of levity, in order that they may not be precipitated to the realms beneath. And, that I may not seem to you to devise incredible things, after the manner of the poets, I will give you, in the first place, an example of this equiponderant mediocrity. For we see that the clouds coalesce, in a way not much different from this tenuity of body; and if these were equally as light as those bodies which are entirely without weight, they would never crown the summit of a lofty mountain with, as it were, certain bent chains, being depressed beneath its vertex, as we frequently perceive they do. Moreover, if they were naturally so dense and ponderous that no admixture, of a more active levity, could elevate them, they would certainly strike against the earth, by their own effort, no otherwise than a rude mass of lead and a stone. Now, however, being pendulous and moveable, they are governed in different directions by the winds in the sea of air, in the same manner as ships, suffering some little variation by their proximity and remoteness; for, if they are prolific with the moisture of water, they are depressed downward, as if delivering a foetus into light. And on this account clouds that are more moist descend lower, in a black troop, and with a slower motion; but those that are serene ascend higher, like fleeces of wool, in a

white troop, and with a more rapid flight; or have you not heard what Lucretius most eloquently sings concerning thunder [in his sixth book]:

The azure heavens by thunders dire are shook,
Because th' ethereal clouds, ascending high,
Dash on each other, driven by adverse winds.
But if the clouds fly loftily, all of which originate from, and again flow downward to, the earth, what should you at length think of the bodies of daemons, which are much less dense, and therefore so much more attenuated than clouds? For they are not conglobed from a feculent nebula and a tumid darkness, as the clouds are, but they consist of that most pure, liquid, and serene element of air, and on this account are not easily visible to the human eye, unless they exhibit an image of themselves by divine command. For no terrene solidity occupies in them the place of light, so as to resist our perception, since the energies of our sight, when opposed by opaque solidity, are necessarily retarded; but the frame of their bodies is rare, splendid, and attenuated, so that they pass through the rays of the whole of our sight by their rarity, reverberate them by their splendour, and escape them by their subtlety. From hence is that Homeric Minerva; who was present in the midst of the assembly of the Greeks, for the purpose of repressing the anger of Achilles. If you wait a little, I will enunciate to you, in Latin, the Greek verse [in which this is mentioned by Homer], or rather let it be now given. Minerva, therefore, as I have said, by the command of Juno, was present, in order to restrain the rage of Achilles,

Seen by him only, by the rest unseen.

Iliad i, 198

From hence also is that Juturna in Virgil, who had intercourse with many thousands of men, for the purpose of giving assistance to her brother,

With soldiers mingled, but by none perceived.

Aeneid xii

Entirely accomplishing that which the soldier of Plautus boasted of having effected by his shield,

Which dazzled by its light the vision of his foes.

And that I may not prolixly discuss what remains, poets, from this multitude of daemons, are accustomed, in a way by no means remote from truth, to feign the Gods to be haters and lovers of certain men; and to give prosperity and elevation to these; but on the contrary, to be averse from and afflict those. Hence, they are influenced by pity, are indignant, solicitous, and delighted, and suffer all the mutations of the human soul; and are agitated by all the ebullitions of human thought, with a similar motion of the heart, and tempest of the mind. [According to the ancient theology, the lowest orders of

those powers that are the perpetual attendants of the Gods, preserve the characteristics of their leaders, though in a partial and multiplied manner, and are called by their names. Hence, the passions of the subjects of their government are, in fables, proximately referred to these.] All which storms and tempests are far exiled from the tranquillity of the celestial Gods. For all the celestials always enjoy the same state of mind, with an eternal equability: which in them is never driven from its proper seat, either towards pleasure or pain. Nor are they removed by any thing, from their own perpetual energy, to any sudden habitude; neither by any foreign force, because nothing is more powerful than deity; nor of their own accord, because nothing is more perfect than themselves. Moreover, how can he appear to have been perfect, who migrates from a former condition of being to another which is better? Especially since no one spontaneously embraces any thing new, except he despises what he possessed before. For that altered mode of acting cannot take place, without the debilitation of the preceding modes. Hence, it is requisite that God should neither be employed in giving temporal assistance, or be impelled to love; and, therefore, he is neither influenced by indignation nor by pity, nor is disquieted by any anxiety, nor elated by any hilarity; but is liberated from all the passions of the mind, so that he never either grieves or rejoices, nor wills, nor is averse to any thing subitaneous . But all these, and other things of the like kind, properly accord with the middle nature of daemons. [This, however, applies only to the lowest order of daemons.] For as they are media between us and the Gods, in the place of their habitation, so likewise is the nature of their mind; having immortality in common with the Gods, and passion in common with the beings subordinate to themselves. For they are capable, in the same manner as we are, of suffering all the mitigations or incitements of souls; so as to be stimulated by anger, made to incline by pity, allured by gifts, appeased by prayers, exasperated by contumely, soothed by honours, and changed by all other things, in the same way that we are. Indeed, that I may comprehend the nature of them by a definition, daemons are in their genus animals, in their species rational, in mind passive, in body a %erial, and in time perpetual. Of these five characteristics which I have mentioned, the three first are the same as those which we possess, the fourth is peculiar to them, and the last is common to them with the immortal Gods, from whom they differ in being obnoxious to passion. Hence, as I think, daemons are not absurdly denominated passive, because they are subject to the same perturbations that we are. On which account, also, it is requisite to believe in the different observances of religions, and the various supplications employed in sacred rites. There are, likewise, some among this number of Gods who rejoice in victims, or ceremonies or rites, which are nocturnal or diurnal, obvious or occult, more joyful or more sad. Thus the Egyptian deities are almost all of them delighted with lamentations, the Grecian for the most part with choirs, but the Barbarian with the sound produced by cymbals, drums, and pipes. In like manner, other things pertaining to sacred rites differ

by a great variety, according to different regions; as, for instance, the crowds of sacred processions, the arcana of mysteries, the offices of priests, and the compliances of those that sacrifice; and farther still, the effigies of the Gods, and the spoils dedicated to them, the religions and situations of temples, and the variety of blood and colour in victims. All which particulars are rightly accomplished, and after the accustomed manner, if they are effected appropriately to the regions to which they belong. Thus from dreams, predictions, and oracles, we have for the most part found that the divinities have been indignant, if any thing in their sacred rites has been neglected through indolence or pride; of which kind of things I have an abundance of examples. They are, however, so celebrated, and so generally known, that no one would attempt to relate them, without omitting much more than he narrated. On this account, I shall desist at present from speaking about these particulars, which if they are not believed by all men, yet certainly a promiscuous knowledge of them is universal. It will be better, therefore, to discuss this in the Latin tongue, viz. that various species of daemons are enumerated by philosophers, in order that you may more clearly and fully understand the nature of the presage of Socrates, and of his familiar daemon. The human soul, therefore, even when situated in the present body, is called, according to a certain signification, a daemon.

O say, Euryalus, do Gods inspire
In minds this ardour, or does fierce desire
Rule as a God in its possessor's breast?

Aeneid ix

For if this be the case, the upright desire of the soul is a good daemon. Hence, some persons think, as we have before observed, that the blessed are called eudaemones, the daemon of whom is good, i.e. whose mind is perfect in virtue. You may call this daemon in our tongue, according to my interpretation, a Genius, I know not whether rightly, but certainly at my peril; because this God (or daemon), who is the mind of every one, though it is immortal, nevertheless, is after a certain manner generated with man; so that those prayers by which we implore the Genius, and which we employ when we embrace the knees [genua] of those whom we supplicate, appear to me to testify our connection and union; since they comprehend in two words the body and mind; through the communion and copulation of which we exist. There is also another species of daemons, according to a second signification, and this is a human soul, which, after its departure from the present life, does not enter into another body. I find that souls of this kind are called in the ancient Latin tongue Lemures. Of these Lemures, therefore, he who, being allotted the guardianship of his posterity, dwells in a house with an appeased and tranquil power, is called a familiar [or domestic] Lar. But those are for the most part called Larvae, who, having no proper habitation, are punished with an uncertain wandering, as with a certain exile, on account of the evil deeds of

their life, and become a vain terror to good, and are noxious to bad men. And when it is uncertain what the allotted condition is of any one of these, they call the God by the name of Manes; the name of God being added for the sake of honour. For they alone call those Gods, who being of the same number of Lemures, and having governed the course of their life justly and prudently, have afterwards been celebrated by men as divinities, and are every where worshipped in temples, and honoured by religious rites; such for instance as Amphiaraus in Boeotia, Mopsus in Africa, Osiris in Egypt, and some other in other nations, but Esculapius every where. All this distribution, however, was of those daemons, who once existed in a human body . But there is another species of daemons, more sublime and venerable, not less numerous, but far superior in dignity, who, being always liberated from the bonds and conjunction of the body, preside over certain powers. In the number of these are Sleep and Love, who possess powers of a different nature; Love, of exciting to wakefulness, but Sleep of lulling to rest. From this more sublime order of daemons, Plato asserts that a peculiar daemon is allotted to every man, who is a witness and a guardian of his conduct in life, who, without being visible to any one, is always present, and who is an arbitrator not only of his deeds, but also of his thoughts. [According to Plato, our guardian daemons belong to that order of daemons, which is arranged under the Gods that preside over the ascent and descent of souls. Olympiodorus in his Commentary on the Phaedo of Plato observes, “that there is one daemon who leads the soul to its judges from the present life; another who is ministrant to the judges, giving completion, as it were, to the sentence which is passed; and a third, who is again allotted the guardianship of life.”] But when, life being finished, the soul returns [to the judges of its conduct], then the daemon who presided over it immediately seizes, and leads it as his charge to judgement and is there present with it while it pleads its cause. Hence, this daemon reprehends it, if it has acted on any false pretence; solemnly confirms what it says, if it asserts any thing that is true; and conformably to its testimony passes sentence. All you, therefore, who hear this divine opinion of Plato, as interpreted by me, so form your minds to whatever you may do, or to whatever may be the subject of your meditation, that you may know there is nothing concealed from those guardians either within the mind, or external to it; but that the daemon who presides over you inquisitively participates of all that concerns you, sees all things, understands all things, and in the place of conscience dwells in the most profound recesses of the mind . For he of whom I speak is a perfect guardian, a singular prefect, a domestic speculator, a proper curator, an intimate inspector, an assiduous observer, an inseparable arbiter, a reprobater of what is evil, an approver of what is good; and if he is legitimately attended to, sedulously known, and religiously worshipped, in the way in which he was revered by Socrates with justice and innocence, will be a predictor in things uncertain, a premonitor in things dubious, a defender in things dangerous, and an assistant in want. He will also be able, by dreams,

by tokens, and perhaps also manifestly, when the occasion demands it, to avert from you evil, increase your good, raise your depressed, support your falling, illuminate your obscure, govern your prosperous, and correct your adverse circumstances. It is not therefore wonderful, if Socrates, who was a man exceedingly perfect, and also wise by the testimony of Apollo, should know and worship this his God; and that hence, this his keeper, and nearly, as I may say, his equal, his associate and domestic, should repel from him every thing which ought to be repelled, foresee what ought to be noticed, and pre-admonish him of what ought to be foreknown by him, in those cases in which, human wisdom being no longer of any use, he was in want, not of counsel, but of presage; in order that when he was vacillating through doubt, he might be rendered firm through divination. For there are many things, concerning the development of which even wise men betake themselves to diviners and oracles. Or do you not more clearly perceive in Homer, as in a certain large mirror, these two offices of divination and wisdom distributed apart from each other? For when those two pillars of the whole army were discordant, Agamemnon powerful in empire, and Achilles invincible in battle, a man praised for his eloquence and renowned for his skill was wanting, who might humble the pride of the son of Atreus, and repress the rage of Pelides, and who might engage their attention by his authority, admonish them by examples, and allure them by his words. Who, therefore, at such a time undertook to speak? The Pylian orator, who was courteous in his eloquence, cautious through experience, and venerable by his age; who was known by all to have a body debilitated by time, but a mind flourishing in wisdom, and words abounding with sweetness. In like manner, when in dubious and adverse circumstances, spies are to be chosen, who may penetrate into the camps of the enemy at midnight, are not Ulysses and Diomed selected for this purpose, as counsel and aid; mind and hand, spirit and sword? But when the Greeks, ceasing from hostilities through weariness, and being detained in Aulis, applied themselves to explore the difficulty of the war, the facility of the journey, the tranquillity of the sea, and the clemency of the winds, through the indications of fibres, the food administered by birds, and the paths of serpents then those two supreme summits of Grecian wisdom, Ulysses and Nestor, were mutually silent; but Calchas, who was far more skilful in divination, as soon as he had surveyed the birds, and the altars, and the tree, immediately by his divination appeased the tempests, brought the fleet into the sea, and predicted the ten years' war. No otherwise also in the Trojan army, when the affairs require divination, that wise senate is silent, nor either Hicetaon, or Lampus, or Clytius, dares to assert any thing; but all of them listen in silence, either to the odious auguries of Helenus, or to the never-to-be-believed predictions of Cassandra. After the same manner Socrates, if at any time consultation foreign from the province of wisdom was requisite, was then governed by the prophetic power of his daemon. But he was sedulously obedient to its admonitions, and on that account was far more acceptable to

his God. The reason, however, has been after a manner already assigned, why the daemon of Socrates was nearly accustomed to prohibit him from what he was going to undertake, but never exhorted him to the performance of any deed. For Socrates, as being a man of himself exceedingly perfect, and prompt to the performance of all the duties pertaining to him, never was in want of any exhorter; but sometimes required a prohibiter, if danger happened to be latent in any of his undertakings; in order that, being admonished, he might be cautious, and omit for the present his attempt, which he might either more safely resume afterwards, or enter upon in some other way. In things of this kind, he said, "That he heard a certain voice which originated from divinity." For thus it is narrated by Plato; lest any one should think that Socrates assumed omens from the conversation of men in common. For once also, when he was with Phaëdrus, beyond the precinct of the town, under the covering of a certain umbrageous tree, and without any witnesses, he perceived that sign which announced to him that he should not pass over the small current of the river Ilissus, till he had appeased Love, who was indignant at his reprehension of him, by a recantation. To which may be added, that, if he had observed omens, he would sometimes also have received some exhortations from them, as we see frequently happens to many of those, who, through a too superstitious observance of omens, are not directed by their own mind, but by the words of others; and in wandering through the streets, gather counsel from what is said by passengers, and, as I may say, do not think with the understanding, but with the ears. Nevertheless, in whatever manner these things may take place, it is certain that those who hear the words of diviners, frequently receive a voice through their ears, concerning the meaning of which they are not at all dubious; and which they know proceeds from a human mouth. But Socrates did not simply say that he heard a voice, but a certain voice, divinely transmitted to him. By which addition, you must understand, that neither a usual nor a human voice is signified; for if it had been a thing of this kind he would not have said a certain voice, but rather either merely a voice, or the voice of some one, as the harlot in Terence says, I seemed just now to hear a soldier's voice. But he who says that he hears a certain voice, is either ignorant from whence that voice originated, or is somewhat dubious concerning it, or shows that it contained something unusual and arcane, as Socrates did in that voice, which he said was transmitted to him opportunity and divinely. And, indeed, I think that he perceived the indication of his daemon, not only with his ears, but also with his eyes; for he frequently asserted that not a voice, but a divine sign, was exhibited to him. That sign might also have been the resemblance of his daemon, which Socrates alone beheld, in the same manner as the Homeric Achilles beheld Minerva. I am of opinion, that the greatest part of you will with difficulty believe what I have now said, and will wonder in the extreme at the form of the daemon which was seen by Socrates alone. But Aristotle, whose authority is, I think, sufficient, asserts, that it was usual with the

Pythagoreans very much to admire, if any one denied that he had ever seen a daemon. If, therefore, the power of beholding a divine resemblance may be possessed by any one, why might it not, in an eminent degree, befall Socrates, whom the divinity of wisdom rendered similar to the most excellent divinity? For nothing is more similar and more acceptable to God, than a man intellectually good in perfection, who as much excels other men as he himself is surpassed by the immortal Gods. Should not we also rather elevate ourselves by the example and remembrance of Socrates? And should we not deliver ourselves to the felicitous study of a similar philosophy, and pay attention to similar divinities? From which study we are drawn away, though I know not for what reason. Nor is there any thing which excites in me so much wonder, as that all men should desire to live most happily, and should know that they cannot so live in any other way than by cultivating the mind, and yet leave the mind uncultivated. If, however, any one wishes to see acutely, it is requisite that he should pay attention to his eyes through which he sees; if you desire to run with celerity, attention must be paid to the feet, by which you run; and thus also, if you wish to be a powerful pugilist, your arms must be strengthened, through which you engage in this exercise. In a similar manner, in all the other members, attention to each must be paid in the place of study. And, as all men may easily see that this is true, I cannot sufficiently think with myself, and admire, in such a way as the thing deserves to be admired, why they do not also cultivate their mind by [right] reason: for this art of living [i.e. according to right reason] is equally necessary to all men; but this is not the case with the art of painting, nor with the art of singing, which any worthy man may despise, without any mental vituperation, without turpitude, and without a blemish [in his reputation]. I know not how to play on the flute like Ismenias, yet I feel no shame that I am not a piper: I know not how to paint in colours like Apelles, nor to carve like Lysippus, but I am not ashamed that I am neither a painter nor a statuary. But say, my friend, I know not how to live with rectitude; as Socrates, as Plato, as Pythagoras lived, and yet I feel no shame that I know not how to live rightly. You will never dare to say this. It is, however, especially admirable in the multitude, that they should neglect to learn those things of which they are by no means desirous of appearing to be ignorant, and reject, at one and the same time, both the discipline and ignorance of the same art. Hence, if you examine their daily conduct, you will find that they are prodigally profuse in other things, but bestow nothing on themselves, I mean, in a proper attention to their daemon, which proper attention is nothing else than the sacrament of philosophy. They build, indeed, magnificent villas, most sumptuously adorn their houses, and procure numerous servants; but in all these, and amidst such great affluence, there is nothing to be ashamed of but the master of this abundance: and deservedly; for they have an accumulation of things to which they are devoted, but they themselves wander about them, unpolished, uncultivated, and ignorant. Hence you will find the forms of those buildings, in which they idly waste their

patrimony, to be most pleasing to the view, most exquisitely built, and most elegantly adorned. You will also see villas raised, which emulate cities, houses decorated like temples, most numerous servants, and those with curled locks, costly furniture, every thing exhibiting affluence, opulence, every where, and every thing ornamented, except the master himself, who alone, like Tantalus, being needy and poor in the midst of his riches, does not indeed pant after that fugitive river, nor endeavour to quench his thirst with fallacious water, but hungers and thirsts after true beatitude, i.e. after a genuine, prudent, and most fortunate life. For he does not perceive that it is usual to consider rich men in the same way that we do horses when we buy them; for in purchasing these we do not look to the trappings, nor the decorations of the belt, nor do we contemplate the riches of the most ornamented neck, and examine whether variegated chains, consisting of silver, gold, or gems, depend from it; whether ornaments full of art surround the head and neck; and whether the bridles are carved, the saddles are painted, and the girths are gilt; but, all these spoils being removed, we survey the naked horse itself, and alone direct our attention to his body and his soul, in order that we may be able to ascertain whether his form is good, and whether he is likely to be vigorous in the race, and strong for carriage. And in the first place we consider whether there is in his body,

A head that's slender, and a belly small,
A back obese, and animated breast
In brawny flesh luxuriant.

Virgil, Georgics iii

And, besides this, whether a twofold spine passes through his loins; for I wish that he may not only carry me swiftly, but also gently. In a similar manner therefore, in surveying men, do not estimate those foreign particulars, but intimately consider the man himself, and behold him poor, as was my Socrates. But I call those things foreign which parents have procreated, and which Fortune has bestowed, none of which do I mingle with the praises of my Socrates; no nobility, no pedigree, no long series of ancestors, no envied riches; for all these, as I say, are foreign. When you say, O son of Prothanius, the glory of him who was this son is this, that he was not a disgrace to his grandson, in like manner you may enumerate every thing of a foreign nature. Is he of noble birth? You praise his parents. Is he rich? I do not trust in Fortune; nor do I rank these, more [than their contraries], among things really good. Is he strong? He will be debilitated by disease. Is he swift in the race? He will arrive at old age. Is he beautiful? Wait a little, and he will not be so. But is he instructed, and very learned in excellent disciplines, and also wise, and skilled in the knowledge of good, as much as it is possible for man to be? Now at length you praise the man himself; for this is neither an hereditary possession from his father, nor depends on Fortune, nor on the annual suffrages of the people, nor is it decaying through body, nor mutable by age.

All these my Socrates possessed, and therefore despised the possession of other things. Why therefore do not you apply yourself to the study of wisdom? Or at least you should earnestly endeavour that you may hear nothing of a foreign nature in your praise; but that he who wishes to ennoble you, may praise you in the same manner as Accius praises Ulysses, in his *Philoctetes*, in the beginning of that tragedy:

Fam'd hero, in a little island born,
Of celebrated name and powerful mind,
Once to the Grecian ships war's leading cause,
And to the Dardan race th' avenger dire,
Son of Laertes.

He mentions his father in the last place. Moreover, you have heard all the praises of that man; but Laertes, Anticlea, and Acrisius, vindicate to themselves nothing from thence; for the whole of this praise, as you see, is a possession peculiarly pertaining to Ulysses. Nor does Homer teach you any thing else in the same Ulysses, by always giving him Wisdom as a companion, whom he poetically calls Minerva. Hence, attended by this, he encounters all horrible dangers, and vanquishes all adverse circumstances. For, assisted by her, he entered the cavern of the Cyclops, but escaped from it; saw the oxen of the Sun, but abstained from them; and descended to the realms beneath, but emerged from them. With the same Wisdom also for his companion, he passed by Scylla, and was not seized by her; was enclosed by Charybdis, yet was not retained by it; drank the cup of Circe, and was not transformed; came to the Lotophagi, yet did not remain with them; and heard the Sirens, yet did not approach to them .

ON THE UNIVERSE



Translated by E. S. Forster

De mundo is a Pseudo-Aristotle work, originally composed in Greek by an unknown author. The date of the work is uncertain, having been estimated between 350 and 200 BC. After its original publication in Greek, the short treatise is believed to have been translated into Latin by Apuleius.

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PREFACE

This interesting little treatise has no claim to be regarded as a genuine work of Aristotle. In his careful examination of it (*Neue Jahrbücher*, xv (1905), pp. 529-68) Wilhelm Capelle has traced most of its doctrines to Poseidonius, and comes to the conclusion that it is a popular philosophic treatise founded on two works of Poseidonius, the *Meteorologike stoichreiosis* and the *Peri kosmou*.

The treatise is addressed to Alexander, who must either be Alexander the Great (in which case the author doubtless wished to have his work attributed to Aristotle, and therefore addressed it to Aristotle's most distinguished pupil), or else some other Alexander must be intended. From the fact that he is spoken of in 391b6 as *agemonon aristos*, it has been supposed that Tiberius Claudius Alexander, nephew of Philo Judaeus and Procurator of Judaea, and in A. D. 67 Prefect of Egypt, is intended. In this case the treatise must be dated early in the second half of the first century A. D. Capelle, however (1. c p. 567), dates it in the first half of the second century A. D.

The description of the natural phenomena of the universe is the most Aristotelian portion of the work, and many close parallels are to be found in the *Meteorologica*. It has been thought better not to multiply references to the *Meteorologica* in this part of the treatise, but a certain number of references have been added in other places.

The text used for this translation is that of Bekker in the Berlin edition. A complete account of the literature upon the *De Mundo* will be found in Capelle's article (1. c p. 532). I have to thank Mr. W. D. Ross, who read the translation in manuscript and in proof, and my colleague, Professor W.C. Summers, who read the greater part of it in manuscript, both of whom made a number of valuable suggestions.

E. S. F.

THE UNIVERSITY, SHEFFIELD,
Dec. 2, 1913.

DE MUNDO

Many a time, Alexander, has Philosophy seemed to me a thing truly divine and supernatural, especially when in solitude she soars to the contemplation of things universal and strives to recognize the truth that is in them, and while all others abstain from the pursuit of this truth owing to its sublimity and vastness, she has not shrunk from the task nor thought herself unworthy of the fairest pursuits, but has deemed the knowledge of such things at once most natural to herself and most fitting. For seeing that it was not possible (as once the foolish Aloadae attempted) by means of the body to reach the heavenly region and leaving the earth behind to spy out that heavenly country, the soul by means of philosophy, taking the intellect as her guide, finding an easy path has traversed the intervening space and fared forth on its pilgrimage, and by intelligence comprehended things very far removed in space from one another, easily, methinks, recognizing those things which have kinship with one another, and by the divine eye of the soul apprehending things divine and interpreting them to mankind. This she felt, being desirous, as far as in her lay, freely to give to all men a share of her treasures. And so men who have laboriously described to us either the nature of a single region or the plan of a single city or the dimensions of a river or the scenery of a mountain, as some ere now have done, — telling of Ossa or Nysa or the Corycian cave or giving us some other limited description, — such men one should pity for their small-mindedness in admiring ordinary things and making much of some quite insignificant spectacle. They are thus affected because they have never contemplated what is nobler — the Universe and the greatest things of the Universe; for if they had really given attention to these things, they would never marvel at anything else, but all else would appear insignificant and, compared to the surpassing excellence of those other things, of no account. Let us therefore treat of all these matters and, as far as possible, inquire into their divine nature, and discuss the nature and position; and movement of each of them. And I think that it is but fitting that even you, who are the noblest of rulers, should pursue the inquiry into the greatest of all subjects and in philosophy entertain no trivial thoughts, and make the noblest among men welcome to these only of her gifts.

The Universe then is a system made up of heaven and earth and the elements which are contained in them. But the word is also used in another sense of the ordering and arrangement of all things, preserved by and through God. Of this Universe the centre, which is immovable and fixed, is occupied by the life-bearing earth, the home and the mother of diverse creatures. The upper portion of the Universe has fixed bounds on every side, the highest part of it being called Heaven, the abode of the gods. Heaven is full of divine bodies, which we usually call stars, and moves with a continual motion in one orbit, and revolves in stately measure with all the heavenly bodies unceasingly

for ever. The whole heaven and universe being spherical and moving, as I have said, continually, there must of necessity be two points which do not move, exactly opposite to one another (as in the revolving wheel of a turner's lathe), points which remain fixed and hold the sphere together and round which the whole universe moves. The universe therefore revolves in a circle and the points are called poles. If we imagine a straight line drawn so as to join them (the axis, as it is sometimes called), it will form the diameter of the Universe, occupying the centre of the earth, with the two poles as its extremities. Of these fixed poles the one is always visible, being at the summit of the axis in the northern region of the sky, and is called the Arctic Pole; the other is always hidden beneath the earth to the south and is called the Antarctic Pole.

The substance of the heaven and stars we call Ether,; not because it blazes, owing to its fiery nature (as some explain the word, mistaking its nature, which is very far removed from fire), but because it is in continual motion, revolving in a circle, being an element other than the four indestructible and divine. Of the stars which are contained in it, those called 'fixed' revolve only with the whole heaven, always occupying the same positions. A belt is formed through their midst by the so-called Circle of the Zodiac, which passes crosswise through the tropics, being divided up into the twelve regions of the Signs of the Zodiac. Others, which are called 'planets', do not naturally move with the same velocity as those stars of which I have already spoken, nor with the same velocity as one another, but each in a different course, so that one will be nearer the earth, another higher in the heavens. Now the number of the fixed stars cannot be ascertained by man, although they move in one surface, which is that of the whole heaven. But the planets fall into seven divisions in seven successive circles, so situated that the higher is always greater than the lower, and the seven circles are successively encompassed by one another and are all surrounded by the sphere containing the fixed stars. The position nearest to this sphere is occupied by the so-called circle of the 'Shining star', or Cronos; next is that of the 'Beaming star', which also bears the name of Zeus; then follows the circle of the 'Fiery star called by the names both of Heracles and of Ares; next comes the 'Glistening star which some call sacred to Hermes, others sacred to Apollo; after that is the circle of the 'Light-bearing star which some call the star of Aphrodite, others the star of Hera; then comes the circle of the Sun, and lastly that of the Moon, which borders on the Earth. The ether encompasses the heavenly bodies and the area over which they are ordained to move.

After the Ethereal and Divine Element, which we have shown to be governed by fixed laws and to be, moreover, free from disturbance, change, and external influence, there follows immediately an element which is subject throughout to external influence and disturbance and is, in a word, corruptible and perishable. In the outer portion of this occurs the substance which is made up of small particles and is fiery, being kindled by the ethereal element owing

to its superior size and the rapidity of its movement. In this so-called Fiery and Disordered Element flashes shoot and fires dart, and so-called 'beams' and 'pits' and comets have their fixed position and often become extinguished.

Next beneath this spreads the air, which is in its nature murky and cold as ice, but becomes illuminated and set on fire by motion, and thus grows brighter and warm. And since the air too admits of influence and undergoes every kind of change, clouds form in it, rain-storms beat down, and snow, hoar-frost, hail with blasts of winds and of hurricanes, and thunder too and lightning and falling bolts, and the crashing together of countless opaque bodies.

Next to the aerial element the earth and sea have their fixed position, teeming with plant and animal life, and fountains and rivers, either winding over the earth or discharging their waters into the sea. The earth is diversified by countless kinds of verdure and lofty mountains and densely wooded copses and cities, which that intelligent animal man has founded, and islands set in the sea and continents. Now the usual account divides the inhabited world into islands and continents, ignoring the fact that the whole of it forms a single island round which the sea that is called Atlantic flows. But it is probable that there are many other continents separated from ours by a sea that we must cross to reach them, some larger and others smaller than it, but all, save our own, invisible to us. For as our islands are in relation to our seas, so is the inhabited world in relation to the Atlantic, and so are many other continents in relation to the whole sea; for they are as it were immense islands surrounded by immense seas. The general element of moisture, covering the earth's surface and allowing the so-called inhabited countries to rise in patches as it were of dry land, may be said to come immediately after the aerial element. Next to it the whole earth has been formed, firmly fixed in the lowest position at the midmost centre of the Universe, closely compacted, immovable and unshakable. This forms the whole of what we call the lower portion of the Universe.

Thus then five elements, situated in spheres in five, regions, the less being in each case surrounded by the greater — namely, earth surrounded by water, water by air, air by fire, and fire by ether — make up the whole Universe. All the upper portion represents the dwelling of the gods, the lower the abode of mortal creatures. Of the latter, part is moist, to which we are accustomed to give the names of rivers, springs, and seas; while part is dry, which we call land and continents and islands.

Of the islands, some are large, like the whole of what we call the inhabited world (and there are many other such surrounded by mighty seas); other islands are smaller, which are visible to us and in our own sea. Of these some are of considerable size, Sicily, Sardinia, Corsica, Crete, Euboea, Cyprus, and Lesbos; others are less extensive, such as the Sporades and Cyclades and others bearing various names.

Again, the sea which lies outside the inhabited world is called the Atlantic or Ocean, flowing round us. Opening in a narrow passage towards the West, at the so-called Pillars of Heracles, the Ocean forms a current into the inner sea, as into a harbour; then gradually expanding it spreads out, embracing great bays adjoining one another, opening into other seas by narrow straits and then widening out again. First, then, on the right as one sails in through the Pillars of Heracles it is said to form two bays, the so-called Syrtes, the Greater and the Lesser as they are called; on the other side it does not make such bays, but forms three seas, the Sardinian, the Gallic, and the Adriatic. Next to these comes the Sicilian sea, lying crosswise, and after it the Cretan. Continuing it come the Egyptian, Pamphylian, and Syrian seas in one direction, and the Aegean and Myrtoan seas in the other. Over against the seas already mentioned extends the Pontus, which is made up of several parts; the innermost portion is called Maeotis, while the outer portion in the direction of the Hellespont is connected by a strait with the so-called Propontis. Towards the East the Ocean again flows in and opens up the Indian and Persian Gulfs, and displays the Erythraean sea continuous with these, embracing all three. With its other branch it passes through a long narrow strait and then expands again bounding the Hyrcanian and Caspian country. Beyond this it occupies the large tract beyond the Lake of Maeotis; then beyond the Scythians and the land of the Celts it gradually confines the width of the habitable world, as it approaches the Gallic Gulf and the Pillars of Heracles already mentioned, outside which the Ocean flows round the earth. In this sea are situated two very large islands, the so-called British Isles, Albion and Ierne, which are greater than any which we have yet mentioned and lie beyond the land of the Celts. (The island of Taprobane opposite India, situated at an angle to the inhabited world, is quite as large as the British Isles, as also is the island called Phebol which lies over against the Arabian Gulf.) There is a large number of small islands round the British Isles and Iberia, forming a belt round the inhabited world, which as we have already said is itself an island. The width of the inhabited world at the greatest extent of its mainland is rather less than forty thousand stades, so the best geographers say, and its length about seventy thousand stades. It is divided into Europe, Asia, and Libya.

Europe is the tract bounded in a circle by the Pillars of Heracles, the inner recesses of the Pontus, and the Hyrcanian sea, where a very narrow isthmus stretches to the Pontus. Some have held that the river Tanais carries on the boundary from this isthmus. Asia extends from the said isthmus and the Pontus and the Hyrcanian sea to the other isthmus which lies between the Arabian Gulf and the inner sea, being surrounded by the inner sea and the Ocean which flows round the world. Some, however, define the bounds of Asia as from the Tanais to the mouths of the Nile. Libya extends from the Arabian isthmus to the Pillars of Heracles; though some describe it as stretching from the Nile to the Pillars; Egypt, which is surrounded by the mouths of the Nile, is given by some to Asia, by others to Libya; some

exclude the islands from both continents, others attach them to their nearest neighbour.

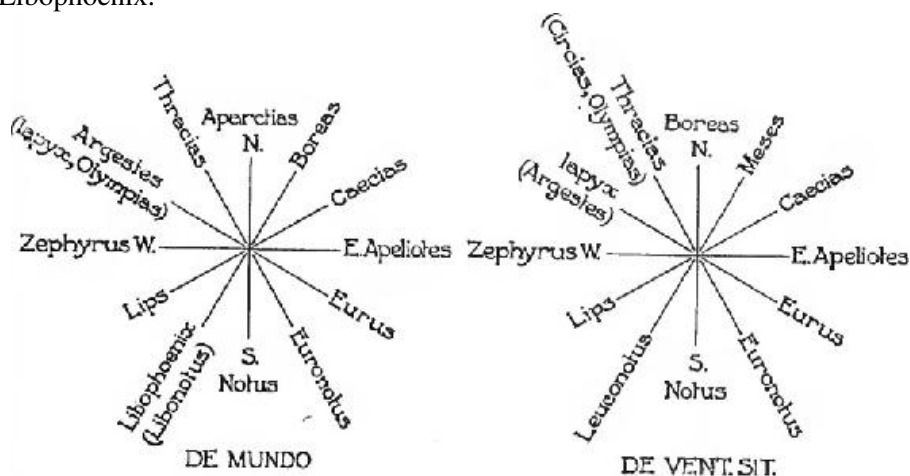
Such is our account of the nature of land and sea and their position — the inhabited world as we call it.

Let us now deal with the most remarkable conditions which are produced in and around the earth, summarizing them in the barest outline. There are two kinds of exhalation which rise continually from the earth into the air above us, namely, those composed of small particles and entirely invisible, except when they occur in the east, and those which rise from rivers and streams and are visible. Of these the former kind being given off from the earth is dry and resembles smoke, while the latter being exhaled from the element of moisture is damp and vaporous. From the latter are produced mist and dew and the various forms of frost, clouds and rain and snow and hail; while from the dry exhalation come the winds and the different kinds of breezes, and thunder and lightning, and hurricanes and thunderbolts, and all other cognate phenomena. Mist is a vaporous exhalation which does not produce water, denser than air but less dense than cloud; it arises either from the first beginnings of a cloud or else from the remnant of a cloud. The contrary of this is what is called a clear sky, being simply air free from cloud and mist. Dew is moisture minute in composition falling from a clear sky; ice is water congealed in a condensed form from a clear sky; hoar-frost is congealed dew, and 'dew-frost' is dew which is half congealed. Cloud is a vaporous mass, concentrated and producing water. Rain is produced from the compression of a closely condensed cloud, varying according to the pressure exerted on the cloud; when the pressure is slight it scatters gentle drops; when it is great it produces a more violent fall, and we call this a shower, being heavier than ordinary rain, and forming continuous masses of water falling over earth. Snow is produced by the breaking up of condensed clouds, the cleavage taking place before the change into water; it is the process of cleavage which causes its resemblance to foam and its intense whiteness, while the cause of its coldness is the congelation of the moisture in it before it is dispersed or rarefied. When snow is violent and falls heavily we call it a blizzard. Hail is produced when snow becomes densified and acquires impetus for a swifter fall from its close mass; the weight becomes greater and the fall more violent in proportion to the size of the broken fragments of cloud. Such then are the phenomena which occur as the result of moist exhalation.

From dry exhalation, impelled into motion by cold, is produced wind; for wind is merely a quantity of air set in motion in a mass. Wind is also called breath, a word used in another sense of the vital and generative substance which is found in plants and living creatures, and permeates all things; but with this we need not deal here. The breath which breathes in the air we call wind, while to the expirations from moisture we give the name of breezes. The winds which blow from moist land we call land-winds those which spring up from gulfs we call 'gulf-winds'; somewhat similar to these are those which

blow from rivers and lakes. Winds which are produced by the bursting of a cloud causing an expansion of its density in their own direction, are called 'cloud-winds'. Those which are accompanied by a mass of water breaking forth are called 'rain-winds'.

The winds which blow continuously from the rising sun are called Euri; those from the north, Boreae; those from the setting sun, Zephyri; those from the south, Noti. Of the east winds, that which blows from the region of the summer sunrise is called Caecias; that which blows from the region of the equinoctial sunrise is known as Apeliotes; while the name of Eurus is given to the wind which blows from the quarter of the winter sunrise. Of the west winds, on the other hand, that which blows from the summer setting is Argestes, though some call it Olympias, others Iapyx; that which blows from the equinoctial setting is Zephyrus, and that which blows from the winter setting is Lips. Of the north winds (Boreae) that which is next to Caecias is called Boreas in the specific sense of the word. Aparctias is next to it, and blows in a southerly direction from the pole. Thracias is the wind which blows next to Argestes; by some it is called Circias. Of the south winds, that which comes from the invisible pole and immediately faces Aparctias is called Notus; that between Notus and Eurus is called Euronotus. The wind on the other side between Lips and Notus is called by some Libonotus, by others Libophoenix.



Some winds are direct, those, that is, which blow along a straight line; others follow a bending course, as for instance the wind called Caecias. Some winds hold sway in the winter, the south winds for example; others in the summer, such as the Etesian winds (Trade winds), which are a mixture of northerly and westerly winds. The so-called Ornithian c winds, which occur in the spring, are a northerly type of wind.

Of violent blasts of wind, a squall is one which suddenly strikes down from above; a gust is a violent blast which springs up in a moment; a whirlwind, or tornado, is a wind which revolves in an upward direction from below. An eruption of wind from the earth is a blast caused by the emission of air from a

deep hole or cleft; when it comes forth in a whirling mass it is called an 'earth-storm'. A wind which is whirled along in a dense watery cloud and being driven forth through it violently breaks up the continuous masses of the cloud, causes a roar and crash, which we call thunder, similar to the noise made by wind driven violently through water. When the wind in breaking forth from a cloud catches fire and flashes it is called lightning. The lightning reaches our perception sooner than the thunder, though it actually occurs after it, since it is the nature of that which is heard to travel less quickly than that which is seen; for the latter is visible at a distance, while the former is only heard when it reaches the ear, especially since the one, the fiery element, travels faster than anything else, while the other, being of the nature of air, is less swift and only reaches the ear by actually striking upon it. If the flashing body is set on fire and rushes violently to the earth it is called a thunderbolt; if it be only half of fire, but violent also and massive, it is called a meteor; if it is entirely free from fire, it is called a smoking bolt. They are all called 'swooping bolts because they swoop down upon the earth. Lightning is sometimes smoky, and is then called 'smouldering lightning'; sometimes it darts quickly along, and is then said to be 'vivid'; at other times it travels in crooked lines, and is called 'forked lightning'; when it swoops down upon some object it is called 'swooping lightning'.

To sum up, some of the phenomena which occur in the air are merely appearances, while others have actual substance and reality. Rainbows and streaks in the sky and the like are only appearances, while flashes and shooting-stars and comets and the like have real substance. A rainbow is the reflection of a segment of the sun or of the moon, seen, like an image in a mirror, in a cloud which is moist, hollow, and continuous in appearance, and taking a circular form. A streak is a rainbow appearing in the form of a straight line. A halo is an appearance of brightness shining 'round a star; it differs from a rainbow, because the latter appears opposite the sun and moon, while the halo is formed all round a star. A light in the sky is caused by the kindling of a dense fire in the air; some lights shoot along, others are fixed. The shooting is the generation of fire by friction, when the fire moves quickly through the air and by its quickness produces an impression of length; the fixture is a prolonged extension without movement, an elongated star as it were. A light which broadens out towards one end is called a comet. Some heavenly lights often last a considerable time, others are extinguished immediately. There are numerous other peculiar kinds of appearances seen in the sky, the so-called 'torches 'beams', 'barrels', and 'pits', which derive their names from their similarity to these objects. Some of them appear in the west, others in the east, others in both these quarters, but rarely in the north or south. None of them are subject to fixed laws; for none of them have been discovered to be always visible in a fixed position. Such are the phenomena of the air.

As the earth contains many sources of water, so also it contains many

sources of wind and fire. Of these some are subterranean and invisible, but many have vents and spiracles, as Lipara, Etna, and the volcanoes of the Aeolian islands. Some of them frequently flow like rivers and cast up red-hot lumps. Some, which are under the earth near springs of water, warm them and cause some streams to flow tepid, others very hot, others tempered to a pleasant heat. Similarly, many vent-holes for wind open in every part of the earth; some of them cause those who draw near to them to become frenzied, others cause them to waste away, others inspire them to utter oracles, as at Delphi and Lebadia, others utterly destroy them, as the one in Phrygia. Often, too, a moderate wind engendered in the earth, being driven aside into distant holes and crannies of the earth and displaced from its proper locality, causes shocks in many parts. Often, too, a strong current from without becomes involved in the hollows of the earth, and, its exit being cut off, it shakes the earth violently, seeking an exit, and sets up the condition which we commonly call an earthquake. Earthquakes of which the shock is oblique, at a sharp angle, are known as 'horizontal earthquakes'; those which lift the earth up and down at right angles are known as 'heaving earthquakes'; those which cause the earth to settle down into hollows are called 'gaping earthquakes'; those which open up chasms and break up the earth's surface are called 'rending earthquakes'. Some of them also emit winds, others stones or mud, while others cause springs to appear which did not exist before. Some earthquakes cause a disturbance by means of a single shock and are known as 'thrusting earthquakes'. Others which swing to and fro and by inclinations and waves in each direction remedy the effect of their shock, are called 'vibrating earthquakes' setting up a condition which resembles trembling. There are also 'bellowing earthquakes', which shake the earth with a roar. Underground bellowing, however, is often heard unaccompanied by shocks, when the wind, though insufficient to cause a shock, is compressed together in the earth and beats with the force of its impetus. Blasts which penetrate into the earth are materialized also from moisture concealed underground.

We find analogous phenomena occurring in the sea. Chasms form in it and its waters often retire or the waves rush in; this is sometimes followed by a recoil and sometimes there is merely a forward surge of water, as is said to have occurred at Helice and Bura. Often, too, there are exhalations of fire from the sea, and springs gush out and river-mouths are formed and trees suddenly grow up, and currents and eddies appear, like those caused in the air by blasts of wind, sometimes in the middle of the sea, sometimes in straits and channels. Many tides and tidal waves are said always to accompany the periods of the moon at fixed intervals. In short, owing to the mingling of the elements together, similar conditions are produced in the air and in the earth and in the sea, causing decay and generation in detail, but preserving the whole free from destruction and generation.

Yet some have wondered how it is that the Universe, if it be composed of contrary principles — namely, dry and moist, hot and cold — has not long

ago perished and been destroyed. It is just as though one should wonder how a city continues to exist, being, as it 'is, composed of opposing classes — rich and poor, young and old, weak and strong, good and bad. They fail to notice that this has always been the most striking characteristic of civic concord, that it evolves unity out of plurality, and similarity out of dissimilarity, while it admits every kind and variety. It may perhaps be that nature has a liking for contraries and evolves harmony out of them and not out of similarities (just as she joins the male and female together and not members of the same sex), and has devised the original harmony by means of contraries and not similarities. The arts, too, apparently imitate nature in this respect. The art of painting, by mingling in the picture the elements of white and black, yellow and red, achieves representations which correspond to the original object. Music, too, mingling together notes, high and low, short and prolonged, attains to a single harmony amid different voices; while writing, mingling vowels and consonants, composes of them all its art. The saying found in Heracleitus 'the obscure' was to the same effect: 'Junctions are: wholes and not wholes, that which agrees and that which differs, that which produces harmony and that which produces discord; from all you get one and from one you get all.'

Thus then a single harmony orders the composition of the whole — heaven and earth and the whole Universe — by the mingling of the most contrary principles. The dry mingling with the moist, the hot with the cold, the light with the heavy, the straight with the curved, all the earth, the sea, the ether, the sun, the moon, and the whole heaven are ordered by a single power extending through all, which has created the whole universe out of separate and different elements — air, earth, fire, and water — embracing them all on one spherical surface and forcing the most contrary natures to live in agreement with one another in the universe, and thus contriving the permanence of the whole. The cause of this permanence is the agreement of the elements, and the reason of this agreement is their equal proportion and the fact that no one of them is more powerful than any other, for the heavy is equally balanced with the light and the hot with the cold. Thus nature teaches us in the greater principles of the world that equality somehow tends to preserve harmony, whilst harmony preserves the universe which is the parent of all things and itself the fairest thing of all. For what created thing is more excellent? Any that one can name is but a part of the ordered Universe. All that is beautiful bears its name, and all that which is arranged well, for it is said to be well ordered being thus called after the 'ordered' Universe. And what subordinate phenomenon could be likened to the ordered system of the heavens and the march of the stars and the sun and the moon, which move on in unvarying measure through age after age? Where else could be found such regularity as is observed by the goodly seasons, which produce all things and bring in due order summer and winter, day and night, to the accomplishment of the month and the year? Moreover, in greatness the universe is pre-eminent, in motion swiftest, in radiance most bright, and in might it knows not

old age or corruption. It has divided the various creatures that live in the sea, on the earth, and in the air, and regulated their lives by its movements. Of it all living things breathe and have their life. Even all the unexpected changes which occur in it are really accomplished in an ordered sequence — diverse winds conflicting together, thunderbolts falling from heaven, and violent storms bursting forth. The expulsion of moisture and the exhalation of fire by these means restores the whole to harmony and stability. The earth, too, clothed with diverse vegetation, gushing forth with streams and trodden by the feet of living creatures, in due season bringing forth, nurturing, and receiving back all things, producing countless varieties and changes, none the less always preserves its nature untouched by age, though shaken by earthquakes, washed by floods, and in parts burnt up by fires. All these things seem to work its welfare and to ensure its eternal permanence. For when it is shaken by earthquakes, the winds which have been diverted into it escape forth, finding vents through the clefts, as we have already said; when it is washed by rain, it is cleansed of all that is unhealthy: and when the breezes blow about it, it is purified above and beneath. Again, the fires soften that which is frost-bound, while the frosts abate the fires. Of individual things upon the earth some are coming into being, others are at their prime, others are decaying; and birth checks decay and decay lightens birth. Thus an unbroken permanence, which all things conspire to secure, counteracting one another — at one time dominating, at another being dominated — preserves the whole unimpaired through all eternity.

There still remains for us to treat briefly, as we have discussed the other subjects, of the cause which holds all things together. For in dealing with the universe, not perhaps in exact detail, yet at any rate so as to give a general idea of the subject, it would be wrong to omit that which is the most important thing in the universe. The old explanation which we have all inherited from our fathers, is that all things are from God and were framed for us by God, and that no created thing is of itself sufficient for itself, deprived of the permanence which it derives from him. Therefore some of the ancients went so far as to say that all those things are full of God which are presented to us through the eyes and the hearing and all the other senses, thus propounding a theory which, though it accords with the divine power, does not accord with the divine nature. For God is in very truth the preserver and creator of all that is in any way being brought to perfection in this universe; yet he endures not all the weariness of a being that administers and labours, but exerts a power which never wearies; whereby he prevails even over things which seem far distant from him. He hath himself obtained the first and highest place and is therefore called Supreme, and has, in the words of the poet:

Taken his seat in heaven's topmost height; (*from Homer's Iliad*)

and the heavenly body which is nighest to him most enjoys his power, and

afterwards the next nearest, and so on successively until the regions wherein we dwell are reached. Wherefore the earth and the things upon the earth, being farthest removed from the benefit which proceeds from God, seem feeble and incoherent and full of much confusion; nevertheless, inasmuch as it is the nature of the divine to penetrate to all things, the things also of our earth receive their share of it, and the things above us according to their nearness to or distance from God receive more or less of divine benefit. It is therefore better, even as it is more seemly and befitting God, to suppose that the power which is stablished in the heavens is the cause of permanence even in those things which are furthest removed from it — in a word, in all things, — rather than to hold that it passes forth and travels to and fro to places which become and befit it not, and personally administers the affairs of this earth. For indeed, to superintend any and every operation does not become even the rulers among mankind — the chief, for example, of an army or a city, or the head of a household, if it were necessary to bind up a sack of bedding or perform any other somewhat menial task, such as in the days of the Great King would not be performed by any ordinary slave. Nay, we are told that the outward show observed by Cambyzes and Xerxes and Darius was magnificently ordered with the utmost state and splendour. The king himself, so the story goes, established himself at Susa or Ecbatana, invisible to all, dwelling in a wondrous palace within a fence gleaming with gold and amber and ivory. And it had many gateways one after another, and porches many furlongs apart from one another, secured by bronze doors and mighty walls. Outside these the chief and most distinguished men had their appointed place, some being the king's personal servants, his bodyguard and attendants, others the guardians of each of the enclosing walls, the so-called janitors and 'listeners', that the king himself, who was called their master and deity, might thus see and hear all things. Besides these, others were appointed as stewards of his revenues and leaders in war and hunting, and receivers of gifts, and others charged with all the other necessary (functions. All the Empire of Asia, bounded on the west by the Hellespont and on the east by the Indus, was apportioned according to races among generals and satraps and subject-princes of the Great King; and there were couriers and watchmen and messengers and superintendents of signal-fires. So effective was the organization, in particular the system of signal-fires, which formed a chain of beacons from the furthest bounds of the empire to Susa and Ecbatana, that the king received the same day the news of all that was happening in Asia. Now we must suppose that the majesty of the Great King falls as far short of that of the God who possesses the universe, as that of the feeblest and weakest creature is inferior to that of the king of Persia. Wherefore, if it was beneath the dignity of Xerxes to appear himself to administer all things and to carry out his own wishes and superintend the government of his kingdom, such functions would be still less becoming for a god. Nay, it is more worthy of his dignity and more befitting that he should be enthroned in the highest region,

and that his power, extending through the whole universe, should move the sun and moon and make the whole heaven revolve and be the cause of permanence to all that is on this earth. For he needs no contrivance or the service of others, as our earthly rulers, owing to their feebleness, need many hands to do their work; but it is most characteristic of the divine to be able to accomplish diverse kinds of work with ease and by simple movement, even as, past masters of a craft by one turn of a machine accomplish many different operations. And just as puppet-showmen by pulling a single string make the neck and hand and shoulder and eye and sometimes all the parts of the figure move with a certain harmony; so! too the divine nature, by simple movement of that which is nearest to it, imparts its power to that which next succeeds, and thence further and further until it extends over all things. For one thing, moved by another, itself in due order moves something else, each acting according to its own constitution, and not all following the same course but different and various and sometimes even contrary courses; although the first impulse, as it may be called, was directed to a single form of motion. It is just as though one should cast from one vessel at the same time a sphere, a cube, a cone, and a cylinder; each of them will move according to its particular shape. Or if one should hold in the folds of a garment a water-animal, a land-animal, and a bird, and let them go; clearly the animal that swims will leap into its own element and swim away, the land-animal will creep away to its own haunts and pastures, the bird of the air will raise itself aloft from the earth and fly away, though one original cause gave each its aptitude for movement. So is it with the universe; by a single revolution of the whole within the bounds of day and night, the different orbits of all the heavenly bodies are produced, though all are enclosed in a single sphere, some moving more quickly, others more slowly, according to the distances between them and the individual composition of each. For the moon accomplishes her circuit in a month, waxing and waning and disappearing; the sun and the heavenly bodies whose course is of equal length, namely those called the 'Lightbearer' and Hermes; perform their revolution in a year; the 'Fiery star' in double that period; the star of Zeus in six years; and lastly the so-called star of Cronos in a period two and a half times as long as the heavenly body next below it. The single harmony produced by all the heavenly bodies singing and dancing together springs from one source and ends by achieving one purpose, and has rightly bestowed the name not of 'disordered' but of 'ordered universe' upon the whole. And just as in a chorus, when the leader gives the signal to begin, the whole chorus of men, or it may be of women, joins in the song, mingling a single studied harmony among different voices, some high and some low; so too is it with the God that rules the whole world. For at the signal given from on high by him who may well be called their chorus-leader, the stars and the whole heaven always move, and the sun that illumines all things travels forth on his double course, whereby he both divides day and night by his rising and setting, and also brings the four seasons of the year, as he moves forwards

towards the north and backwards towards the south. And in their own due season the rain, the winds, and the dews, and all the other phenomena which occur in the region which surrounds the Earth, are produced by the first, *primaeval* cause. These are followed by the flowing of rivers, the swelling of the sea, the growth of trees, the ripening of fruits, the birth of animals, the nurturing and the prime and decay of all things, to which, as I have said, their individual composition contributes. When, therefore, the ruler and parent of all, invisible save to the mind of the eye, gives the word to all nature that moves betwixt heaven and earth, the whole revolves unceasingly in its own circuits and within its own bounds, sometimes unseen and sometimes appearing, revealing and again hiding diverse manners of things, from one and the same cause. Very like is it to that which happens in times of war, when the trumpet, sounds to the army; then each soldier hears its note, and one takes up his shield, another dons his breast-plate; another puts on his greaves or his helmet or his sword-belt; one puts the bit in his horse's mouth, another mounts his chariot, another passes along the watchword; the captain betakes himself straightway to his company, the commander to his division, the horseman to his squadron, the light-armed warrior hastens to his appointed place; all is hurry and movement in obedience to one word of command, to carry out the orders of the leader who is supreme over all. Even so must we suppose concerning the universe, impelling force, unseen and hidden from our eyes, all things are stirred and perform their individual functions. That this force is unseen stands in the way neither of its action nor of our belief in it. For the spirit of intelligence whereby we live and dwell in houses and communities, though invisible, is yet seen in its operations; for by it the whole ordering of life has been discovered and organized and is held together — the ploughing and planting of the earth, the discovery of the arts, the use of law, the ordering of constitutions, the administration of home affairs and war outside our borders and peace. Thus, too, must we think of God, who in might is most powerful, in beauty most fair, in time immortal, in virtue supreme; for, though he is invisible to all mortal nature, yet is he seen in his very works. For all that happens in the air, on the earth, and in the water, may truly be said to be the work of God, who possesses the universe; from whom, in the words of Empedocles, the natural philosopher, Whatsoever hath been and is now and shall be hereafter, All alike hath its birth — men, women, trees of the forest, Beasts of the field and fowls of the air and fish in the water.

To use a somewhat humble illustration, we might with truth compare the ordering of the universe to the so-called 'key-stones' in arches, which, placed at the junction of the two sides, ensure the balance and arrangement of the whole structure of the arch and give it stability. Moreover, they say that the sculptor Pheidias, when he was setting up the Athena on the Acropolis, represented his own features in the centre of her shield, and so attached it to the statue by a hidden contrivance, that any one who tried to cut it out, thereby necessarily shattered and overthrew the whole statue. The position of God in

the universe is analogous to this, for he preserves the harmony and permanence of all things; save only that he has his seat not in the midst, where the earth and this our troubled world is situated, but himself pure he has gone up into a pure region, to which we rightly give the name of heaven, for it is the furthest boundary of the upper world, and the name of Olympus, because it is all-bright and free from all gloom and disordered motion, such as is caused on our earth by storms and the violence of the wind. Even thus speaks the poet Homer —

Unto Olympus' height, where men say that the gods have their dwelling,
Alway safe and secure; no wind ever shaketh its stillness, Nor is it wet with
the rain; no snow draweth nigh; but unclouded, Ever the air is outspread, and
a white sheen floateth about it.

This, too, is borne out by the general habit of mankind, which assigns the regions above to God; for we all stretch up our hands to heaven when we offer prayers. Wherefore these words of the poet are not spoken amiss, Heaven belongeth to Zeus, wide spread mid the clouds and the ether.

Therefore also the objects of sense which are held in the highest esteem occupy the same region, to wit the stars and the sun and moon. For this cause the heavenly bodies alone are so arranged that they ever preserve the same order, and never alter or move from their course, while the things of earth, being mutable, admit of many changes and conditions. For ere now mighty earthquakes have rent the earth in diverse places, and violent rains have burst forth and flooded it, and the inroads and withdrawals of waves have often turned the dry land into sea and sea into dry land, and the might of winds and hurricanes has sometimes overthrown whole cities, and fires and flames have consumed the earth, either coming forth from heaven in former times, even as men say that in the days of Phaethon they burnt up the eastern regions of the earth, or else gushing forth and breathing from the earth in the west, as when the craters of Etna burst and flowed like a torrent over the earth. (There also the favour of heaven bestowed especial honour upon the generation of the pious, when they were overtaken by the fiery stream, because they were carrying their aged parents upon their shoulders and seeking to save them. For when the river of fire drew near to them, it was parted asunder and turned part of its flame this way and part that way, and preserved the young men and their parents unscathed.)

To sum up the matter, as is the steersman in the ship, the charioteer in the chariot, the leader in the chorus, law in the city, the general in the army, even so is God in the Universe; save that to them their rule is full of weariness and disturbance and care, while to him it is without toil or labour and free from all bodily weakness. For, enthroned amid the immutable, he moves and revolves all things, where and how he will, in different forms and natures; just as the law of a city, fixed and immutable in the minds of those who are under it, orders all the life of the state. For in obedience to it, it is plain, the magistrates go forth to their duties, the judges to their several courts of justice, the

councillors and members of the assembly to their appointed places of meeting, and one man proceeds to his meals in the prytaneum, another to make his defence before the jury, and another to die in prison. So too the customary public feasts and yearly festivals take place, and sacrifices to the gods and worship of heroes and libations in honour of the dead. The various activities of the citizens in obedience to one ordinance or lawful authority are well expressed in the words of the poet,

And all the town is full of incense smoke,
And full of cries for aid and loud laments.

So must we suppose to be the case with that greater city, the universe. For God is to us a law, impartial, admitting not of correction or change, and better, methinks, and surer than those which are engraved upon tablets. Under his motionless and harmonious rule the whole ordering of heaven and earth is administered, extending over all created things through the seeds of life in each both to plants and to animals, according to genera and species. For vines and date-palms and peach-trees and 'sweet fig-trees and olives', as the poet says, and trees which, though they bear no fruits, have other uses, plane-trees and pines and box-trees,

Alder and poplar-tree and cypress breathing sweet odours,
and trees which produce autumn crops pleasant but also difficult to store,
Pear-trees and pomegranate-trees and apple-trees glorious-fruited,

and animals, both wild and tame, feeding in the air or on the earth or in the water, all are born and come to their prime and decay in obedience to the ordinances of God; for, in the words of Heraclitus, 'every creeping thing grazes at the blow of God's goad'.

God being one yet has many names, being called after all the various conditions which he himself inaugurates. We call him Zen and Zeus, using the two names in the same sense, as though we should say 'him through whom we live'. He is called the son of Kronos and of Time, for he endures from eternal age to age. He is God of Lightning and Thunder, God of the Clear Sky and of Ether, God of the Thunderbolt and of Rain, so called after the rain and the thunderbolts and other physical phenomena. Moreover, after the fruits he is called the Fruitful God, after cities the City-God: he is God of Birth, God of the House-court, God of Kindred and God of our Fathers from his participation in such things. He is God of Comradeship and Friendship and Hospitality, God of Armies and of Trophies, God of Purification and of Vengeance and of Supplication and of Propitiation, as the poets name him, and in very truth the Saviour and God of Freedom, and to complete the tale of his titles, God of Heaven and of the World Below, deriving his names from all natural phenomena and conditions, inasmuch as he is himself the cause of all things. Wherefore it is well said in the Orphic Hymns:

Zeus of the flashing bolt was the first to be born and the latest,
Zeus is the head and the middle; of Zeus were all things created;
Zeus is the stay of the earth and the stay of the star-spangled heaven;
Zeus is male and female of sex, the bride everlasting;
Zeus is the breath of all and the rush of unwearying fire;
Zeus is the root of the sea, and the sun and the moon in the heavens;
Zeus of the flashing bolt is the king and the ruler of all men,
Hiding them all away, and again to the glad light of heaven
Bringing them back at his will, performing terrible marvels.

I think also that God and nought else is meant when we speak of Necessity, which is as it were invincible being; and Fate, because his action is continuous and he cannot be stayed in his course; and Destiny, because all things have their bounds, and nothing which exists is infinite; and Lot, from the fact that all things are allotted; and Nemesis, from the apportionment which is made to every individual; and Adrasteia, which is a cause ordained by nature which cannot be escaped; and Dispensation, so called because it exists for ever. What is said of the Fates and their spindle tends to the same conclusion; for they are three, appointed over different periods of time, and the thread on the spindle is part of it already spent, part reserved for the future, and part in the course of being spun. One of the Fates is appointed to deal with the past, namely, Atropos, for nothing that is gone by can be changed; Lachesis is concerned with the future, for cessation in the course of nature awaits all things; Clotho presides over the present, accomplishing and spinning for each his own particular destiny. This fable is well and duly composed. All these things are nought else but God, even as worthy Plato tells us.

God, then, as the old story has it, holding the beginning and the end and the middle of all things that exist, proceeding by a straight path in the course of nature brings them to accomplishment; and with him ever follows Justice, the avenger of all that falls short of the Divine Law — justice, in whom may he that is to be happy, be from the very first a blessed and happy partaker!

The Latin Texts



Ruins in ancient Carthage, modern day Tunis — Apuleius studied with a master at Carthage and later settled there

LIST OF LATIN TEXTS



In this section of the eBook, readers can view the original Latin texts of Apuleius' works. You may wish to Bookmark this page for future reference.

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METAMORPHOSES

Liber I

[1] At ego tibi sermone isto Milesio varias fabulas conseram auresque tuas benivolas lepidò susurro permulceam — modo si papyrus Aegyptiam argutia Nilotici calami inscriptam non spreveris inspicere — , figuras fortunasque hominum in alias imagines conversas et in se rursus mutuo nexu refectas ut mireris. Exordior. “Quis ille?” Paucis accipe. Hymettos Attica et Isthmos Ephyrea et Taenaros Spartiatica, glebae felices aeternum libris felicioribus conditae, mea vetus prosapia est; ibi linguam Atthidem primis pueritiae stipendiis merui. Mox in urbe Latia advena studiorum Quiritium indigenam sermonem aerumnabili labore nullo magistro praeceunte aggressus excolui. En ecce praefamur veniam, siquid exotici ac forensis sermonis rudis locutor offendero. Iam haec equidem ipsa vocis immutatio desultoriae scientiae stilo quem accessimus respondet. Fabulam Graecanicam incipimus. Lector intende: laetaberis.

[2] Thessaliam — nam et illic originis maternae nostrae fundamenta a Plutarcho illo inclito ac mox Sexto philosopho nepote eius prodita gloriam nobis faciunt — eam Thessaliam ex negotio petebam. Postquam ardua montium ac lubrica vallium et roscida cespitum et glebosa camporum <emenus> emersi, in equo indigena peralbo vehens iam eo quoque admodum fesso, ut ipse etiam fatigationem sedentariam incessus vegetatione discuterem in pedes desilio, equi sudorem <fronte detergeo>, frontem curiose exfrico, auris remulceo, frenos detraho, in gradum lenem sensim proveho, quoad lassitudinis incommodum alvi solitum ac naturale praesidium eliquaret. Ac dum is ientaculum ambulatorium prata quae praeterit ore in latus detorto pronus adfectat, duobus comitum qui forte paululum processerant tertium me facio. Ac dum ausculto quid sermonibus agitent, alter exserto cachinno: “Parce” inquit “in verba ista haec tam absurda tamque immania mentiendo.” Isto accepto sititor alioquin novitatis: “Immo vero” inquam “impertite sermonem non quidem curiosum sed qui velim scire vel cuncta vel certe plurima; simul iugi quod insurgimus aspritudinem fabularum lepidam iucunditas levigabit.”

[3] At ille qui coeperat: “Ne” inquit “istud mendacium tam verum est quam siqui velit dicere magico susurramine amnes agiles reverti, mare pigrum conligari, ventos inanimes exspirare, solem inhiberi, lunam despumari, stellas evelli, diem tolli, noctem teneri.” Tunc ego in verba fidentior: “Heus tu” inquam “qui sermonem ieceras priorem, ne pigeat te vel taedeat reliqua pertexere”, et ad alium: “Tu vero crassis auribus et obstinato corde respuis quae forsitan vere perhibeantur. Minus hercule calles pravissimis opinionibus ea putari mendacia quae vel auditu nova vel visu rudia vel certe supra captum cogitationis ardua videantur; quae si paulo accuratius exploraris, non modo compertu evidentia verum etiam factu facilia senties.

[4] Ego denique vespera, dum polentae caseatae modico secus offulam

grandiorem in convivas aemulus contruncare gestio, mollitie cibi glutinosi faucibus inhaerentis et meacula spiritus distinentis minimo minus interii. Et tamen Athenis proxime et ante Poecilē porticum isto gemino obtutu circulatorem aspexi equestrem spatham praeacutam mucrone infesto devorasse, ac mox eundem, invitamento exiguae stipis venatoriam lanceam, qua parte minatur exitium, in ima viscera condidisse. Et ecce pone lanceae ferrum, qua bacillum inversi teli ad occipitium per ingluviem subit, puer in mollitiem decorus insurgit inque flexibus tortuosis enervam et exossam saltationem explicat cum omnium qui aderamus admiratione: dicerēs dei medici baculo, quod ramis semiampulatis nodosum gerit, serpentem generosum lubricis amplexibus inhaerere. Sed iam cedo tu sodes, qui coeperas, fabulam remittere. Ego tibi solus haec pro isto credam, et quod ingressui primum fuerit stabulum prandio participabo. Haec tibi merces posita est.”

[5] At ille: “Istud quidem quod polliceris aequi bonique facio, verum quod inchoaveram porro exordiar. Sed tibi prius deierabo solem istum omnividentem deum me vera comperta memorare, nec vos ulterius dubitabitis si Thessaliae proximam civitatem perveneritis, quod ibidem passim per ora populi sermo iactetur quae palam gesta sunt. Sed ut prius noritis cuiatis sim, qui sim: <Aristomenes sum>, Aegiensis; audite et quo quaestu me teneam: melle vel caseo et huiusce modi cauponarum mercibus per Thessaliam Aetoliam Boeotiam ultro citro discurrens. Comperto itaque Hypatae, quae civitas cunctae Thessaliae antepollet, caseum recens et sciti saporis admodum commodo pretio distrahi, festinus adcurri id omne praestinaturus. Sed ut fieri adsolet, sinistro pede profectum me spes compendii frustrata est: omne enim pridie Lupus negotiator magnarius coemerat. Ergo igitur inefficaci celeritate fatigatus commodum vespera oriente ad balneas processeram.

[6] Ecce Socraten contubernalem meum conspicio. Humi sedebat scissili palliastro semiamictus, paene alius lurore ad miseram maciem deformatus, qualia solent fortunae decermina stipes in triviis erogare. Hunc talem, quamquam necessarium et summe cognitum, tamen dubia mente propius accessi. “Hem,” inquam “mi Socrates, quid istud? Quae facies? Quod flagitium? At vero domi tuae iam defletus et conclamatus es, liberis tuis tutores iuridici provincialis decreto dati, uxor persolutis feralibus officiis luctu et maerore diuturno deformatā, diffletis paene ad extremam captivitatem oculis suis, domus infortunium novarum nuptiarum gaudiis a suis sibi parentibus hilarare compellitur. At tu hic larvale simulacrum cum summo dedecore nostro viseris.” “Aristomene”, inquit “ne tu fortunarum lubricas ambages et instabiles incursiones et reciprocas vicissitudines ignoras”, et cum dicto sutili centunculo faciem suam iam dudum punicantem prae pudore obtexit ita ut ab umbilico pube tenus cetera corporis renudaret. Nec denique perpersus ego tam miserum aerumnae spectaculum iniecta manu ut adsurgat enitor.

[7] At ille, ut erat, capite velato: “Sine, sine” inquit “fruat̄ur diutius tropaeo

Fortuna quod fixit ipsa.” Effeci sequatur, et simul unam e duabus laciniiis meis exuo eumque propere vestio dicam an contego et ilico lavacro trado. Quod unctui, quod tersui, ipse praeministro, sordium enormem eluviem operose effrico; probe curato ad hospitium lassus ipse fatigatum aegerrime sustinens perduco, lectulo refoveo, cibo satio, poculo mitigo, fabulis permulceo. Iam adlubentia proclivis est sermonis et ioci et scitum etiam cavillum, iam dicacitas timida, cum ille imo de pectore cruciabilem suspirium ducens dextra saevientem frontem replaudens: “Me miserum” inquit “qui dum voluptatem gladiatorii spectaculi satis famigerabilis consector in has aerumnas incidi. Nam, ut scis optime, secundum quaestum Macedoniam profectus, dum mense decimo ibidem attentus nummator revortor, modico prius quam Larissam accederem, per transitum spectaculum obiturus in quadam avia et lacunosa convalli a vastissimis latronibus obsessus atque omnibus privatus tandem evado, et utpote ultime adfectus ad quandam cauponam Meroen, anum sed admodum scitulam, devorto, eique causas et peregrinationis diuturnae et domuitionis anxiae et spoliationis [diuturnae et dum] miserae refero; quae me nimis quam humane tractare adorta cenae gratae atque gratuita ac mox urigine percita cubili suo adplicat. Et statim miser, ut cum illa adquievi, ab unico congressu annosam ac pestilentem con<suetudinem> contraho et ipsas etiam lacinias quas boni latrones contegendo mihi concesserant in eam contuli, operulas etiam quas adhuc vegetus saccariam faciens merebam, quoad me ad istam faciem quam paulo ante vidisti bona uxor et mala fortuna perduxit.”

[8] “Pol quidem tu dignus” inquam “es extrema sustinere, si quid est tamen novissimo extremius, qui voluptatem Veneriam et scortum scortum Lari et liberis praetulisti.” At ille digitum a pollice proximum ori suo admovens et in stuporem attonitus “Tace, tace” inquit et circumspiciens tutamenta sermonis: “Parce” inquit “in feminam divinam, nequam tibi lingua intemperante noxam contrahas.” “Ain tandem?” inquam. “Potens illa et regina caupona quid mulieris est?” “Saga” inquit “et divina, potens caelum deponere, terram suspendere, fontes durare, montes diluere, manes sublimare, deos infimare, sidera exstinguere, Tartarum ipsum inluminare.” “Oro te” inquam “aulaeum tragicum dimoveto et siparium scaenicum complicato et cedo verbis communibus.” “Vis” inquit “unum vel alterum, immo plurima eius audire facta? Nam ut se ament afflictim non modo incolae verum etiam Indi vel Aethiopes utrique vel ipsi Antichthones, folia sunt artis et nugae merae. Sed quod in conspectu plurium perpetravit, audi.

[9] Amatorem suum, quod in aliam temerasset, unico verbo mutavit in feram castorem, quod ea bestia captivitatis metuens ab insequentibus se praecisione genitalium liberat, ut illi quoque simile [quod venerem habuit in aliam] proveniret. Cauponem quoque vicinum atque ob id aemulum deformavit in ranam, et nunc senex ille dolium innatans vini sui adventores pristinos in faece submissus officiosis roncis raucus appellat. Alium de foro, quod adversus eam locutus esset, in arietem deformavit, et nunc aries ille

causas agit. Eadem amatoris sui uxorem, quod in eam dicacule probrum dixerat iam in sarcina praegnationis obsaepto utero et repigrato fetu perpetua praegnatione damnavit, et ut cuncti numerant, iam octo annorum onere misella illa velut elephantum paritura distenditur.

[10] Quae cum subinde ac multi nocerentur, publicitus indignatio percerebuit statutumque ut in eam die altera severissime saxorum iaculationibus vindicaretur. Quod consilium virtutibus cantionum antevortit et ut illa Medea unius dieculae a Creone impetratis indutiis totam eius domum filiamque cum ipso sene flammis coronalibus deusserat, sic haec devotionibus sepulchralibus in scrobem procuratis, ut mihi temulenta narravit proxime, cunctos in suis sibi domibus tacita numinum violentia clausit, ut toto biduo non claustra perfringi, non fores evelli, non denique parietes ipsi quiverint perforari, quoad mutua hortatione consone clamitarent quam sanctissime deierantes sese neque ei manus admolituros, et si quis aliud cogitarit salutare laturos subsidium. Et sic illa propitiata totam civitatem absolvit. At vero coetus illius auctorem nocte intempesta cum tota domo, id est parietibus et ipso solo et omni fundamento, ut erat, clausa ad centesimum lapidem in aliam civitatem summo vertice montis exasperati sitam et ob id ad aquas sterilem transtulit. Et quoniam densa inhabitantium aedificia locum novo hospiti non dabant, ante portam proiecta domo discessit.”

[11] “Mira” inquam “nec minus saeva, mi Socrates, memoras. Denique mihi quoque non parvam incussisti sollicitudinem, immo vero formidinem, iniecto non scrupulo sed lancea, ne quo numinis ministerio similiter usa sermones istos nostros anus illa cognoscat. Itaque maturius quieti nos reponamus et somno levata lassitudine noctis antelucio aufugiamus istinc quam pote longissime.” Haec adhuc me suadente insolita vinolentia ac diuturna fatigatione pertentatus bonus Socrates iam sopitus stertebat altius. Ego vero adducta fore pessulisque firmatis grabatulo etiam pone cardinem supposito et probe adgesto super eum me recipio. Ac primum prae metu aliquantis per vigilo, dein circa tertiam ferme vigiliam paululum coniveo. Commodum quieveram, et repente impulsu maiore quam ut latrones crederes ianuae reserantur immo vero fractis et evolsis funditus cardinibus prosternuntur. Grabatus alioquin breviculus et uno pede mutilus ac putris impetus tanti violentia prosternitur, me quoque evolutum atque excussum humi recidens in inversum cooperit ac tegit.

[12] Tunc ego sensi naturalitus quosdam affectus in contrarium provenire. Nam ut lacrimae saepiculae de gaudio prodeunt, ita et in illo nimio pavore risum nequivi continere de Aristomene testudo factus. Ac dum in fimum deiectus obliquo aspectu quid rei sit grabatuli sollertia munitus opperior, video mulieres duas altioris aetatis; lucernam lucidam gerebat una, spongiam et nudum gladium altera. Hoc habitu Socratem bene quietum circumstetere. Infit illa cum gladio: “Hic est, soror Panthia, carus Endymion, hic Catamitus meus, qui diebus ac noctibus inlusit aetatulam meam, hic qui meis amoribus subterhabitis non solum me diffamat probris verum etiam fugam instruit. At

ego scilicet Ulixi astu deserta vice Calypsonis aeternam solitudinem flebo.” Et porrecta dextera meque Panthiae suae demonstrato: “At hic bonus” inquit “consiliator Aristomenes, qui fugae huius auctor fuit et nunc morti proximus iam humi prostratus grabattulo subcubans iacet et haec omnia conspicit, impune se laturum meas contumelias putat. Faxe eum sero, immo statim, immo vero iam nunc, ut et praecedentis dicacitatis et instantis curiositatis paeniteat.”

[13] Haec ego ut accepi, sudore frigido miser perfluo, tremore viscera quatuor, ut grabattulus etiam succussu meo inquietus super dorsum meum palpitando saltaret. At bona Panthia: “Quin igitur”, inquit “soror, hunc primum bacchatim discerpimus vel membris eius destinatis virilia desecamus?” Ad haec Meroe - sic enim reapse nomen eius tunc fabulis Socratis convenire sentiebam -: “Immo” ait “supersit hic saltem qui miselli huius corpus parvo contumulet humo,” et capite Socratis in alterum dimoto latus per iugulum sinistrum capulo tenus gladium totum ei demergit et sanguinis eruptionem utriculo admoto excipit diligenter, ut nulla stilla compareret usquam. Haec ego meis oculis aspexi. Nam etiam, ne quid demutaret, credo, a victimae religione, immissa dextera per vulnus illud ad viscera penitus cor miseri contubernalis mei Meroe bona scrutata protulit, cum ille impetu teli praesecata gula vocem immo stridorem incertum per vulnus effunderet et spiritum rebulliret. Quod vulnus, qua maxime patebat, spongia offulciens Panthia: “Heus tu” inquit “spongia, cave in mari nata per fluvium transeas.” His editis abeunt <et una> remoto grabattulo varicus super faciem meam residentes vesicam exonerant, quoad me urinae spurcissimae madore perluerent.

[14] Commodum limen evaserant, et fores ad pristinum statum integrae resurgunt: cardines ad foramina residunt, <ad> postes [ad] repagula redeunt, ad claustra pessuli recurrunt. At ego, ut eram, etiam nunc humi proiectus inanimis nudus et frigidus et lotio perlutus, quasi recens utero matris editus, immo vero semimortuus, verum etiam ipse mihi supervivens et postumus vel certe destinatae iam cruci candidatus : “Quid” inquam “me fiet, ubi iste iugulatus mane paruerit? Cui videbor veri similia dicere proferens vera? “Proclamares saltem suppetiatum, si resistere vir tantus mulieri nequibas. Sub oculis tuis homo iugulatur, et siles? Cur autem te simile latrocinium non peremit? Cur saeva crudelitas vel propter indicium sceleris arbitro pepercit? Ergo, quoniam evasisti mortem, nunc illo redi.” Haec identidem mecum replicabam, et nox ibat in diem. Optimum itaque factu visum est anteluculo furtim evadere et viam licet trepido vestigio capessere. Sumo sarcinulam meam, subdita clavi pessulos reduco; at illae probae et fideles ianuae, quae sua sponte reseratae nocte fuerant, vix tandem et aegerrime tunc clavis suae crebra immissione patefiunt.

[15] Et “Heus tu, ubi es?” inquam; “valvas stabuli absolve, antelucio volo ire.” Ianitor pone stabuli ostium humi cubitans etiam nunc semisomnus: “Quid? Tu” inquit “ignoras latronibus infestari vias, qui hoc noctis iter

incipis? Nam etsi tu alicuius facinoris tibi conscius scilicet mori cupis, nos cucurbitae caput non habemus ut pro te moriamur.” “Non longe” inquam “lux abest. Et praeterea quid viatori de summa pauperie latrones auferre possunt? An ignoras, inepte, nudum nec a decem palaestritis despoliari posse?” Ad haec ille marcidus et semisopitus in alterum latus revolutus: “Unde autem” inquit “scio an convectore illo tuo, cum quo sero devorteras, iugulato fugae mandes praesidium?” Illud horae memini me terra dehiscente ima Tartara inque his canem Cerberum prorsus esurientem mei prospexisse. Ac recordabar profecto bonam Meroen non misericordia iugulo meo pepercisse, sed saevitia cruci me reservasse.

[16] In cubiculum itaque reversus de genere tumultuario mortis mecum deliberabam. Sed cum nullum alium telum mortiferum Fortuna quam solum mihi grabattulum subministraret, “Iam iam grabattule” inquam “animo meo carissime, qui mecum tot aerumnas exantlasti conscius et arbiter quae nocte gesta sunt, quem solum in meo reatu testem innocentiae citare possum, tu mihi ad inferos festinanti sumministra telum salutare,” et cum dicto restim, qua erat intextus, adgredior expedire ac tigillo, quod fenestrae subditum altrinsecus prominebat, iniecta atque obdita parte funiculi et altera firmiter in nodum coacta ascenso grabattulo ad exitum sublimatus et immisso capite laqueum induo. Sed dum pede altero fulcimentum quo sustinebar repello, ut ponderis deductu restis ad ingluviem adstricta spiritus officia discluderet, repente putris alioquin et vetus funis dirumpitur, atque ego de alto recidens Socraten - nam iuxta me iacebat - superruo cumque eo in terram devolvor.

[17] Et ecce in ipso momento ianitor introrumpit exserte clamitans: “Ubi es tu qui alta nocte festinabas et nunc stertis involutus?” Ad haec nescio an casu nostro an illius absono clamore expectatus Socrates exsurgit prior et “Non” inquit “inmerito stabularios hos omnes hospites detestantur. Nam iste curiosus dum inopportune irrumpit — credo studio rapiendi aliquid — clamore vasto marcidum alioquin me altissimo somno excussit.” Emergo laetus atque alacer insperato gaudio perfusus et: “Ecce, ianitor fidelissime, comes [et pater meus] et frater meus, quem nocte ebrius occisum a me calumniabaris”, et cum dicto Socraten deoscular bar amplexus. At ille, odore alioquin spurcissimi humoris percussus quo me Lamiae illae infecerant, vehementer aspernatur: “Apage te” inquit “fetorem extremae latrinae”, et causas coepit huius odoris comiter inquirere. At ego miser adfecto ex tempore absurdo ioco in alium sermonem intentionem eius denuo derivo et iniecta dextra: “Quin imus” inquam “et itineris matutini gratiam capimus?” Sumo sarcinulam et pretio mansionis stabulario persoluto capessimus viam.

[18] Aliquantum processeramus, et iam iubaris exortu cuncta conlustrantur. Et ego curiose sedulo arbitrabar iugulum comitis, qua parte gladium delapsum videram, et mecum: “Vesane,” aio “qui poculis et vino sepultus extrema somniasti. Ecce Socrates integer sanus incolumis. Ubi vulnus? Spongia <ubi>? Ubi postremo cicatrix tam alta, tam recens?” Et ad illum: “Non” inquam “immerito medici fidi cibo et crapula distentos saeva et gravia

somnare autumant: mihi denique, quod poculis vesperi minus temperavi, nox acerba diras et truces imagines obtulit, ut adhuc me credam cruore humano aspersum atque impiatum.” Ad haec ille subridens: “At tu” inquit “non sanguine sed lotio perfusus es. Verum tamen et ipse per somnium iugulari visus sum mihi, nam et iugulum istum dolui et cor ipsum mihi avelli putavi, et nunc etiam spiritu deficior et genua quatuor et gradu titubo et aliquid cibatus refovendo spiritu desidero.” “En” inquam “paratum tibi adest ientaculum”, et cum dicto manticam meam humero exuo, caseum cum pane propere ei porrigo, et “Iuxta platanum istam residamus” aio.

[19] Quo facto et ipse aliquid indidem sumo eumque avidè essitantem aspiciens aliquanto intentiore macie atque pallore buxè deficientem video. Sic denique eum vitalis color turbaverat ut mihi prae metu, nocturnas etiam Furias illas imaginanti, frustulum panis quod primum sumpseram quamvis admodum modicum mediis faucibus inhaereret ac neque deorsum demere neque sursum remeare posset. Nam et brevis ipsa commeantium metum mihi cumulabat. Quis enim de duobus comitum alterum sine alterius noxa peremptum crederet? Verum ille, ut satis detruncaverat cibum, sitire inpatienter coeperat; nam et optimi casei bonam partem avidè devoraverat, et haud ita longe radices platani lenis fluvius in speciem placidae paludis ignavus ibat argento vel vitro aemulus in colorem. “En” inquam “explere laticè fontis lacteo.” Adsurgit et oppertus paululum pleniorè ripae marginem complicitus in genua adpronat se avidus adfectans poculum. Necdum satis extremis labiis summum aquae rorem attigerat, et iugulo eius vulnus dehiscit in profundum patorem et illa spongia de eo repente devolvitur eamque parvus admodum comitatur cruor. Denique corpus exanimatum in flumen paene cernuat, nisi ego altero eius pede retento vix et aegre ad ripam superiorem adtraxi, ubi defletum pro tempore comitem misellum arenosa humo in amnis vicinia sempiterna contexi. Ipse trepidus et eximie metuens mihi per diversas et avias solitudines aufugi et quasi conscius mihi caedis humanae relictà patria et lare ultroneum exilium amplexus nunc Aetoliam novo contracto matrimonio colo.”

[20] Haec Aristomenes. At ille comes eius, qui statim initio obstinata incredulitate sermonem eius respuebat: “Nihil” inquit “hac fabula fabulosius, nihil isto mendacio absurdius”, et ad me conversus: “Tu autem” inquit “vir ut habitus et habitudo demonstrat ornatus accedis huic fabulae?” “Ego vero” inquam “nihil impossibile arbitror, sed utcumque fata decreverint ita cuncta mortalibus provenire: nam et mihi et tibi et cunctis hominibus multa usu venire mira et paene infecta, quae tamen ignaro relata fidem perdant. Sed ego huic et credo hercules et gratas gratias memini, quod lepidae fabulae festivitate nos avocavit, asperam denique ac prolixam viam sine labore ac taedio evasi. Quod beneficium etiam illum vectorem meum credo laetari, sine fatione sui me usque ad istam civitatis portam non dorso illius sed meis auribus pervecto.”

[21] Is finis nobis et sermonis et itineris communis fuit. Nam comites

utroque ad villulam proximam laevorsum abierunt. Ego vero quod primum ingressui stabulum conspicatus sum accessi et de quadam anu caupona ilico percontor: “Estne” inquam “Hypata haec civitas?” Adnuit. “Nostine Milonem quendam e primoribus?” Adrisit et: “Vere” inquit “primus istic perhibetur Milo, qui extra pomerium et urbem totam colit.” “Remoto” inquam “ioco, parens optima, dic oro et cuiatis sit et quibus deversetur aedibus”. “Videsne” inquit “extremas fenestras, quae foris urbem prospiciunt, et altrinsecus fores proximum respicientes angiportum? Inibi iste Milo deversatur ampliter nummatus et longe opulentus verum extremae avaritiae et sordis infimae infamis homo, foenus denique copiosum sub arrabone auri et argenti crebriter exercens, exiguo Lare inclusus et aerugini semper intentus, cum uxorem etiam calamitatis suae comitem habeat. Neque praeter unicam pascit ancillulam et habitu mendicantis semper incedit.”

[22] Ad haec ego risum subicio: “Benigne” inquam “et prospicue Demeas meus in me consuluit, qui peregrinaturum tali viro conciliavit, in cuius hospitio nec fumi nec nidoris nebulam vererer”; et cum dicto modico secus progressus ostium accedo et ianuam firmiter oppessulatam pulsare vocaliter incipio. Tandem adulescentula quaedam procedens: “Heus tu” inquit “qui tam fortiter fores verberasti, sub qua specie mutari cupis? An tu solus ignoras praeter aurum argentumque nullum nos pignus admittere?” “Meliora” inquam “ominare et potius responde an intra aedes erum tuum offenderim.” “Plane,” inquit “sed quae causa quaestionis huius?” “Litteras ei a Corinthio Demea scriptas ad eum reddo.” “Dum annuntio,” inquit “hic ibidem me opperimino”, et cum dicto rursum foribus oppessulatis intro capessit. Modico deinde regressa patefactis aedibus: “Rogat te” inquit. Intuli me eumque accumbentem exiguo admodum grabattulo et commodum cenare incipientem invenio. Assidebat pedes uxor et mensa vacua posita, cuius monstratu: “En” inquit “hospitium.” “Bene” ego, et ilico ei litteras Demeae trado. Quibus properiter lectis: “Amo” inquit “meum Demeam qui mihi tantum conciliavit hospitem”.

[23] Et cum dicto iubet uxorem decedere utque in eius locum adsistam iubet meque etiam nunc verecundia cunctantem adrepta lacinia detrahens: “Adside” inquit “istic. Nam prae metu latronum nulla sessibula ac ne sufficientem supellectilem parare nobis licet.” Feci. Et sic: “Ego te” inquit “etiam de ista corporis speciosa habitudine deque hac virginali prorsus verecundia generosa stirpe proditum et recte conicerem. Sed et meus Demeas eadem litteris pronuntiat. Ergo brevitatem gurgustioli nostri ne spernas peto. Erit tibi adiacens [et] ecce illud cubiculum honestum receptaculum. Fac libenter deverseris in nostro. Nam et maiorem domum dignatione tua feceris et tibi specimen gloriosum adrogaris, si contentus lare parvulo Thesei illius cognominis patris tui virtutes aemulaveris, qui non est aspernatus Hecales anus hospitium tenue”, et vocata ancillula: “Photis” inquit “sarcinulas hospitibus susceptas cum fide conde in illud cubiculum ac simul ex promptuario oleum unctui et lintea tersui et cetera hoc eidem usui profer ociter et hospitem meum produc ad proximas balneas; satis arduo itinere atque prolixo fatigatus est.”

[24] His ego auditis mores atque parsimoniam ratiocinans Milonis volensque me artius ei conciliare: “Nihil” inquam “rerum istarum, quae itineris ubique nos comitantur, indigemus. Sed et balneas facile percontabimur. Plane, quod est mihi summe praecipuum, equo, qui me strenue pervexit, faenum atque ordeum acceptis istis nummulis tu, Photis, emito.” His actis et rebus meis in illo cubiculo conditis pergens ipse ad balneas, ut prius aliquid nobis cibatus prospicerem, forum cupidinis peto, inque eo piscatum opiparem expositum video et percontato pretio, quod centum nummis indicaret, aspernatus viginti denariis praestinaui. Inde me commodum egredientem continatur Pythias condiscipulus apud Athenas Atticas meus, qui me post aliquantum multum temporis amanter agnitum invadit, amplexusque ac comiter deosculatus: “Mi Luci,” ait “sat pol diu est quod intervisimus te, at hercules exinde cum a Clytio magistro digressi sumus. Quae autem tibi causa peregrinationis huius?” “Crastino die scies,” inquam. “Sed quid istud? Voti gaudeo. Nam et lixas et virgas et habitum prorsus magistratui congruentem in te video.” “Annonam curamus” ait “et aedilem gerimus et siquid obsonare cupis utique commodabimus.” Abnuebam, quippe qui iam cenae affatim piscatum prospexeramus. Sed enim Pythias visa sportula succussisque in aspectum planiorem piscibus: “At has quisquilias quanti parasti?” “Vix” inquam “piscatori extorsimus accipere viginti denarium.”

[25] Quo audito statim adrepta dextera postliminio me in forum cupidinis reducens: “Et a quo” inquit “istorum nugamenta haec comparasti?” Demonstratio seniculum: in angulo sedebat. Quem confestim pro aedilitatis imperio voce asperrima increpans: “Iam iam” inquit “nec amicis quidem nostris vel omnino ullis hospitibus parcitis, quod tam magnis pretiis pisces frivolos indicatis et florem Thessalicae regionis ad instar solitudinis et scopuli edulium caritate deducitis? Sed non impune. Iam enim faxo scias quem ad modum sub meo magisterio mali debeant coerceri”, et profusa in medium sportula iubet officialem suum insuper pisces inscendere ac pedibus suis totos obterere. Qua contentus morum severitudine meus Pythias ac mihi ut abirem suadens: “Sufficit mihi, o Luci,” inquit “seniculi tanta haec contumelia.” His actis consternatus ac prorsus obstupidus ad balneas me refero, prudentis condiscipuli valido consilio et nummis simul privatus et cena, lautusque ad hospitium Milonis ac dehinc cubiculum me reporto.

[26] Et ecce Photis ancilla: “Rogat te” inquit “hospes.” At ego iam inde Milonis abstinentiae cognitor excusavi comiter, quod viae vexationem non cibo sed somno censerem diluendam. Isto accepto pergit ipse et iniecta dextera clementer me trahere adoritur. Ac dum cunctor, dum moleste renitor: “Non prius” inquit “discedam quam me sequaris”, et dictum iure iurando secutus iam obstinationi suae me ingratis oboedientem perducit ad illum suum grabattulum et residenti: “Quam salve agit” inquit “Demeas noster? Quid uxor? Quid liberi? Quid vernaculi?” Narro singula. Percontatur accuratius causas etiam peregrinationis meae. Quas ubi probe protuli, iam et de patria nostra et eius primoribus ac denique de ipso praeside

scrupulosissime explorans, ubi me post itineris tam saevi vexationem sensit fabularum quoque serie fatigatum in verba media somnolentum desinere ac nequicquam, defectum iam, incerta verborum salebra balbutire, tandem patitur cubitum concederem. Evasi aliquando rancidi senis loquax et famelicum convivium somno non cibo gravatus, cenatus solis fabulis, et in cubiculum reversus optatae me quieti reddidi.

Liber II

[1] Ut primum nocte discussa sol novus diem fecit, et somno simul emersus et lectulo, anxius alioquin et nimis cupidus cognoscendi quae rara miraque sunt, reputansque me media Thessaliae loca tenere qua artis magicae nativa cantamina totius orbis consono orbe celebrentur fabulamque illam optimi comitis Aristomenis de situ civitatis huius exortam, suspensus alioquin et voto simul et studio, curiose singula considerabam. Nec fuit in illa civitate quod aspiciens id esse crederem quod esset, sed omnia prorsus ferali murmure in aliam effigiem translata, ut et lapides quos offenderem de homine duratos et aves quas audirem indidem plumatas et arbores quae pomerium ambirent similiter foliatas et fontanos latices de corporibus humanis fluxos crederem; iam statuas et imagines incessuras, parietes locuturos, boves et id genus pecua dicturas praesagium, de ipso vero caelo et iubaris orbe subito venturum oraculum.

[2] Sic attonitus, immo vero cruciabili desiderio stupidus, nullo quidem initio vel omnino vestigio cupidinis meae reperto cuncta circumibam tamen. Dum in luxum nepotalem similis ostiatim singula pererro, repente me nescius forum cupidinis intuli, et ecce mulierem quampiam frequenti stipatam famulitione ibidem gradientem adcelerato vestigio comprehendo; aurum in gemmis et in tunicis, ibi inflexum, hic intextum, matronam profecto confitebatur. Huius adhaerebat lateri senex iam gravis in annis, qui ut primum me conspexit: “Est,” inquit “hercules, est Lucius”, et offert osculum et statim incertum quidnam in aurem mulieris obganniit; “Quin” inquit “etiam ipse parentem tuam accedis et salutas?” “Vereor” inquam “ignotae mihi feminae” et statim rubore suffusus deiecto capite restiti. At illa optutum in me conversa: “En” inquit “sanctissimae Salvae matris generosa probitas, sed et cetera corporis exsecrabiliter ad [regulam qua diligenter aliquid adfingunt] <amus>sim congruentia: inenormis proceritas, succulenta gracilitas, rubor temperatus, flavum et inadfectatum capillitium, oculi caesii quidem, sed vigiles et in aspectu micantes, prorsus aquilini, os quoquoversum floridum, speciosus et immeditatus incessus.”

[3] Et adiecit: “Ego te, o Luci, meis istis manibus educavi, quidni? parentis tuae non modo sanguinis, verum alimoniarum etiam socia. Nam et familia Plutarchi ambae prognatae sumus et eandem nutricem simul bibimus et in nexu germanitatis una coalvimus. Nec aliud nos quam dignitas discernit, quod illa clarissimas ego privatas nuptias fecerimus. Ego sum Byrrhena illa, cuius forte saepicule nomen inter tuos educatores frequentatum retines. Accede itaque hospitium fiducia, immo vero iam tuum proprium larem.” Ad haec ego, iam sermonis ipsius mora rubore digesto: “Absit,” inquam parens, ut Milonem hospitem sine ulla querela deseram; sed plane, quod officiis integris potest effici, curabo sedulo. Quotiens itineris huius ratio nascetur, numquam erit ut non apud te devertar.” Dum hunc et huius modi sermonem altercamur, paucis

admodum confectis passibus ad domum Byrrhenae pervenimus.

[4] Atria longe pulcherrima columnis quadrifariam per singulos angulos stantibus attolerabant statuas, palmaris deae facies, quae pinnis explicitis sine gressu pilae volubilis instabile vestigium plantis roscidis delibantes nec ut maneant inhaerent et iam volare creduntur. Ecce lapis Parius in Dianam factus tenet libratam totius loci medietatem, signum perfecte luculentum, veste reflatum, procursu vegetum, introeuntibus obvium et maiestate numinis venerabile; canes utrimquesecus deae latera muniunt, qui canes et ipsi lapis erant; his oculi minantur, aures rigent, nares hiant, ora saeviunt, et sicunde de proximo latratus ingruerit, eum putabis de faucibus lapidis exire, et in quo summum specimen operae fabrilis egregius ille signifex prodidit, sublati canibus in pectus arduis pedes imi resistunt, currunt priores. Pone tergum deae saxum insurgit in speluncae modum muscis et herbis et foliis et virgultis et sicubi pampinis et arbusculis alibi de lapide florentibus. Splendet intus umbra signi de nitore lapidis. Sub extrema saxi margine poma et uvae faberrime politae dependent, quas ars aemula naturae veritati similes explicuit. Putes ad cibum inde quaedam, cum mustulentus autumnus maturum colorem adflaverit, posse decerpi, et si fontem, qui deae vestigio discurrens in lenem vibratur undam, pronus aspexeris, credes illos ut rure pendentes racemos inter cetera veritatis nec agitationis officio carere. Inter medias frondes lapidis Actaeon simulacrum curioso optutu in deam [sum] proiectus iam in cervum ferinus et in saxo simul et in fronte loturam Dianam operiens visitur.

[5] Dum haec identidem rimabundus eximie delector, “Tua sunt” ait Byrrhena “cuncta quae vides”, et cum dicto ceteros omnes sermone secreto decedere praecipit. Quibus dispulsis omnibus: “Per hanc” inquit, “deam, o Luci carissime, ut anxie tibi metuo et ut pote pignori meo longe provisum cupio, cave tibi, sed cave fortiter a malis artibus et facinorosis illecebris Pamphiles illius, quae cum Milone isto, quem dicis hospitem, nupta est. Maga primi nominis et omnis carminis sepulcralis magistra creditur, quae surculis et lapillis et id genus frivolis inhalatis omnem istam lucem mundi sideralis imis Tartari et in vetustum chaos submergere novit. Nam simul quemque conspexerit speciosae formae iuvenem, venustate eius sumitur et ilico in eum et oculum et animum detorquet. Serit blanditias, invadit spiritum, amoris profundi pedicis aeternis alligat. Tunc minus morigeros et vilis fastidio in saxa et in pecua et quodvis animal puncto reformat, alios vero prorsus extinguit. Haec tibi trepido et cavenda censeo. Nam et illa uritur perpetuum et tu per aetatem et pulchritudinem capax eius es.” Haec mecum Byrrhena satis anxia.

[6] At ego curiosus alioquin, ut primum artis magicae semper optatum nomen audivi, tantum a cautela Pamphiles afui ut etiam ultro gestirem tali magisterio me volens ampla cum mercede tradere et prorsus in ipsum barathrum saltu concito praecipitare. Festinus denique et vecors animi manu eius velut catena quadam memet expedio et “Salve” propere addito ad Milonis hospitium perneciter evolo. Ac dum amenti similis celero vestigium, “Age,” inquam, “o Luci, evigila et tecum esto. Habes exoptatam occasionem, et voto

diutino poteris fabulis miris explere pectus. Aufer formidines pueriles, comminus cum re ipsa naviter congregere, et a nexu quidem venerio hospitii tuae tempera et probi Milonis genialem torum religiosus suspice, verum enimvero Photis famula petatur enixe. Nam et forma scitula et moribus ludicra et prorsus argutula est. Vesperi quoque cum somno concederes, et in cubiculo te deduxit comiter et blande lectulo collocavit et satis amanter cooperuit et osculato tuo capite quam invita discederet vultu prodidit, denique saepe retrorsa respiciens substitit. Quod bonum felix et faustum itaque, licet salutare non erit, Photis illa temptetur.”

[7] Haec mecum ipse disputans fores Milonis accedo et, quod aiunt, pedibus in sententiam meam vado. Nec tamen domi Milonem vel uxorem eius offendo, sed tantum caram meam Photidem: suis parabat isicium fartim concisum et pulpam frustatim consectam ambacupascuae iurulenta et quod naribus iam inde ariolabar, tucetum perquam sapidissimum. Ipsa linea tunica mundule amicta et russea fasceola praenitente altiuscule sub ipsas papillas succinctula illud cibarium vasculum floridis palmulis rotabat in circulum, et in orbis flexibus crebra succutiens et simul membra sua leniter inlubricans, lumbis sensim vibrantibus, spinam mobilem quatiens placide decenter undabat. Isto aspectu defixus obstupui et mirabundus steti, steterunt et membra quae iacebant ante. Et tandem ad illam: “Quam pulchre quamque festive,” inquam “Photis mea, ollulam istam cum natibus intorques! Quam mellitum pulmentum apparas! Felix et <certo> certius beatus cui permiseris illuc digitum intingere.” Tunc illa lepida alioquin et dicacula puella: “Discede,” inquit “miselle, quam procul a meo foculo, discede. Nam si te vel modice meus igniculus afflaverit, ureris intime nec ullus extinguet ardorem tuum nisi ego, quae dulce condiens et ollam et lectulum suave quaterere novi.”

[8] Haec dicens in me respexit et risit. Nec tamen ego prius inde discessi quam diligenter omnem eius explorassem habitudinem. Vel quid ego de ceteris aio, cum semper mihi unica cura fuerit caput capillumque sedulo et puplice prius intueri et domi postea perfrui sitque iudicii huius apud me certa et statuta ratio, vel <quod..> vel quod praecipua pars ista corporis in aperto et in perspicuo posita prima nostris luminibus occurrit et quod in ceteris membris floridae vestis hilaris color, hoc in capite nitor nativus operatur; denique pleraeque indolem gratiamque suam probaturae lacinias omnes exuunt, amicula dimovent, nudam pulchritudinem suam praebere se gestiunt magis de cutis roseo rubore quam de vestis aureo colore placiturae. At vero — quod nefas dicere, nec quod sit ullum huius rei tam dirum exemplum! — si cuiuslibet eximiae pulcherrimaeque feminae caput capillo spoliaveris et faciem nativa specie nudaveris, licet illa caelo deiecta, mari edita, fluctibus educata, licet inquam ipsa Venus fuerit, licet omni Gratiarum choro stipata et toto Cupidinum populo comitata et balteo suo cincta, cinnama flagrans et balsama rorans, calva processerit, placere non poterit nec Vulcano suo.

[9] Quid cum capillis color gratus et nitor splendidus inlucet et contra solis aciem vegetus fulgurat vel placidus renitet aut in contrariam gratiam variat

aspectum et nunc aurum coruscans in lenem mellis deprimitur umbram, nunc corvina nigredine caeruleus columbarum colli flosculos aemulatur, vel cum guttis Arabicis obunctus et pectinis arguti dente tenui discriminatus et pone versum coactus amatoris oculis occurrens ad instar speculi reddit imaginem gratiorem? Quid cum frequenti subole spissus cumulat verticem vel prolixa serie porrectus dorsa permanat? Tanta denique est capillamenti dignitas ut quamvis auro veste gemmis omnique cetero mundo exornata mulier incedat, tamen, nisi capillum distinxerit, ornata non possit audire. Sed in mea Photide non operosus sed inordinatus ornatus addebat gratiam. Uberes enim crines leniter remissos et cervice pendulos ac dein per colla dispositos sensimque sinuatos patagio residentes paulisper ad finem conglobatos in summum verticem nodus adstrinxerat.

[10] Nec diutius quivi tantum cruciatum voluptatis eximiae sustinere, sed pronus in eam, qua fine summum cacumen capillus ascendit, mellitissimum illum saviū impressi. Tum illa cervicem intorsit et ad me conversa limis et morsicantibus oculis: “Heus ut, scolastice,” ait “dulce et amarum gustulum carpis. Cave ne nimia mellis dulcedinem diutinam bilis amaritudinem contrahas.” “Quid istic” inquam “est, mea festivitas, cum sim paratus vel uno saviolo interim recreatus super istum ignem porrectus assari” et cum dicto artius eam complexus coepi saviari. Iamque aemula libidine in amoris parilitatem congermanescenti mecum, iam patentis oris inhalatu cinnameo et occursantis linguae inlisu nectareo prona cupidine adlibescenti: “Pereo”, inquam “immo iam dudum perii, nisi tu propitiaris”. Ad haec illa rursus me deosculato: “Bono animo esto,” inquit “nam ego tibi mutua voluntate mancipata sum, nec voluptas nostra differetur ulterius, sed prima face cubiculum tuum adero. Abi ergo ac te compara, tota enim nocte tecum fortiter et ex animo proeliabor.”

[11] His et talibus obgannitis sermonibus inter nos discessum est. Commodum meridies accesserat et mittit mihi Byrrhena xeniola porcum opimum et quinque gallinulas et vini cadum in aetate pretiosi. Tunc ego vocata Photide: “Ecce” inquam “Veneris hortator et armiger Liber advenit ultro. Vinum istud hodie sorbamus omne, quod nobis restinguat pudoris ignaviam et alacrem vigorem libidinis incutiat. Hac enim sitarchia navigium Veneris indiget sola, ut in nocte pervigili et oleo lucerna et vino calix abundet.” Diem ceterum lavacro ac dein cenae dedimus. Nam Milonis boni concinnaticiam mensulam rogatus adhibueram, quam pote tutus ab uxoris eius aspectu, Byrrhenae monitorum memor, et perinde in eius faciem oculos meos ac si in Avernum lacum formidans deieceram. Sed adsidue respiciens praeministrantem Photidem inibi recreabar animi, cum ecce iam vesperam lucernam intuens Pamphile: “Quam largus” inquit “imber aderit crastino” et percontanti marito qui comperisset istud respondit sibi lucernam praedicere. Quod dictum ipsius Milo risu secutus: “Grandem” inquit “istam lucernam Sibyllam pascimus, quae cuncta caeli negotia et solem ipsum de specula candelabri contuetur.”

[12] Ad haec ego subiciens: “Sunt” aio “prima huiusce divinationis experimenta; nec mirum, licet modicum igniculum et manibus humanis laboratum, memorem tamen illius maioris et caelestis ignis velut sui parentis, quid is sit editurus in aetheris vertice divino praesagio et ipsum scire et nobis enuntiare. Nam et Corinthi nunc apud nos passim Chaldaeus quidam hospes miris totam civitatem responsis turbulentat et arcana fatorum stipibus emerendis edicit in vulgum, qui dies copulas nuptiarum adfirmet, qui fundamenta moenium perpetuet, qui negotiatori commodus, qui viatori celebris, qui navigiis opportunus. Mihi denique proventum huius peregrinationis inquirenti multa respondit et oppido mira et satis varia; nunc enim gloriam satis floridam, nunc historiam magnam et incredundam fabulam et libros me futurum.”

[13] Ad haec renidens Milo: “Qua” inquit “corporis habitudine praeditus quoque nomine nuncupatus hic iste Chaldaeus est?” “Procerus” inquam “et suffusculus, Diophanes nomine.” “Ipse est” ait “nec ullus alius. Nam et hic apud nos multa multis similiter effatus non parvas stipes, immo vero mercedes opimas iam consecutus fortunae scaevam an saevam verius dixerim miser incidit. Nam die quadam cum frequentis populi circulo conseptus coronae circumstantium fata donaret, Cerdo quidam nomine negotiator accessit eum, diem commodum peregrinationi cupiens. Quem cum electum destinasset ille, iam deposita crimina, iam profusis nummulis, iam dinumeratis centum denarium quos mercedem divinationis auferret, ecce quidam de nobilibus adulescentulus a tergo adrepens eum laciniaprehendit et conversum amplexus exosculatur artissime. At ille ubi primum consaviatus eum iuxtim se ut adsidat effecit, [attonitus] et repentinae visionis stupore <attonitus> et praesentis negotii quod gerebat oblitus infit ad eum: “Quam olim equidem exoptatus nobis advenis?”. Respondit ad haec ille alius: “Commodum vespera oriente. Sed vicissim tu quoque, frater, mihi memora quem ad modum exinde ut de Euboea insula festinus enavigasti et maris et viae confeceris iter.”

[14] Ad haec Diophanes ille Chaldaeus egregius mente viduus necdum suus: “Hostes” inquit “et omnes inimici nostri tam diram, immo vero Ulixeam peregrinationem incidant. Nam et navis ipsa <qua> vehebamur variis turbinibus procellarum quassata utroque regimine amisso aegre ad ulterioris ripae marginem detrusa praeceps demersa est et nos omnibus amissis vix enatavimus. Quodcumque vel ignotorum miseratione vel amicorum benivolentia contraximus, id omne latrocinialis invasit manus, quorum audaciae repugnans etiam Arignotus unicus frater meus sub istis oculis miser iugulatus est.” Haec eo adhuc narrante maestro Cerdo ille negotiator correptis nummulis suis, quod divinationis mercedi destinaverat, protinus aufugit. Ac dehinc tunc demum Diophanes expergitus sensit imprudentiae suae labem, cum etiam nos omnis circumsecus adstantes in clarum cachinnum videret effusos. Sed tibi plane, Luci domine, soli omnium Chaldaeus ille vera dixerit, sisque felix et iter dexterum porrigas.”

[15] Haec Milone diutine sermocinante tacitus ingemescebam mihique non

mediocriter suscensebam quod ultro inducta serie inopportunarum fabularum partem bonam vesperae eiusque gratissimum fructum amitterem. Et tandem denique devorato pudore ad Milonem aio: “Ferat suam Diophanes ille fortunam et spolia populorum rursum conferat mari pariter ac terrae; mihi vero fatigationis hesternae etiam nunc saucio da veniam maturius concedam cubitum”; et cum dicto facesso et cubiculum meum contendo atque illic deprehendo epularum dispositiones satis concinnas. Nam et pueris extra limen, credo ut arbitrio nocturni gannitus ablegarentur, humi quam procul distratum fuerat et grabattulum meum adstitit mensula cenae totius honestas reliquias tolerans et calices boni iam infuso latice semipleni solam temperiem sustinentes et lagoena iuxta orificio caesim deasceato patescens facilis hauritu, prorsus gladiatoriae Veneris antecenia.

[16] Commodum cubueram, et ecce Photis mea, iam domina cubitum reddita, laeta proximat rosa certa et rosa soluta in sinu tuberante. Ac me pressim deosculato et corollis revincto ac flore persperso adripit poculum ac desuper aqua calida iniecta porrigit bibam, idque modico prius quam totum exsorberem clementer invadit ac relictum paullulatim labellis minuens meque respiciens sorbillat dulciter. Sequens et tertium inter nos vicissim et frequens alternat poculum, cum ego iam vino madens nec animo tantum verum etiam corpore ipso ad libidinem inquires alioquin et petulans et iam saucius, paulisper inguinum fine lacinia remota inpatientiam veneris Photidi meae monstrans: “Miserere” inquam “et subveni maturius. Nam, ut vides, proelio quod nobis sine fetiali officio indixeras iam proximante vehementer intentus, ubi primam sagittam saevi Cupidinis in ima praecordia mea delapsam excepi, arcum meum et ipse vigorate tetendi et oppido formido ne nervus rigoris nimietate rumpatur. Sed ut mihi morem plenius gesseris, in effusum laxa crinem et capillo fluente undanter ede complexus amabiles.”

[17] Nec mora, cum omnibus illis cibariis vasculis raptim remotis laciniiis cunctis suis renudata crinibusque dissolutis ad hilarem lasciviam in speciem Veneris quae marinos fluctus subit pulchre reformata, paulisper etiam glabellum feminal rosea palmula potius obumbrans de industria quam tegens verecundia: “Proeliare” inquit “et fortiter proeliare, nec enim tibi cedam nec terga vortam; comminus in aspectum, si vir es, derige et grassare naviter et occide moriturus. Hodierna pugna non habet missionem.” Haec simul dicens inscenso grabattulo super me sensim residens ac crebra subsiliens lubricisque gestibus mobilem spinam quatiens pendulae Veneris fructu me satiavit, usque dum lassis animis et marcidis artibus defetigati simul ambo corruimus inter mutuos amplexus animas anhelantes. His et huius modi conluctationibus ad confinia lucis usque pervigiles egimus poculis interdum lassitudinem refoventes et libidinem incitantes et voluptatem integrantes. Ad cuius noctis exemplar similes adstruximus alias plusculas.

[18] Forte quadam die de me magno opere Byrrhena contendit, apud eam cenulae interesset, et cum impendio excusarem, negavit veniam. Ergo igitur Photis erat adeunda deque nutu eius consilium velut auspiciū petendum.

Quae quamquam invita quod a se ungue latius digrederer, tamen comiter amatoriae militiae breve commeatum indulsit. Sed “Heus tu,” inquit “cave regrediare cena maturius. Nam vesana factio nobilissimorum iuvenum pacem publicam infestat; passim trucidatos per medias plateas videbis iacere, nec praesidis auxilia longinqua levare civitatem tanta clade possunt. Tibi vero fortunae splendor insidias, contemptus etiam peregrinationis poterit adferre.” “Fac sine cura” inquam “sis, Photis mea. Nam praeter quod epulis alienis voluptates meas anteferrem, metum etiam istum tibi demam maturata regressione. Nec tamen incommitatus ibo. Nam gladiolo solito cinctus altrinsecus ipse salutis meae praesidia gestabo.” Sic paratus cenae me committo.

[19] Frequens ibi numerus epulonum et utpote apud primatem feminam flos ipse civitatis. <Mens>ae opipares citro et ebore nitentes, lecti aureis vestibus intecti, ampli calices variae quidem gratiae sed pretiositatis unius. Hic vitrum fabre sigillatum, ibi crustallum inpunctum, argentum alibi clarum et aurum fulgurans et sucinum mire cavatum et lapides ut binas et quicquid fieri non potest ibi est. Diribitores plusculi splendide amicti fercula copiosa scitule subministrare, pueri calamistrati pulchre indusiati gemmas formatas in pocula vini vetusti frequenter offerre. Iam inlatis luminibus epularis sermo percrebuit, iam risus adfluens et ioci liberales et cavillus hinc inde. Tum infit ad me Byrrhena: “Quam commode versaris in nostra patria? Quod sciam, templis et lavacris et ceteris operibus longe cunctas civitates antecellimus, utensilium praeterea pollemus adfatim. Certe libertas otiosa, et negotioso quidem advenae Romana frequentia, modesto vero hospiti quies villatica: omni denique provinciae voluptati secessus sumus.”

[20] Ad haec ego subiciens: “Vera memoras nec usquam gentium magis me liberum quam hic fuisse credidi. Sed oppido formido caecas et inevitabiles latebras magicae disciplinae. Nam ne mortuorum quidem sepulchra tuta dicuntur sed ex bustis et rogis reliquiae quaedam et cadaverum praesequina ad exitiabiles viventium fortunas petuntur, et cantatrices anus in ipso momento choragi funebris praepeti celeritate alienam sepulturam antevortunt.” His meis addidit alius: “Immo vero istic nec viventibus quidem ullis parcuritur. Et nescio qui simile passus ore undique omnifariam deformato truncatus est.” Inter haec convivium totum in licentiosos cachinnos effunditur omniumque ora et optutus in unum quempiam angulo secubantem conferuntur. Qui cunctorum obstinatione confusus indigna murmurabundus cum vellet exsurgere, “Immo mi Thelyphron,” Byrrhena inquit “et subsiste paulisper et more tuae urbanitatis fabulam illam tuam remetire, ut et filius meus iste Lucius lepidi sermonis tui perfruatur comitate.” At ille: “Tu quidem, domina,” ait “in officio manes sanctae tuae bonitatis, sed ferenda non est quorundam insolentia.” Sic ille commotus. Sed instantia Byrrhenae, quae eum adiuratione suae salutis ingratis cogeant effari, perfecit ut vellet.

[21] Ac sic aggeratis in cumulum stragulis et effultus in cubitum suberectusque [in torum] porrigit dexteram et ad instar oratorum conformat

articulum duobusque infimis conclusis digitis ceteros eminens [porrigens] et infesto pollice clementer subrigens infit Thelyphron: “Pupillus ego Mileto profectus ad spectaculum Olympicum, cum haec etiam loca provinciae famigerabilis adire cuperem, peragrata cuncta Thessalia fuscis avibus Larissam accessi. Ac dum singula pererrans tenuato admodum viatico paupertati meae fomenta conquiro, conspikor medio foro procerum quendam senem. Insistebat lapidem claraque voce praedicabat, siqui mortuum servare vellet, de pretio liceretur. Et ad quempiam praetereuntium “Quid hoc” inquam “comperior? Hicine mortui solent aufugere?” “Tace,” respondit ille “nam oppido puer et satis peregrinus es meritoque ignoras Thessaliae te consistere, ubi sagae mulieres ora mortuorum passim demorsicant, eaque sunt illis artis magicae supplementa.”

[22] Contra ego: “Et quae, tu” inquam “dic sodes, custodela ista feralis?” “Iam primum” respondit ille “perpetem noctem eximie vigilandum est exsertis et inconivis oculis semper in cadaver intentis nec acies usquam devertenda, immo ne obliquanda quidem, quippe cum deterrimae versipelles in quodvis animal ore converso latenter adrepant, ut ipsos etiam oculos Solis et Iustitiae facile frustrentur; nam et aves et rursum canes et mures immo vero etiam muscas induunt. Tunc diris cantaminibus somno custodes obruunt. Nec satis quisquam definire poterit quantas latebras nequissimae mulieres pro libidine sua comminiscuntur. Nec tamen huius tam exitiabilis operae merces amplior quam quaterni vel seni ferme offeruntur aurei. Ehem, et quod paene praeterieram, siqui non integrum corpus mane restituerit, quidquid inde decerptum deminutumque fuerit, id omne de facie sua desecto sarcire compellitur.”

[23] His cognitis animum meum conmasculo et ilico accedens praeconem: “Clamare” inquam “iam desine. Adest custos paratus, cedo praemium.” “Mille” inquit “nummum deponentur tibi. Sed heus iuvenis, cave diligenter principum civitatis filii cadaver a malis Harpyiis probe custodias.” “Ineptias” inquam “mihi narras et nugas meras. Vides hominem ferreum et insomnem, certe perspicaciorem ipso Lynceo vel Argo et oculeum totum.” Vix finieram, et ilico me perducit ad domum quampiam, cuius ipsis foribus obseptis per quandam brevem posticulam intro vocat me et conclave quoddam obseratis luminibus umbrosum <intrans> demonstrat matronam flebilem fusca veste contectam, quam propter adsistens: “Hic” inquit “auctoratus ad custodiam mariti tui fidenter accessit.” At illa crinibus antependulis hinc inde dimotis etiam in maerore luculentam proferens faciem meque respectans: “Vide oro” inquit “quam expergite munus obeas.” “Sine cura sis”, inquam “modo corollarium idoneum compara.”

[24] Sic placito consurrexit et ad alium me cubiculum inducit. Ibi corpus splendentibus linteis coopertum introductis quibusdam septem testibus manu revelat et diutine insuper fleto obtestata fidem praesentium singula demonstrat anxie, verba concepta de industria quodam tabulis praenotante. “Ecce” inquit “nasus integer, incolumes oculi, salvae aures, inlibatae labiae, mentum

solidum. Vos in hanc rem, boni Quirites, testimonium perhibetote”, et cum dicto consignatis illis tabulis facessit. At ego: “Iube,” inquam “domina, cuncta quae sunt usui necessaria nobis exhiberi.” “At quae” inquit “ista sunt?” “Lucerna” aio “praegrandis et oleum ad lucem luci sufficiens et calida cum oenophoris et calice cenarumque reliquis discus ornatus.” Tunc illa capite quassanti: “Abi,” inquit “fatue, qui in domo funesta cenas et partes requiris, in qua totiugis iam diebus ne fumus quidem visus est ullus. An istic commissatum te venisse credis? Quin sumis potius loco congruentes luctus et lacrimas?” Haec simul dicens respexit ancillulam et: “Myrrhine,” inquit “lucernam et oleum trade confestim et incluso custode cubiculo protinus facesse.”

[25] Sic desolatus ad cadaveris solacium perfrictis oculis et obarmatis ad vigilias animum meum permulcebam cantationibus, cum ecce crepusculum et nox provecta et nox altior et dein concubia altiora et iam nox intempesta. Mihique oppido formido cumulator quidem cum repente introrepens mustela contra me constitit optutumque acerrimum in me destituit, ut tantillula animalis prae nimia sui fiducia mihi turbarit animum. Denique sic ad illam: “Quin abis,” inquam “inpurata bestia, teque ad tui similes musculos recondis, antequam nostri vim praesentariam experiaris? Quin abis?” Terga vortit et cubiculo protinus exterminatur. Nec mora, cum me somnus profundus in imum barathrum repente demergit, ut ne deus quidem Delphicus ipse facile discerneret duobus nobis iacentibus quis esset magis mortuus. Sic inanimis et indigens alio custode paene ibi non eram.

[26] Commodum noctis indutias cantus perstrepebat cristatae cohortis. Tandem expergitus et nimio pavore perterritus cadaver accurro et admoto lumine revelataque eius facie rimabar singula, quae cuncta convenerant; ecce uxor misella flens cum hesternis testibus introrumpit anxia et statim corpori superruens multumque ac diu deosculata sub arbitrio luminis recognoscit omnia, et conversa Philodespotum requirit actorem. Ei praecipit bono custodi redderet sine mora praemium, et oblato statim: “Summas” inquit “tibi, iuvenis, gratias agimus et hercules ob sedulum istud ministerium inter ceteros familiares dehinc numerabimus.” Ad haec ego insperato lucro diffusus in gaudium et in aureos refulgentes, quos identidem in manu mea ventilabam, attonitus: “Immo,” inquam “domina, de famulis tuis unum putato, et quotiens operam nostram desiderabis, fidenter impera.” Vix effatum me statim familiares omen nefarium exsecrati raptis cuiusque modi telis insecuntur; pugnis ille malas offendere, scapulas alius cubitis inpingere, palmis infestis hic latera suffodere, calcibus insultare, capillos distrahere, vestem discindere. Sic in modum superbi iuvenis Aoni vel Musici vatis Piplei laceratus atque discerptus domo proturbor.

[27] Ac dum in proxima platea refovens animum infausti atque inprovidi sermonis mei sero reminiscor dignumque me pluribus etiam verberibus fuisse merito consentio, ecce iam ultimum defletus atque conclamatus processerat mortuus rituque patrio, utpote unus de optimatibus, pompa funeris publici ductabatur per forum. Occurrit atratus quidam maestus in lacrimis genialem

canitiem revellens senex et manibus ambabus invadens torum voce contenta quidem sed adsiduus singultibus impedita: “Per fidem vestram,” inquit “Quirites, per pietatem publicam perempto civi subsistite et extremum facinus in nefariam scelestamque istam feminam severiter vindicate. Haec enim nec ullus alius miserum adolescentem, sororis meae filium, in adulteri gratiam et ob praedam hereditariam extinxit veneno.” Sic ille senior lamentabiles questus singultum instrepebat. Saevire vulgus interdum et facti verisimilitudinem ad criminis credulitatem impelli. Conclamant ignem, requirunt saxa, famulos ad exitium mulieris hortantur. Emeditatis ad haec illa fletibus quamque sanctissime poterat adiurans cuncta numina tantum scelus abnuebat.

[28] Ergo igitur senex ille: “Veritatis arbitrium in divinam providentiam reponamus. Zatchlas adest Aegyptius propheta primarius, qui mecum iam dudum grandi praemio pepigit reducere paulisper ab inferis spiritum corpusque istud postliminio mortis animare”, et cum dicto iuvenem quempiam linteis amiculis iniectum pedesque palmeis baxeis inductum et adusque deraso capite producit in medium. Huius diu manus deosculatus et ipsa genua contingens: “Miserere,” ait “sacerdos, miserere per caelestia sidera per inferna numina per naturalia elementa per nocturna silentia et adyta Coptica et per incrementa Nilotica et arcana Memphitica et sistra Phariaca. Da brevem solis usuram et in aeternum conditis oculis modicam lucem infunde. Non obnitimur <necessitati> nec terrae rem suam denegamus, sed ad ultionis solacium exiguum vitae spatium deprecamur.” Propheta sic propitiatus herbulam quampiam ob os corporis et aliam pectori eius imponit. Tunc orientem obversus incrementa solis augusti tacitus imprecatus venerabilis scaenae facie studia praesentium ad miraculum tantum certatim adrexit.

[29] Immitto me turbae socium et pone ipsum lectulum editiorem quendam lapidem insistens cuncta curiosis oculis arbitrabar. Iam tumore pectus extolli, iam salebris vena pulsari, iam spiritu corpus impleri; et adsurgit cadaver et profatur adolescens: “Quid, oro, me post Lethea pocula iam Stygiis paludibus innatantem ad momentariae vitae reducit officia? Desine iam, precor, desine ac me in meam quietem permitte.” Haec audita vox de corpore, sed aliquanto propheta commotior: “Quin refers” ait “populo singula tuaeque mortis illuminas arcana? An non putas devotionibus meis posse Diras invocari, posse tibi membra lassa torqueri?” Suscipit ille de lectulo et imo cum gemitu populum sic adorat: “Malis novae nuptae peremptus artibus et addictus noxio poculo torum tepentem adultero mancipavi.” Tunc uxor egregia capit praesentem audaciam et mente sacrilega coarguenti marito resistens altercat. Populus aestuat diversa tendentes, hi pessimam feminam viventem statim cum corpore mariti sepeliendam, alii mendacio cadaveris fidem non habendam.

[30] Sed hanc cunctationem sequens adolescentis sermo distinxit; nam rursus altius ingemescens: “Dabo,” inquit “dabo vobis intemeratae veritatis documenta perlucida et quod prorsus alius nemo cognoverit indicabo.” Tunc digito me demonstrans: “Nam cum corporis mei custos hic sagacissimus exsertam mihi teneret vigiliam, cantatrices anus exuviis meis imminentes atque

ob id reformatae frustra saepius cum industriam eius fallere nequivissent, postremum iniecta somni nebula eoque in profundam quietem sepulto me nomine ciere non prius desierunt quam dum hebetes artus et membra frigida pigris conatibus ad artis magicae nituntur obsequia. <At> hic utpote vivus quidem sed tantum sopore mortuus, quod eodem mecum vocabulo nuncupatur, ad suum nomen ignarus exsurgit, et in inanimis umbrae modum ultroneus gradiens, quamquam foribus cubiculi diligenter obclusis, per quoddam foramen prosectis naso prius ac mox auribus vicariam pro me lanienam sustinuit. Utque fallaciae reliqua convenirent, ceram in modum prosectarum formatam aurium ei adplicant examussim nasoque ipsius similem comparant. Et nunc adssistit miser hic praemium non industriae sed debilitationis consecutus.” His dictis perterritus temptare formam adgredior. Iniecta manu nasum prehendo: sequitur; aures pertracto: deruunt. Ac dum directis digitis et detortis nutibus praesentium denotor, dum risus ebullit, inter pedes circumstantium frigidus sudore defluens evado. Nec postea debilis ac sic ridiculus Lari me patrio reddere potui, sed capillis hinc inde laterum deiectis aurium vulnera celavi, nasi vero dedecus linteolo isto pressim adglutinato decenter obtexi.”

[31] Cum primum Thelyphron hanc fabulam posuit, compotores vino madidi rursum cachinnum integrant. Dumque bibere solita Risui postulant, sic ad me Byrrhena: “Sollemnis” inquit “dies a primis cunabulis huius urbis conditus crastinus advenit, quo die soli mortalium sanctissimum deum Risum hilario atque gaudiali ritu propitiamus. Hunc tua praesentia nobis efficies gratiorem. Atque utinam aliquid de proprio lepore laetificum honorando deo comminiscaris, quo magis pleniusque tanto numini litemus.” “Bene” inquam “et fiet ut iubes. Et vellem hercules materiam reperire aliquam quam deus tantus affluenter indueret.” Post haec monitu famuli mei, qui noctis admonebat, iam et ipse crapula distentus protinus exsurgo et appellata propere Byrrhena titubante vestigio domuitionem capesso.

[32] Sed cum primam plateam vadimus, vento repentino lumen quo nitebamur extinguatur, ut vix improvidae noctis caligine liberati digitis pedum detensis ob lapides hospitium defessi rediremus. Dumque iam iunctim proximamus, ecce tres quidam vegetes et vastulis corporibus fores nostras ex summis viribus inruentes ac ne praesentia quidem nostra tantillum conterriti sed magis cum aemulatione virium crebrius insultantes, ut nobis ac mihi potissimum non immerito latrones esse et quidem saevissimi viderentur. Statim denique gladium, quem veste mea contextum ad hos usus extuleram, sinu liberatum adripio. Nec cunctatus medios latrones involo ac singulis, ut quemque conluctantem offenderam, altissime demergo, quoad tandem ante ipsa vestigia mea vastis et crebris perforati vulneribus spiritus efflaverint. Sic proeliatus, iam tumultu eo Photide suscitata, patefactis aedibus anhelans et sudore perlutus inrepo meque statim utpote pugna trium latronum in vicem Geryoneae caedis fatigatum lecto simul et somno tradidi.

Liber III

[1] Commodum poenitantibus phaleris Aurora roseum quatiens lacertum caelum inequitabat, et me securae quieti revulsum nox diei reddidit. Aestus invadit animum vespertini recordatione facinoris; complicitis denique pedibus ac palmulis in alternas digitorum vicissitudines super genua conexis sic grabattum cossim insidens ubertim flebam, iam forum et iudicia, iam sententiam, ipsum denique carnificem imaginabundus. “An mihi quisquam tam mitis tamque benivulus iudex obtinget, qui me trinae caedis cruore perlitum et tot civium sanguine delibutum innocentem pronuntiare poterit? Hanc illam mihi gloriosam peregrinationem fore Chaldaeus Diophanes obstinate praedicabat.” Haec identidem mecum replicans fortunas meas heiulabam. Quati fores interdum et frequenti clamore ianuae nostrae perstrepī.

[2] Nec mora, cum magna inruptione patefactis aedibus magistratibus eorumque ministris et turbae miscellanae cuncta completa statimque lictores duo de iussu magistratuum immissa manu trahere me sane non renitentem occipiunt. Ac dum primum angiportum insistimus, statim civitas omnis in publicum effusa mira densitate nos insequitur. Et quamquam capite in terram immo ad ipsos inferos iam deiecto maestus incederem, obliquato tamen aspectu rem admirationis maximae conspicio: nam inter tot milia populi circum fluentis nemo prorsum qui non risu dirumperetur aderat. Tandem pererratis plateis omnibus et in modum eorum quibus lustralibus piamentis minas portentorum hostiis circumforaneis expiant circumductus angulatum forum eiusque tribunal adstituto. Iamque sublimo suggestu magistratibus residentibus, iam praecone publico silentium clamante, repente cuncti consona voce flagitant propter coetus multitudinem, quae pressurae nimia densitate periclitaretur, iudicium tantum theatro redderetur. Nec mora, cum passim populus procurrens caveae conseptum mira celeritate complevit; aditus etiam et tectum omne fartim stipaverant, plerique columnis implexi, alii statuis dependuli, nonnulli per fenestras et lacunaria semiconspicui, miro tamen omnes studio visendi pericula salutis neclegebant. Tunc me per proscaenium medium velut quandam victimam publica ministeria producunt et orchestrae mediae sistunt.

[3] Sic rursum praeconis amplo boatu citatus accusator quidam senior exsurgit et ad dicendi spatium vasculo quoddam in vicem coli graciliter fistulato ac per hoc guttatim defluo infusa aqua populum sic adorat: “Neque parva res ac praecipue pacem civitatis cunctae respiciens et exemplo serio profutura tractatur, Quirites sanctissimi. Quare magis congruit sedulo singulos atque universos vos pro dignitate publica providere ne nefarius homicida tot caedium lanienam, quam cruentur exercuit, inpune commiserit. Nec me putetis privatis simultatibus instinctum odio proprio saevire. Sum namque custodiae nocturnae praefectus nec in hodiernum credo quemquam pervigilem diligentiam meam culpae posse. Rem denique ipsam et quae nocte gesta sunt

cum fide proferam. Nam cum fere iam tertia vigilia scrupulosa diligentia cunctae civitatis ostiatim singula considerans circumirem, conspicio istum crudelissimum iuvenem mucrone dstricto passim caedibus operantem iamque tris numero saevitia eius interemptos ante pedes ipsius spirantibus adhuc corporibus in multo sanguine palpitantes. Et ipse quidem conscientia tanti facinoris merito permotus statim profugit et in domum quandam praesidio tenebrarum elapsus perpetem noctem delituit. Sed providentia deum, quae nihil impunitum nocentibus permittit, priusquam iste clandestinis itineribus elaberetur, mane praestolatus ad gravissimum iudicii vestri sacramentum eum curavi perducere. Constanter itaque in hominem alienum fert sententias de eo crimine quod etiam in vestrum civem severiter vindicaretis.”

[4] Sic profatus accusatos acerrimus immanem vocem repressit. Ac me statim praeco, si quid ad ea respondere vellem, iubebat incipere. At ego nihil tunc temporis amplius quam flere poteram, non tam hercules truculentam accusationem intuens quam meam miseram conscientiam. Sed tandem oborta divinitus audacia sic ad illa: “Nec ipse ignoro quam sit arduum trinis civium corporibus expositis eum qui caedis arguatur, quamvis vera dicat et de facto confiteatur ultro, tamen tantae multitudini quod sit innocens persuadere. Sed si paulisper audientiam publica mihi tribuerit humanitas, facile vos edocebo me discrimen capitis non meo merito sed rationabilis indignationis eventu fortuito tantam criminis frustra sustinere.

[5] Nam cum a cena me serius aliquanto reciperem, potulentus alioquin, quod plane verum crimen meum non diffitebor, ante ipsas fores hospitii ad bonum autem Milonem civem vestrum devorto video quosdam saevissimos latrones aditum temptantes et domus ianuas cardinibus obtortis evellere gestientes claustrisque omnibus, quae accuratissime adfixa fuerant, violenter evulsis secum iam de inhabitantium exitio deliberantes. Unus denique et manu promptior et corpore vastior his adfatibus et ceteros incitabat: “Heus pueri, quam maribus animis et viribus alacribus dormientes adgrediamur. Omnis cunctatio ignavia omnis facessat e pectore; stricto mucrone per totam domum caedes ambulet. Qui sopitus iacebit, trucidetur; qui repugnare temptaverit, feriatur. Sic salvi recedemus, si salvum in domo neminem reliquerimus.” Fateor, Quirites, extremos latrones boni civis officium arbitratus, simul et eximie metuens et hospitibus meis et mihi gladiolo, qui me propter huius modi pericula comitabatur, armatus fugare atque proterrere eos adgressus sum. At illi barbari prorsus et immanes homines neque fugam capessunt et, cum me vident in ferro, tamen audaciter resistunt.

[6] Dirigitur proeliaris acies. Ipse denique dux et signifer ceterorum validis me viribus adgressus ilico manibus ambabus capillo adreptum ac retro reflexum effligere lapide gestit. Quem dum sibi porrigi flagitat, certa manu percussum feliciter prosterno. Ac mox alium pedibus meis mordicus inhaerentem per scapulas ictu temperato tertiumque inprovidae occurrentem pectore offenso peremo. Sic pace vindicata domoque hospitum ac salute

communi protecta non tam impunem me verum etiam laudabilem publice credebam fore, qui ne tantillo quidem umquam crimine postulatus sed probe spectatus apud meos semper innocentiam commodis cunctis antetuleram. Nec possum reperire cur iustae ultionis qua contra latrones deterrimos commotus sum nunc istum reatum sustineam, cum nemo possit monstrare vel proprias inter nos inimicitias praecessisse ac ne omnino mihi notos illos latrones usquam fuisse, vel certe ulla praeda monstretur cuius cupidine tantum flagitium credatur admissum.”

[7] Haec profatus rursum lacrimis obortis porrectisque in preces manibus per publicam misericordiam per pignorum caritate maestus tunc hos tunc illos deprecabar. Cumque iam humanitate commotos misericordia fletuum adfectos omnis satis crederem, Solis et Iustitiae testatus oculos casumque praesentem meum commendans deum providentiae paulo altius aspectu relato conspicio prorsum totum populum risu cachinnabili diffuebant nec secus illum bonum hospitem parentemque meum Milonem risu maximo dissolutum. At tunc sic tacitus mecum: “En fides,” inquam “en conscientia! Ego quidem pro hospitis salute et homicida sum et reus capitis inducor, at ille, non contentus quod mihi nec adsistendi solacium perhibuit, insuper exitium meum cachinnat.”

[8] Inter haec quaedam mulier per medium theatrum lacrimosa et flebilis atra veste contexta parvulum quendam sinu tolerans decurrit ac pone eam anus alia pannis horridis obsita paribusque maesta fletibus, ramos oleagineos utraeque quatientes, quae circumfusae lectulum, quo peremptorum cadavera contexta fuerant, plangore sublato se lugubriter eiulantes: “Per publicam misericordiam per commune ius humanitatis” aiunt “miseremini indigne caesorum iuvenum nostraeque viduitati ac solitudini de vindicta solacium date. Certe parvuli huius in primis annis destituti fortunis succurrite et de latronis huius sanguine legibus vestris et disciplinae publicae litate.” Post haec magistratus qui nutu maior adsurgit et ad populum talia: “De scelere quidem, quod serio vindicandum est, nec ipse qui commisit potest diffiteri; sed una tantum subsiciva sollicitudo nobis relicta est, ut ceteros socios tanti facinoris requiramus. Nec enim veri simile est hominem solitarium tres tam validos evitasse iuvenes. Prohinc tormentis veritas eruenda. Nam et qui comitabatur eum puer clanculo profugit et res ad hoc deducta est ut per quaestionem sceleris sui participes indicet, ut tam dirae factionis funditus formido perematur.”

[9] Nec mora, cum ritu Graeciensi ignis et rota, tum omne flagrorum genus inferuntur. Augetur oppido immo duplicatur mihi maestitia, quod integro saltim mori non licuerit. Sed anus illa quae fletibus cuncta turbaverat: “Prius,” inquit “optimi cives, quam latronem istum miserorum pignorum meorum peremptorem cruci affigatis, permittite corpora necatorum revelari, ut et formae simul et aetatis contemplatione magis magisque ad iustam indignationem arrecti pro modo facinoris saeviat.” His dictis adplauditur et ilico me magistratus ipsum iubet corpora, quae lectulo fuerant posita, mea manu detegere. Reluctantem me ac diu rennuentem praecedens facinus

instaurare nova ostensione lictores iussu magistratuum quam instantissime compellunt, manum denique ipsam de regione lateris trudentes in exitium suum super ipsa cadavera porrigunt. Evictus tandem necessitate succumbo, et ingratum licet abrepto pallio retexi corpora. Dii boni, quae facies rei? Quod monstrum? Quae fortunarum mearum repentina mutatio? Quamquam enim iam in peculio Proserpinae et Orci familia numeratus, subito in contrariam faciem obstupefactus haesi, nec possum novae illius imaginis rationem idoneis verbis expedire. Nam cadavera illa iugulorum hominum erant tres utres inflati variisque secti foraminibus et, ut vespertinum proelium meum recordabar, his locis hiantes quibus latrones illos vulneraveram.

[10] Tunc ille quorundam astu paulisper cohibitus risus libere iam exarsit in plebem. Hi gaudii nimietate graculari, illi dolorem ventris manuum compressione sedare. Et certe laetitia delibuti meque respectantes cuncti theatro facessunt. At ego, ut primum illam laciniam prenderam, fixus in lapidem steti gelidus nihil secus quam una de ceteris theatri statuīs vel columnis. Nec prius ab inferis demersi quam Milon hospes accessit et iniecta manu me renitentem lacrimisque rursum promicantibus crebra singultientem clementi violentia secum adtraxit, et observatis viae solitudinibus per quosdam amfractus domum suam perduxit, maestumque me atque etiam tunc trepidum variis solatur affatibus. Nec tamen indignationem iniuriae, quae inhaeserat altius meo pectori, ullo modo permulcere quivit.

[11] Ecce ilico etiam ipsi magistratus cum suis insignibus domum nostram ingressi talibus me monitis delenire gestiunt: “Neque tuae dignitatis vel etiam prosapiae tuorum ignari sumus, Luci domine; nam et provinciam totam inclitae vestrae familiae nobilitas conplectitur. Ac ne istud quod vehementer ingemescis contumeliae causa perpessus es. Omnem itaque de tuo pectore praesentem tristitudinem mitte et angorem animi depelle. Nam lusus iste, quem publice gratissimo deo Risui per annua reverticula sollemniter celebramus, semper commenti novitate florescit. Iste deus auctorem et actorem suum propitius ubique comitabitur amanter nec umquam patietur ut ex animo doleas sed frontem tuam serena venustate laetabit adsidue. At tibi civitas omnis pro ista gratia honores egregios obtulit; nam et patronum scripsit et ut in aere staret imago tua decrevit.” Ad haec dicta sermonis refero: “Tibi quidem,” inquam “splendidissima et unica Thessaliae civitas, honorum talium parem gratiam memini, verum statuas et imagines dignioribus meique maioribus reservare suadeo.”

[12] Sic pudenter allocutus et paulisper hilario vultu renidens quantumque poteram laetorem me refingens comiter abeuntes magistratus appello. Et ecce quidam intro currens famulus: “Rogat te” ait “tua parens Byrrhena et convivii, cui te sero desponderas, iam adpropinquantis admonet.” Ad haec ego formidans et procul perhorrescens etiam ipsam domum eius: “Quam vellem” inquam “parens, iussis tuis obsequium commodare, si per fidem liceret id facere. Hospes enim meus Milon per hodierni diei praesentissimum numen adiurans effecit ut eius hodiernae cenae pignerarer, nec ipse discedit nec me

digredi patitur. Prohinc epulare vadimonium differamus.” Haec adhuc me loquente manu firmiter iniecta Milon iussis balnearibus adsequi producit ad lavacrum proximum. At ego vitans oculos omnium et quem ipse fabricaveram risum obviorum declinans lateri eius adambulabam obtectus. Nec qui laverim, qui terserim, qui domum rursum reverterim, prae rubore memini; sic omnium oculis nutibus ac denique manibus denotatus inpos animi stupebam.

[13] Raptim denique paupertina Milonis cenula perfunctus, causatusque capitis acrem dolorem quem mihi lacrimarum adsiduitas incusserat, concedo venia facile tributa cubitum et abiectus in lectulo meo quae gesta fuerant singula maestus recordabar, quoad tandem Photis mea dominae meae cubito procurato sui longe dissimilis advenit; non enim laeta facie nec sermone dicaculo, sed vultuosam frontem rugis insurgentibus adseverabat. Cunctanter ac timide denique sermone prolato: “Ego” inquit “ipsa, confiteor ultro, ego <origo> tibi huius molestiae fui”, et cum dicto lorum quempiam sinu suo depromit mihique porrigens: “Cape,” inquit “oro te, et <de> perfidia mulieri vindictam immo vero licet maius quodvis supplicium sume. Nec tamen me putes, oro, sponte angorem istum tibi concinnasse. Dii mihi melius, quam ut mei causa vel tantillum scrupulum patiare. Ac si quid adversi tuum caput respicit, id omne protinus meo luatur sanguine. Sed quod alterius rei causa facere iussa sum mala quadam mea sorte in tuam reccidit iniuriam.”

[14] Tunc ego familiaris curiositatis admonitus factique causam delitiscentem nudari gestiens suscipio: “Omnium quidem nequissimus audacissimusque lorus iste, quem tibi verberandae destinasti, prius a me concisus atque laceratus interibit ipse quam tuam plumeam lacteamque contingat cutem. Sed mihi cum fide memora: quod tuum fatum <fortuna> scaevitas consecuta in meum convertit exitium? Adiuro enim tuum mihi carissimum caput nulli me prorsus ac ne tibi quidem ipsi adseveranti posse credere quod tu quicquam in meam cogitaveris perniciem. Porro meditatus innoxios casus incertus vel etiam adversus culpa non potest addicere.” Cum isto fine sermonis oculos Photidis meae udos ac tremulos et prona libidine marcidos iamiamque semiadopertulos adnixis et sorbillantibus saviis sitienter hauriebam.

[15] Sic illa laetitia recreata: “Patere,” inquit “oro, prius fores cubiculi diligenter obcludam, ne sermonis elapsi profana petulantia committam grande flagitium”, et cum dicto pessulis iniectis et uncino firmiter immisso sic ad me reversa colloque meo manibus ambabus inplexa voce tenui et admodum minuta: “Paveo” inquit “et formido solide domus huius operta detegere et arcana dominae meae revelare secreta. Sed melius de te doctrinae tua praesumo, qui praeter generosam natalium dignitatem praeter sublime ingenium sacris pluribus initiatus profecto nosti sanctam silentii fidem. Quaecumque itaque commiseri huius religiosi pectoris tui penetrabilibus, semper haec intra conseptum clausa custodias oro, et simplicitatem relationis meae tenacitate taciturnitatis tuae remunerare. Nam me, quae sola mortalium novi, amor is quo tibi teneor indicare compellit. Iam scies omnem domus

nostrae statum, iam scies erae meae miranda secreta, quibus obaudiunt manes, turbantur sidera, coguntur numina, serviunt elementa. Nec umquam magis artis huius violentia nititur quam cum scitulae formulae iuvenem quempiam libenter aspexit, quod quidem ei solet crebriter evenire.

[16] Nunc etiam adolescentem quendam Boeotium summe decorum efflictim deperit totasque artis manus machinas omnes ardentem exercet. Audiui vesperi, meis his, inquam, auribus audiui, quod non celerius sol caelo ruisset noctique ad exercendas inlecebras magiae maturius cessisset, ipsi soli nubilam caliginem et perpetuas tenebras comminantem. Hunc iuvenem, cum e balneis rediret ipsa, tonstrinae residentem hesternam die forte conspexit ac me capillos eius, qui iam caede cultorum desecti humi iacebant, clanculo praecipit auferre. Quos me sedulo furtimque colligentem tonsor invenit, et quod alioquin publicitus maleficae disciplinae perinfames sumus, adreptam inclementer increpat: "Tunc, ultima, non cessas subinde lectorum iuvenum capillamenta surripere? Quod scelus nisi tandem desines, magistratibus te constanter obiciam." Et verbum facto secutus immissa manu scrutatus e mediis papillis meis iam capillos absconditos iratus abripit. Quo gesto graviter adfecta mecumque reputans dominae meae mores, quod huius modi repulsa satis acriter commoveri meque verberare saevissime consuevit, iam de fuga consilium tenebam, sed istud quidem tui contemplatione abieci statim.

[17] Verum cum tristis inde discederem ne prorsus vacuis manibus redirem, conspicio quendam forficulis attondentem caprinos utres; quos cum probe constrictos inflatosque et iam pendentis cernerem, capillos eorum humi iacentes flavos ac per hoc illi Boeotio iuveni consimiles plusculos aufero eosque dominae meae dissimulata veritate trado. Sic noctis initio, priusquam cena te reciperes, Pamphile mea iam vecors animi tectum scandulare conscendit, quod altrinsecus aedium patore perflabili nudatum, ad omnes orientales ceterosque <plerosque> aspectus pervium, maxime his artibus suis commodatum secreto colit. Priusque apparatu solito instruit feralem officinam, omne genus aromatis et ignorabiliter lamminis litteratis et infelicium navium durantibus damnis <repletam>, defletorum, sepulcorum etiam, cadaverum expositis multis admodum membris; hic nares et digiti, illic carnosus clavi pendendum, alibi trucidatorum servatus cruor et extorta dentibus ferarum trunca calvaria.

[18] Tunc decantatis spirantibus fibris libat vario latice, nunc rore fontano, nunc lacte vaccino, nunc melle montano, libat et mulsa. Sic illos capillos in mutuos nexus obditos atque nodatos cum multis odoribus dat vivis carbonibus adolendos. Tunc protinus inexpugnabili magicae disciplinae potestate et caeca numinum coactorum violentia illa corpora, quorum fumabant stridentes capilli, spiritum mutantur humanum et sentiunt et audiunt et ambulant et, qua nidor suarum ducebat exuviarum, veniunt et pro illo iuvene Boeotio aditum gestientes fores insiliunt: cum ecce crapula madens et improvidae noctis deceptus caligine audacter mucrone destricto in insani modum Aiakis armatus, non ut ille vivis pecoribus infestus tota laniavit armenta, sed longe <tu>

fortius qui tres inflatos caprinos utres exanimasti, ut ego te prostratis hostibus sine macula sanguinis non homicidam nunc sed utricidam amplecterer.”

[19] Adrisi lepido sermoni Photidis et in vicem cavillatus: “Ergo igitur iam et ipse possum” inquam “mihi primam virtutis adoram ad exemplum duodeni laboris Herculei numerare vel trigemino corpori Geryonis vel triplici formae Cerberi totidem peremptos utres coequando. Sed ut ex animo tibi volens omne delictum quo me tantis angoribus implicasti remittam, praesta quod summis votis expostulo, et dominam tuam, cum aliquid huius divinae disciplinae molitur, ostende. Cum deos invocat, <vel> certe cum reformatur, videam; sum namque coram magicae noscendae ardentissimus cupitor. Quamquam mihi nec ipsa tu videre rerum <istarum> rudis vel experts. Scio istud et plane sentio, cum semper alioquin spretorem matronalium amplexuum sic tuis istis micantibus oculis et rubentibus bucculis et renidentibus crinibus et hiantibus osculis et flagrantibus papillis in servilem modum addictum atque mancipatum teneas volentem. Iam denique nec larem requiro nec domuitionem paro et nocte ista nihil antepono.”

[20] “Quam vellem” [inquit] respondit illa “praestare tibi, Luci, quod cupis, sed praeter invidos mores in solitudinem semper abstrusa et omnium praesentia viduata solet huius modi secreta perficere. Sed tuum postulatum praepone periculo meo idque observatis opportunis temporibus sedulo perficiam, modo, ut initio praefata sum, rei tantae fidem silentiumque tribue.” Sic nobis garrientibus libido mutua et animos simul et membra suscitavit. Omnibus abiectis amiculis hactenus denique intecti atque nudati bacchamur in Venerem, cum quidem mihi iam fatigato de propria liberalitate Photis puerile obtulit corollarium; iamque luminibus nostris vigilia marcidis infusus sopor etiam in altum diem nos attinuit.

[21] Ad hunc modum transactis voluptarie paucis noctibus quadam die percita Photis ac satis trepida me accurrit indicatque dominam suam, quod nihil etiam tunc in suos amores ceteris artibus promoveret, nocte proxima in avem sese plumaturam atque ad suum cupitum sic devolaturam; proin memet ad rei tantae speculam caute praepararem. Iamque circa primam noctis vigiliam ad illud superius cubiculum suspensio et insono vestigio me perducit ipsa perque rimam ostiorum quamprimum iubet arbitrari, quae sic gesta sunt. Iam primum omnibus laciniis se devestit Pamphile et arcula quadam reclusa pyxides plusculas inde depromit, de quibus unius operculo remoto atque indidem egesta unguedine diuque palmulis suis adfricta ab imis unguibus sese totam adusque summos capillos perlinit multumque cum lucerna secreto conlocuta membra tremulo succussu quatit. Quis leniter fluctuantibus promicant molles plumulae, crescunt et fortes pinnulae, duratur nasus incurvus, coguntur ungues adunci. Fit bubo Pamphile. Sic edito stridore querulo iam sui periclitabunda paulatim terra resultat, mox in altum sublimata forinsecus totis alis evolat.

[22] Et illa quidem magicis suis artibus volens reformatur, at ego nullo decantatus carmine praesentis tantum facti stupore defixus quidvis aliud magis

videbar esse quam Lucius: sic exterminatus animi attonitus in amentiam vigilans somniabar; defrictis adeo diu pupulis an vigilarem scire quaerebam. Tandem denique reversus ad sensum praesentium adrepta manu Photidis et admota meis luminibus: “Patere, oro te,” inquam “dum dictat occasio, magno et singulari me adfectionis tuae fructu perfrui et impertire nobis unctulum indidem per istas tuas pupillas, mea mellitula, tuumque mancipium inremunerabili beneficio sic tibi perpetuo pignera ac iam perfice ut meae Veneri Cupido pinnatus adsistam tibi.” “Ain?” inquit “Vulpinaris, amasio, meque sponte asceam cruribus meis inlidere compellis? Sic inermem vix a lupulis conservo Thessalis; hunc alitem factum ubi quaeram, videbo quando?”

[23] “At mihi scelus istud depellant caelites” inquam “ut ego, quamvis ipsius aquilae sublimis volatibus toto caelo pervius et supremi Iovis nuntius vel laetus armiger, tamen non ad meum nidulum post illam pinnarum dignitatem subinde devolem. Adiuro per dulcem istum capilli tui nodulum, quo meum vinxisti spiritum, me nullam aliam meae Photidi malle. Tunc etiam istud meis cogitationibus occurrit, cum semel avem talem perunctus induero, domus omnis procul me vitare debere. Quam pulchro enim quamque festivo matronae perfruentur amatore bubone. Quid quod istas nocturnas aves, cum penetraverint larem quempiam, solliciter prehensas foribus videmus adfigi, ut, quod infaustis volatibus familiae minantur exitium, suis luant cruciatibus? Sed, quod sciscitari praene praeterivi, quo dicto factove rursus exutis pinnulis illis ad meum redibo Lucium?” “Bono animo es, quod ad huius rei curam pertinet” ait. “Nam mihi domina singula monstravit, quae possunt rursus in facies hominum tales figuras reformare. Nec istud factum putes ulla benivolentia, sed ut ei redeunti medela salubri possem subsistere. Specta denique quam parvis quamque futilibus tanta res procuretur herbusculis; anethi modicum cum lauri foliis immissum rori fontano datur lavacrum et poculum.”

[24] Haec identidem adseverans summa cum trepidatione inrepat cubiculum et pyxidem depromit arcula. Quam ego amplexus ac deosculatus prius utque mihi prosperis faveret volatibus deprecatus abiectis propere laciniis totis avide manus immersi et haurito plusculo uncto corporis mei membra perfricui. Iamque alternis conatibus libratis brachiis in avem similis gestiebam; nec ullae plumulae nec usquam pinnulae, sed plane pili mei crassantur in setas et cutis tenella duratur in corium et in extimis palmulis perduto numero toti digiti coguntur in singulas ungulas et de spinae meae termino grandis cauda procedit. Iam facies enormis et os prolixum et nares hiantes et labiae pendulae; sic et aures inmodicis horripilant auctibus. Nec ullum miserae reformationis video solacium, nisi quod mihi iam nequeunti tenere Photidem natura crescebat.

[25] Ac dum salutis inopia cuncta corporis mei considerans non avem me sed asinum video, querens de facto Photidis sed iam humano gestu simul et voce privatus, quod solum poteram, postrema deiecta labia umidis tamen oculis oblicum respiciens ad illam tacitus expostulabam. Quae ubi primum me

talem aspexit, percussit faciem suam manibus infestis et: “Occisa sum misera:” clamavit “me trepidatio simul et festinatio fefellit et pyxidum similitudo decepit. Sed bene, quod facilius reformationis huius medela suppeditat. Nam rosis tantum demorsicatis exhibis asinum statimque in meum Lucium postliminio redibis. Atque utinam vesperi de more nobis parassem corollas aliquas, ne moram talem patereris vel noctis unius. Sed primo diluculo remedium festinabitur tibi.”

[26] Sic illa maerebat, ego vero quamquam perfectus asinus et pro Lucio iumentum sensum tamen retinebam humanum. Diu denique ac multum mecum ipse deliberavi, an nequissimam facinerosissimamque illam feminam spissis calcibus feriens et mordicus adpetens necare deberem. Sed ab incepto temerario melior me sententia revocavit, ne morte multata Photide salutare mihi suppetias rursus extinguerem. Deiecto itaque et quassanti capite ac demussata temporali contumelia durissimo casui meo serviens ad equum illum vectorem meum probissimum in stabulum concedo, ubi alium etiam Milonis quondam hospitis mei asinum stabulantem inveni. Atque ego rebar, si quod inesset mutis animalibus tacitum ac naturale sacramentum, agnitione ac miseratione quadam inductum equum illum meum hospitium ac loca lautia mihi praebiturum. Sed pro Iuppiter hospitalis et Fidei secreta numina! Praeclarus ille vector meus cum asino capita conferunt in meamque perniciem ilico consentiunt et verentes scilicet cibariis suis vix me praeseptum videre proximantem: deiectis auribus iam furentes infestis calcibus insecuntur. Et abigor quam procul ab <h>ordeo, quod adposueram vesperi meis manibus illi gratissimo famulo.

[27] Sic adfectus atque in solitudinem relegatus angulo stabuli concesseram. Dumque de insolentia collegarum meorum mecum cogito atque in alterum diem auxilio rosario Lucius denuo futurus equi perfidi vindictam meditor, respicio pilae mediae, quae stabuli trabes sustinebat, in ipso fere meditullio Eponae deae simulacrum residens aediculae, quod accurate corollis roseis equidem recentibus fuerat ornatum. Denique adgnito salutari praesidio pronus spei, quantum extensis prioribus pedibus adniti poteram, insurgo valide et cervice prolixa nimiumque porrectis labiis, quanto maxime nisu poteram, corollas adpetebam. Quod me pessima scilicet sorte conantem servulus meus, cui semper equi cura mandata fuerat, repente conspiciens indignatus exsurgit et: “Quo usque tandem” inquit “cantherium patiemur istum paulo ante cibariis iumentorum, nunc etiam simulacris deorum infestum? Quin iam ego istum sacrilegum debilem claudumque reddam”; et statim telum aliquod quaeritans temere fascem lignorum positum offendit, rimatusque frondosum fustem cunctis vastiorem non prius miserum me tundere desiit quam sonitu vehementi et largo strepitu percussis ianuis trepido etiam rumore viciniarum conclamatis latronibus profugit territus.

[28] Nec mora, cum vi patefactis aedibus globus latronum invadit omnia et singula domus membra cingit armata factio et auxiliis hinc inde convolantibus obsistit discursus hostilis. Cuncti gladiis et facibus instructi noctem

illuminant, coruscat in modum ortivi solis ignis et mucro. Tunc horreum quoddam satis validis claustris obsaepum obseratumque, quod mediis aedibus constitutum gazis Milonis fuerat refertus, securibus validis adgressi diffindunt. Quo passim recluso totas opes vehunt raptimque constrictis sarcinis singuli partiuntur. Tunc opulentiae nimiae nimio ad extremas incitas deducti nos duos asinos et equum meum productos e stabulo, quantum potest, gravioribus sarcinis onerant et domo iam vacua minantes baculis exigunt unoque de sociis ad spectaculum, qui de facinoris inquisitione nuntiaret, relicto nos crebra tudentes per avia montium ducunt concitos.

[29] Iamque rerum tantarum pondere et montis ardui vertice et prolixo satis itinere nihil a mortuo differebam. Sed mihi sero quidem serio tamen subvenit ad auxilium civile decurrere et interposito venerabili principis nomine tot aerumnis me liberare. Cum denique iam luce clarissima vicum quempiam frequentem et nundinis celebrem praeteriremus, inter ipsas turbelas Graecorum [Romanorum] genuino sermone nomen augustum Caesaris invocare temptavi; et “O” quidem tantum disertum ac validum clamitavi, reliquum autem Caesaris nomen enuntiare non potui. Aspernati latrones clamorem absonum meum caedentes hinc inde miserum corium nec cribris iam idoneum relinquunt. Sed tandem mihi inopinatam salutem Iuppiter ille tribuit. Nam cum multas villulas et casas amplas praeterimus, hortulorum quendam prospexi satis amoenum, in quo praeter ceteras gratas herbulas rosae virgines matutino rore florebant. His inhians et spe salutis alacer ac laetus propius accessi, dumque iam labiis undantibus adfecto, consilium me subit longe salubrius, ne, si rursum asino remoto prodirem in Lucium, evidens exitium inter manus latronum offenderem vel artis magicae suspectione vel indicii futuri criminatione. Tunc igitur a rosis et quidem necessario temperavi et casum praesentem tolerans in asini faciem faena rodebam.

Liber IV

[1] Diem ferme circa medium, cum iam flagrantia solis caleretur, in pago quodam apud notos ac familiares latronibus senes devertimus. Sic enim primus aditus et sermo prolixus et oscula mutua quamvis asino sentire praestabant. Nam et rebus eos quibusdam dorso meo depromptis munerabantur et secretis gannitibus quod essent latrocinio partae videbantur indicare. Iamque nos omni sarcina levatos in pratum proximum passim libero pastui tradidere. Nec me cum asino vel equo meo conpascuus coetus attinere potuit adhuc insolitum alioquin prandere faenum, sed plane pone stabulum prospectum hortulum iam fame perditus fidenter invado, et quamvis crudis holeribus adfatim tamen ventrem sagino, deosque comprecatus omnes cuncta prospectabam loca, sicubi forte conterminis in hortulis candens reperirem rosarium. Nam et ipsa solitudo iam mihi bonam fiduciam tribuebat, si devius et fructectis absconditus sumpto remedio de iumentum quadripedis incurvo gradu rursum erectus in hominem inspectante nullo resurgerem.

[2] Ergo igitur cum in isto cogitationis salo fluctuarem aliquanto longius frondosi nemoris convallem umbrosam, cuius inter varias herbulas et laetissima virecta fungentium rosarum mineus color renidebat. Iamque apud mea usquequaque ferina praecordia Veneris et Gratiarum lucum illum arbitrabar, cuius inter opaca secreta floris genialis regius nitor relucebat. Tunc invocato hilario atque prospero Eventu cursu me concito proripio, ut hercule ipse sentirem non asinum me verum etiam equum currulem nimio velocitatis effectum. Sed agilis atque praeclarus ille conatus fortunae meae scaevitatem anteire non potuit. Iam enim loco proximus non illas rosas teneras et amoenas, madidas divini roris et nectaris, quas rubi felices beatae spinae generant, ac ne convallem quidem usquam nisi tantum ripae fluvialis marginem densis arboribus septam video. Hae arbores in lauri faciem prolixae foliatae pariunt in odor) modum floris [inodori] porrectos caliculos modice punicantes, quos equidem flagrantis minime rurestri vocabulo vulgus indoctum rosas laureas appellant quarumque cuncto pecori cibus letalis est.

[3] Talibus fati implicitus etiam ipsam salutem recusans sponte illud venenum rosarium sumere gestiebam. Sed dum cunctanter accedo decerpere, iuvenis quidam, ut mihi videbatur, hortulanus, cuius omni prorsus holera vastaveram, tanto damno cognito cum grandi baculo furens decurrit adreptumque me totum plagis obtundit adusque vitae ipsius periculum, nisi tandem sapienter alioquin ipse mihi tulissem auxilium. Nam lumbis elevatis in altum, pedum posteriorum calcibus iactatis in eum crebriter, iam mulcato graviter atque iacente contra proclive montis attigui fuga me liberavi. Sed ilico mulier quaequam, uxor eius scilicet, simul eum prostratum et semianimem ex edito despexit, ululabili cum plangore ad eum statim prosilit, ut sui videlicet miseratione mihi praesens crearet exitium. Cuncti enim pagani fletibus eius exciti statim conclamant canes atque ad me laniandum rabie

perciti ferrent impetum passim cohortatur. Tunc igitur procul dubio iam morti proximus, cum viderem canes et modo magnos et numero multos et ursis ac leonibus ad compugnandum idoneos in me convocatos exasperari, e re nata capto consilio fugam desino ac me retrorsus celeri gradu rursum in stabulum quo deverteramus recipio. At illi canibus iam aegre cohibitis adreptum me loro quam valido ad ansulam quandam destinatum rursum caedendo confecissent profecto, nisi dolore plagarum alvus artata crudisque illis oleribus abundans et lubrico fluxu saucia fimo fistulatim excusso quosdam extremi liquoris aspergine alios putore nidoris faetidi a meis iam quassis scapulis abegisset.

[4] Nec mora, cum iam in meridiem prono iubare rursum nos ac praecipue me longe gravius onustum producunt illi latrones stabulo. Iamque confecta bona parte itineris et viae spatio defectus et sarcinae pondere depressus ictibusque fustium fatigatus atque etiam ungulis extritis iam claudus et titubans rivulum quendam serpentis leniter aquae propter insistens subtilem occasionem feliciter nactus cogitabam totum memet flexis scite cruribus pronom abicere, certus atque obstinatus nullis verberibus ad ingrediendum exsurgere, immo etiam paratus non fusti tantum (percussus) sed machaera perfossum occumbere. Rebar enim iam me prorsus exanimatum ac debilem mereri causariam missionem, certe latrones partim inpatientia morae partim studio festinatae fugae dorsi mei sarcinam duobus ceteris iumentis distributuros meque in altioris vindictae vicem lupis et vulturiis praedam relicturos.

[5] Sed tam bellum consilium meum praevertit sors deterrima. Namque ille alius asinus divinato et antecapto meo cogitatu statim se mentita lassitudine cum rebus totis offudit, iacensque in modum mortui non fustibus non stimulis ac ne cauda et auribus cruribusque undique versum elevatis temptavit exurgere, quoad tandem postumae spei fatigati secumque conlocuti, ne tam diu mortuo immo vero lapideo asino servientes fugam morarentur, sarcinis eius mihi equoque distributis destricto gladio poplites eius totos amputant, ac paululum a via retractum per altissimum praeceps in vallem proximam etiam nunc spirantem praecipitant. Tunc ego miseri commilitonis fortunam cogitans statui iam dolis abiectis et fraudibus asinum me bonae frugi dominis exhibere. Nam et secum eos animadverteram conloquentes quod in proximo nobis esset habenda mansio et totius viae finis quieta eorumque esset sedes illa et habitatio. Clementi denique transmisso clivulo pervenimus ad locum destinatum, ubi rebus totis exsolutis atque intus conditis iam pondere liberatus lassitudinem vice lavacri pulvereis volutibus digerebam.

[6] Res ac tempus ipsum locorum speluncaeque quam illi latrones inhabitabant descriptionem exponere flagitat. Nam et meum simul periclitabor ingenium, et faxo vos quoque an mente etiam sensuque fuerim asinus sedulo sentiat. Mons horridus silvestribusque frondibus umbrosus et in primis altus fuit. Huius per obliqua devexa, qua saxis asperimis et ob id inaccessis cingitur, convalles lacunosae cavaeque nimium spinetis aggeratae et

quaquaversus repositae naturalem tutelam praebentes ambiebant. De summo vertice fons affluens bullis ingentibus scaturibat perque prona delapsus evomebat undas argenteas iamque rivulis pluribus dispersus ac valles illas agminibus stagnantibus inrigans in mundum stipati maris vel ignavi fluminis cuncta cohibebat. Insurgit speluncae, qua margines montanae desinunt, turris ardua; caulae firmae solidis cratibus, ovili stabulationi commodae, porrectis undique lateribus ante fores exigui tramitis vice structis parietis attenduntur. Ea tu bono certe meo periculo latronum dixeris atria. Nec iuxta quicquam quam parva casula cannulis temere contexta, qua speculatores e numero latronum, ut postea comperi, sorte ducti noctibus excubabant.

[7] Ibi cum singuli derepsissent stipatis artubus, nobis ante ipsas fores loro valido destinatis anum quandam curvatam gravi senio, cui soli salus atque tutela tot numero iuvenum commissa videbatur, sic infesti compellant: “Etiamne tu, busti cadaver extremum et vitae dedecus primum et Orci fastidium solum, sic nobis otiosa domi residens lusitabis nec nostris tam magnis tamque periculosus laboribus solacium de tam sera refectione tribues? Quae diebus ac noctibus nil quicquam rei quam merum saevienti ventri tuo soles aviditer ingurgitare.”

Tremens ad haec et stridenti vocula pavidam sic anus: “At vobis, fortissimi fidelissimeque mei sospitatores iuvenes, adfatim cuncta suavi sapore percocta pulmenta praesto sunt, panis numerosus vinum probe calicibus ecfricatis affluenter immissum et ex more calida tumultuario lavacro vestro praeparata.” In fine sermonis huius statim sese devestiunt nudatique et flammae largissimae vapore recreati calidaque perfusi et oleo peruncti mensas dapibus largiter instructas accumbunt.

[8] Commodum cubuerant et ecce quidam longe plures numero iuvenes adveniunt alii, quos incunctanter adaeque latrones arbitrarere. Nam et ipsi praedas aureorum argentariorumque nummorum ac vasculorum vestisque sericae et intextae filis aureis invehebant. Hi simili lavacro refoti inter toros sociorum sese reponunt, tunc sorte ducti ministerium faciunt. Estur ac potatur incondite, pulmentis acervatim, panibus aggeratim, poculis agminatim ingestis. Clamore ludunt, strepitu cantilant, conviciis iocantur, ac iam cetera semiferis Lapithis [tebcinibus] Centaurisque semihominibus similia. Tunc inter eos unus, qui robore ceteros antistabat: “Nos quidem,” inquit “qui Milonis Hypatini domum fortiter expugnanimus, praeter tantam fortunae copiam, quam nostra virtute nacti sumus, et incolumi numero castra nostra petivimus et, si quid ad rem facit, octo pedibus auctiores remeavimus. At vos, qui Boeotias urbes adpetistis, ipso duce vestro fortissimo Lamacho deminuti debilem numerum reduxistis, cuius salutem merito sarcinis istis quas advexistis omnibus antetulerim. Sed illum quidem utcumque nimia virtus sua peremit; inter inclitos reges ac duces proeliorum tanti viri memoria celebrabitur. Enim vos bonae frugis latrones inter furta parva atque servilia timidule per balneas et aniles cellulas reptantes scrutariam facitis.”

[9] Suscipit unus ex illo posteriore numero: “Tunc solus ignoras longe

faciliores ad expugnandum domus esse maiores? Quippe quod, licet numerosa familia latis deversetur aedibus, tamen quisque magis suae salutis quam domini consulat opibus. Frugi autem et solitarii homines fortunam parvam vel certe satis amplam dissimulanter obtectam protegunt acrius et sanguinis sui periculo muniunt. Res ipsa denique fidem sermoni meo dabit. Vix enim Thebas heptapylos accessimus: quod est huic disciplinae primum studium, [sed dum] sedulo fortunas inquirebamus popularium; nec nos denique latuit Chryseros quidam nummularius copiosae pecuniae dominus, qui metu officiorum ac munerum publicorum magnis artibus magnam dissimulabat opulentiam. Denique solus ac solitarius parva sed satis munita domuncula contentus, pannosus alioquin ac sordidus, aureos folles incubabat. Ergo placuit ad hunc primum ferremus aditum, ut contempta pugna manus unicea nullo negotio cunctis opibus otione potiremur.

[1] Nec mora, cum noctis initio foribus eius praestolamur, quas neque sublevare neque dimovere ac ne perfringere quidem nobis videbatur, ne valvarum sonus cunctam viciniam nostro suscitaret exitio. Tunc itaque sublimis ille vexillarius noster Lamachus spectatae virtutis suae fiducia, qua clavis immittendae foramen patebat, sensim inmissa manu claustrum evellere gestiebat. Sed dudum scilicet omnium bipedum nequissimus Chryseros vigilans et singula rerum sentiens lenem gradum et obnixum silentium tolerans paulatim adrepat, grandique clavo manum ducis nostri repente nisu fortissimo ad ostii tabulam officit et exitiabili nexu patibulatum relinquens gurgustiolii sui tectum ascendit, atque inde contentissima voce clamitans rogansque vicinos et unum quemque proprio nomine ciens et salutis communis admonens diffamat incendio repentino domum suam possideri. Sic unus quisque proximi periculi confinio territus suppetiatum decurrunt anxii.

[11] Tunc nos in ancipiti periculo constituti vel opprimendi nostri vel deserendi socii remedium e re nata validum eo volente comminiscimus. Antesignani nostri partem, qua manus umerum subit, ictu per articulum medium temperato prorsus abscidimus, atque ibi brachio relicto, multis laciniis offulto vulnere ne stillae sanguinis vestigium proderent, ceterum Lamachum raptim reportamus. Ac dum trepidi religionis urguemur gravi tumultu et instantis periculi metu terremur ad fugam nec vel sequi propere vel remanere tuto potest vir sublimis animi virtutisque praecipuus, multis nos adfantibus multique precibus querens adhortatur per dexteram Martis per fidem sacramenti bonum commilitonem cruciatu simul et captivitate liberaremus. Cur enim manui, quae rapere et iugulare sola posset, fortem latronem supervivere? Sat se beatum qui manu socia volens occumberet. Cumque nulli nostrum spontale parricidium suadens persuadere posset, manu reliqua sumptum gladium suum diuque deosculatum per medium pectus ictu fortissimo transadigit. Tunc nos magnanimi ducis vigore venerato corpus reliquum veste lintea diligenter convolutum mari celandum commisimus. Et nunc iacet noster Lamachus elemento toto sepultus.

[12] Et ille quidem dignum virtutibus suis vitae terminum posuit. Enim vero

Alcimus sollertibus coeptis eo saevum Fortunae nutum non potuit adducere. Qui cum dormientis anus perfracto tuguriolo conscendisset cubiculum superius iamque protinus obliis faucibus interstinguere eam debuisset, prius maluit rerum singula per latiore fenestram forinsecus nobis scilicet rapienda dispergere. Cumque iam cuncta rerum naviter emolitus nec toro quidem aniculae quiescentis parcere vellet eaque lectulo suo devoluta vestem stragulam subductam scilicet iactare similiter destinaret, genibus eius profusa sic nequissima illa deprecatur: “Quid, oro, fili, paupertinas pannosasque resculas miserrimae anus donas vicinis divitibus, quorum haec fenestra domum prospicit?” Quo sermone callido deceptus astu et vera quae dicta sunt credens Alcimus, verens scilicet ne et ea quae prius miserat quaeque postea missurus foret non sociis suis sed in alienos lares iam certus erroris abiceret, suspendit se fenestra sagaciter perspecturus omnia, praesertim domus attiguae, quam dixerat illa, fortunas arbitraturus. Quod eum strenue quidem set satis inprovidae conantem senile illud facinus quamquam invalido repentino tamen et inopinato pulsu nutantem ac pendulum et in prospectu alioquin attonitum praeceps inegit. Qui praeter altitudinem miniam super quendam etiam vastissimum lapidem propter iacentem decidens perfracta diffisaeque crate costarum rivos sanguinis vomens imitus narratisque nobis quae gesta sunt non diu cruciatus vitam evasit. Quem prioris exemplo sepulturae traditum bonum secutorem Lamacho dedimus.

[13] Tunc orbitatis duplici plaga petiti iamque Thebanis conatibus abnuentes Plataeas proximam conscendimus civitatem. Ibi famam celebrem super quodam Demochare munus edituro gladiatoriumprehendimus. Nam vir et genere primarius et opibus plurimus et liberalitate praecipuus digno fortunae suae splendore publicas voluptates instruebat. Quis tantus ingenii, quis facundiae, qui singulas species apparatus multiiugi verbis idoneis posset explicare? Gladiatores isti famosae manus, venatores illi probatae pernicitatis, alibi noxii perdita securitate suis epulis bestiarum saginas instruentes; confixilis machinae sublicae, turres structae tabularum nexibus ad instar circumforaneae domus, florida pictura decora futurae venationis receptacula. Qui praeterea numerus, quae facies ferarum! Nam praecipuo studio foris etiam advexerat generosa illa damnatorum capitum funera. Sed praeter ceteram speciosi muneris supellectilem totis utcumque patrimonii viribus immanis ursae comparabat numerum copiosum. Nam praeter domesticis venationibus captas, praeter largis emptionibus partas, amicorum etiam donationibus variis certatim oblatas tutela sumptuosa sollicite nutriebat.

[14] Nec ille tam clarus tamque splendidus publicae voluptatis apparatus Invidiae noxios effugit oculos. Nam diutina captivitate fatigatae simul et aestiva flagrantia maceratae, pigra etiam sessione languidae, repentina correptae pestilentia paene ad nullum redire numerum. Passim per plateas plurimas cerneret iacere semivivorum corporum ferina naufragia. Tunc vulgus ignobile, quos inculta pauperies sine dilectu ciborum tenuato ventri cogit sordentia supplementa et dapes gratuitas conquirere, passim iacentes

epulas accurrunt. Tunc e re nata suptile consilium ego et iste Eubulus tale comminiscimur. Vnam, quae ceteris sarcina corporis praeualebat, quasi cibo parandam portamus ad nostrum receptaculum, eiusque probe nudatum carnibus corium servatis sollerter totis unguibus, ipso etiam bestiae capite adusque confinium cervicis solido relicto, tergus omne rasura studiosa tenuamus et minuto cinere perspersum soli siccandum tradimus. Ac dum caelestis vaporis flammis examurgatur, nos interdum pulpis eius valenter sanguinantes sic instanti militiae disponimus sacramentum, ut unus e numero nostro, non qui corporis adeo sed animi robore ceteris antistaret, atque si in primis voluntarius, pelle illa contactus ursae subiret effigiem domumque Democharis inlatus per opportuna noctis silentia nobis ianuae faciles praestaret aditus.

[15] Nec paucos fortissimi collegii sollers species ad munus obeundum adreherat. Quorum prae ceteris Thrasyleon factionis optione delectus ancipitis machinae subivit aleam, iamque habili corio et mollitie tractabili vultu sereno sese recondit. Tunc tenui sarcimine summas, oras eius adaequamus et iuncturae rimam, licet gracilem, setae circumfluentis densitate saepimus. Ad ipsum confinium gulae, qua cervix bestiae fuerat exsecta, Thrasyleonis caput subire cogimus, parvisque respiratui et obtutui circa nares et oculos datis foraminibus fortissimum socium nostrum prorsus bestiam factum inmittimus caveae modico praestinatae pretio, quam constanti vigore festinus inrepsit ipse. Ad hunc modum prioribus inchoatis sic ad reliqua fallaciae pergitur.

[16] Sciscitati nomen cuiusdam Nicanoris, qui genere Thracio proditur ius amicitiae summum cum illo Demochare colebat, litteras adfingimus, ut venationis suae primitias bonus amicus videretur ornando muneri dedicasse. Iamque provecta vespera abusi praesidio tenebrarum Thrasyleonis caveam Demochari cum litteris illis adulterinis offerimus; qui miratus bestiae magnitudinem suique contubernalis opportuna liberalitate laetatus iubet nobis protinus gaudii sui ut ipse habebat gerulis decem aureos [ut ipse habebat] e suis loculis adnumerari. Tunc, ut novitas consuevit ad repentinas visiones animos hominum pellicere, multi numero mirabundi bestiam confluebant, quorum satis callenter curiosos aspectus Thrasyleon noster impetu minaci frequenter inhibebat; consonaque civium voce satis felix ac beatus Demochares ille saepe celebratus, quod post tantam cladem ferarum novo proventu quoquo modo fortunae resisteret, iubet novalibus suis confestim bestiam [iret iubet] summa cum diligentia reportari. Sed suscipiens ego:

[17] “Caveas,” inquam “domine, fragrantia solis et itineris spatio fatigatam coetui multarum et, ut audio, non recte valentium committere ferarum. Quin potius domus tuae patulum ac perflabilem locum immo et lacu aliquoi conterminum refrigerantemque prospicis? An ignoras hoc genus bestiae lucos consitos et specus roridos et fontes amoenos semper incubare?” Talibus monitis Demochares perterritus numerumque perditarum secum recenses non difficulter adsensus ut ex arbitrio nostro caveam locaremus facile permisit. “Sed et nos” inquam “ipsi parati sumus hic ibidem pro cavea ista excubare

noctes, ut aestus et vexationis incommodo bestiae fatigatae et cibum tempestivum et potum solitum accuratius offeramus.” “Nihil indigemus labore isto vestro,” respondit ille “iam paene tota familia per diutinam consuetudinem nutriendis ursis exercitata est.”

[18] Post haec valefacto discessimus et portam civitatis egressi monumentum quoddam conspicamur procul a via remoto et abdito loco positum. Ibi capulos carie et vetustate semitectos, quis inhabitabant pulverei et iam cinerosi mortui, passim ad futurae praedae receptacula reseramus, et ex disciplina sectae servato noctis inlunio tempore, quo somnus obvius impetu primo corda mortalium validius invadit ac premit, cohortem nostram gladiis armatam ante ipsas fores Democharis velut expilationis vadimonium sistimus. Nec setius Thrasyleon examussim capto noctis latrociniali momento prorepat cavea statimque custodes, qui propter sopiti quiescebant, omnes ad unum mox etiam ianitorem ipsum gladio conficit, clavique subtracta fores ianuae repandit nobisque prompte convolantibus et domus alveo receptis demonstrat horreum, ubi vespera sagaciter argentum copiosum recondi viderat. Quo protinus perfracto confertae manus violentia, iubeo singulos commilitonum asportare quantum quisque poterat auri vel agenti et in illis aedibus fidelissimorum mortuorum occultare propere rursumque concito gradu recurrentis sarcinas iterare; quod enim ex usu foret omnium, me solum resistantem pro domus limine cuncta rerum exploraturum sollicite, dum redirent. Nam et facies ursae mediis aedibus discurrentis ad proterrendos, siqui de familia forte evigilassent, videbatur opportuna. Quis enim, quamvis fortis et intrepidus, immani forma tantae bestiae noctu praesertim visitata non se ad fugam statim concitaret, non obdito cellae pessulo pavens et trepidus sese cohiberet?

[19] His omnibus salubri consilio recte dispositis occurrit scaevus eventus. Namque dum reduces socios nostros suspensus opperior, quidam servulus strepitu scilicet vel certe divinitus inquietus proserpit leniter visaque bestia, quae libere discurrens totis aedibus commeabat, premens obnixum silentium vestigium suum replicat et utcumque cunctis in domo visa pronuntiat. Nec mora, cum numerosae familiae frequentia domus tota completur. Taedis lucernis cereis sebaciis et ceteris nocturni luminis instrumentis clarescunt tenebrae. Nec inermis quisquam de tanta copia processit, sed singuli fustibus lanceis dstrictis denique gladiis armati muniunt aditus. Nec secum canes etiam venaticos auritos illos et horricomes ad comprimendam bestiam cohortantur.

[20] Tunc ego sensim gliscente adhuc illo tumultu retrogradi fuga domo facesso, sed plane Thrasyleonem mire canibus repugnantem latens pone ianuam ipse prospicio. Quamquam enim vitae metas ultimas obiret, non tamen sui nostrique vel pristinae virtutis oblitus iam faucibus ipsis hiantis Cerberi reluctabat. Scaenam denique quam sponte sumpserat cum anima retinens, nunc fugiens, nunc resistens variis corporis sui schemis ac motibus tandem domo prolapsus est. Nec tamen, quamvis publica potitus libertate, salutem fuga quaerere potuit. Quippe cuncti canes de proximo angiportu satis feri

satisque copiosi venaticis illis, qui commodum domo similiter insequentes processerant, se commiscunt agminatim. Miserum funestumque spectamen aspexi, Thrasyleonem nostrum catervis canum saevientium cinctum atque obsessum multisque numero morsibus laniatum. Denique tanti doloris impatiens populi circumfluentis turbelis immisceor et, in quo solo poteram celatum auxilium bono ferre commilitoni, sic indaginis principes dehortabar: “O grande” inquam “et extremum flagitium, magnam et vere pretiosam perdimus bestiam.”

[21] Nec tamen nostri sermonis artes infelicissimo profuerunt iuveni; quippe quidam procurrens e domo procerus et validus incunctanter lanceam mediis iniecit ursae praecordiis nec secus alius et ecce plurimi, iam timore discusso, certatim gladios etiam de proximo congerunt. Enimuero Thrasyleon egregium decus nostrae factionis tandem immortalitate digno illo spiritu expugnato magis quam patientia neque clamore ac ne ululatu quidem fidem sacramenti prodidit, sed iam morsibus laceratus ferroque laniatus obnixo mugitu et ferino fremitu praesentem casum generoso vigore tolerans gloriam sibi reservavit, vitam fato reddidit. Tanto tamen terrore tantaque formidine coetum illum turbaverat, ut usque diluculum immo et in multum diem nemo quisquam fuerit ausus quamvis iacentem bestiam vel digito contingere, nisi tandem pigre ac timide quidam lanius paulo fidentior utero bestiae resecto ursae magnificum despoliavit latronem. Sic etiam Thrasyleon nobis perivit, sed a gloria non peribit. Confestim itaque constrictis sarcinis illis, quas nobis servaverant fideles mortui, Plataeae terminos concito gradu deserentes istud apud nostros animos identidem reputabamus merito nullam fidem in vita nostra reperiri, quod ad manis iam et mortuos odio perfidiae nostrae demigrarit. Sic onere vecturae simul et asperitate viae toti fatigati tribus comitum desideratis istas quas videtis praedas adveximus.”

[22] Post istum sermonis terminum poculis aureis memoriae defunctorum commilitonum vino mero libant, dehinc canticis quibusdam Marti deo blanditi paululum conquiescunt. Enim nobis anus illa recens ordeum adfatim et sine ulla mensura largita est, ut equus quidem meus tanta copia solus potitus saliares se cenas cenare crederet. Ego vero, numquam alias hordeum crudum sed tunsum minutatim et diutina coquitatione iurulentum semper solitus esse, [rim] rimatus angulum, quo panes reliquiae totius multitudinis congestae fuerant, fauces diutina fame saucias et araneantes valenter exerceo. Et ecce nocte promota latrones expergiti castra commovent instructique varie, partim gladiis armati, partim in Lemures reformati, concito se gradu proripiunt. Nec me tamen instanter fortiter manducantem vel somnus imminens impedire potuit. Et quamquam prius, cum essem Lucius, unico vel secundo pane contentus mensa decederem, tunc ventri tam profundo serviens iam ferme tertium qualum rumigabam. Huic me operi attonitum clara lux oppressit.

[23] Tandem itaque asinali verecundia ductus, aegerrime tamen digrediens rivulo proximo sitim lenio. Nec mora, cum latrones ultra modum anxii atque solliciti remeant, nullam quidem prorsus sarcinam vel omnino licet vilem

laciniam ferentes, sed tantum gladiis totis totis manibus immo factionis suae cunctis viribus munitam unicam virginem filo liberalem et, ut matronatus eius indicabat, summam regionis, puellam mehercules et asino tali concupiscendam, maerentem et crines cum veste sua lacerantem advehebant. Eam simul intra speluncam ducunt verbisque quae dolebat minora facientes sic adloquuntur: “Tu quidem salutis et pudicitiae secunda brevem patientiam nostro compendio tribue, quos ad istam sectam paupertatis necessitas adegit. Parentes autem tui de tanto suarum divitiarum cumulo, quamquam satis cupidi, tamen sine mora parabunt scilicet idoneam sui sanguinis redemptionem.”

[24] His et his similibus blateratis necquicquam dolor sedatur puellae. Quidni? quae inter genua sua deposito capite sine modo flebat. At illi intro vocatae anui praecipiunt adsidens eam blando quantum posset solaretur alloquio, seque ad sectae sueta conferunt. Nec tamen puella quivit ullis aniculae sermonibus ab inceptis fletibus avocari, sed altius eiulans sese et assiduus singultibus illa quatiens mihi etiam lacrimas excussit. Ac sic: “A ego” inquit “misera tali domo tanta familia tam caris vernulis tam sanctis parentibus desolata et infelicis rapinae praeda et mancipium effecta inque isto saxeo carcere et carnificinae laniena serviliter clausa et omnibus deliciis, quis innata atque innutrita sum, privata sub incerta salutis spe et carnificinae laniena inter tot ac tales latrones et horrendum gladiatorum populum vel fletum desinere vel omnino vivere potero?”

Lamentata sic et animi dolore et faucium tendore et corporis lassitudine iam fatigata marcentes oculos demisit ad soporem.

[25] At commodum coniverat nec diu, cum repente lymphatico ritu somno recussa longe longeque vehementius afflictae sese et pectus etiam palmis infestis tundere et faciem illam luculentam verberare incipit et aniculae, quamquam instantissime causas novi et instaurati maeroris requirenti, sic adsuspirans altius infit: “Em nunc certe nunc maxime funditus perii, nunc spei salutiferae renuntiavi. Laqueus aut gladius aut certe praecipitium procul dubio capessendum est.

Ad haec anus iratior dicere eam saeviore iam vultu iubebat quid, malum, fletet vel quid repente postliminio pressae quietis lamentationes licentiosas refricaret. “Nimirum” inquit “tanto compendio tuae redemptionis defraudare iuvenes meos destinasti? Quod si pergis ulterius, iam faxo lacrimis istis, quas parvi pendere latrones consueverunt, insuper habitis viva exurare.”

[26] Tali puella sermone deterrita manusque eius exosculata: “Parce,” inquit “mi parens, et durissimo casui meo pietatis humanae memor subsiste paululum. Nec enim, ut reor, aevo longiore maturae tibi in ista sancta canitie miseratio prorsus exarvit. Specta denique scaenam meae calamitatis. Speciosus adulescens inter suos principalis, quem filium publicum omnis sibi civitas cooptavit, meus alioquin consobrinus, tantulo triennio maior in aetate, qui mecum primis ab annis nutritus et adultus individuo contubernio domusculae immo vero cubiculi torique sanctae caritatis adfectione mutua

mihi pigneratus votisque nuptialibus pacto iugali pridem destinatus, consensu parentum tabulis etiam maritus nuncupatus, ad nuptias officio frequenti cognatorum et adfinium stipatus templis et aedibus publicis victimas immolabat; domus tota lauris obsita taedis lucida constrepebat hymenaeum; tunc me gremio suo mater infelix tolerans mundo nuptiali decenter ornabat mellitisque saviis crebiter ingestis iam spem futuram liberorum votis anxiis propagabat, cum irruptionis subitae gladiatorum fit impetus ad belli faciem saeviens, nudis et infestis mucronibus coruscans: non caedi non rapinae manus adferunt, sed denso conglobatoque cuneo cubiculum nostrum invadunt protinus. Nec ullo de familiaribus nostris repugnante ac ne tantillum quidem resistente misera formidine exanimem, saevo pavore trepidam, de medio matris gremio rapuere. Sic ad instar Attidis vel Protesilai dispectae disturbataeque nuptiae.

[27] Sed ecce saevissimo somnio mihi nunc etiam redintegratur immo vero cumulatur infortunium meum; nam visa sum mihi de domo de thalamo de cubiculo de toro denique ipso violenter extracta per solitudines avias infortunatissimi mariti nomen invocare, eumque, ut primum meis amplexibus viduatus est, adhuc ungentis madidum coronis floridum consequi vestigio me pedibus fugientem alienis. Vtque clamore percito formonsae raptum uxoris conquerens populi testatur auxilium, quidam de latronibus importunae persecutionis indignatione permotus saxo grandi pro pedibus adrepto misellum iuvenem maritum meum percussum interemit. Talis aspectus atrocitate perterrita somno funesto pavens excussa sum.”

Tunc fletibus eius adsuspirans anus sic incipit: “Bono animo esto, mi erilis, nec vanis somniorum figmentis terreare. Nam praeter quod diurnae quietis imagines falsae perhibentur, tunc etiam nocturnae visiones contrarios eventus nonnumquam pronuntiant. Denique flere et vapulare et nonnumquam iugulari lucrosam prosperamque proventum nuntiant, contra ridere et mellitis dulciolis ventrem saginare vel in voluptatem veneriam convenire tristitiae animi languore corporis damnisque ceteris vexatum iri praedicabunt. Sed ego te narrationibus lepidis anilibusque fabulis protinus avocabo”, et incipit:

[28] Erant in quadam civitate rex et regina. Hi tres numero filias forma conspicuas habuere, sed maiores quidem natu, quamvis gratissima specie, idonee tamen celebrari posse laudibus humanis credebantur, at vero puellae iunioris tam praecipua tam praeclara pulchritudo nec exprimi ac ne sufficienter quidem laudari sermonis humani penuria poterat. Multi denique civium et advenae copiosi, quos eximii spectaculi rumor studiosa celebritate congregabat, inaccessae formositatis admiratione stupidi et admoventes oribus suis dexteram primore digito in erectum pollicem residente ut ipsam prorsus deam Venerem religiosi <venerabantur> adorationibus. Iamque proximas civitates et attiguas regiones fama pervaserat deam quam caerulum profundum pelagi peperit et ros spumantium fluctuum educavit iam numinis sui passim tributa venia in mediis conversari populi coetibus, vel certe rursus novo caelestium stillarum germine non maria sed terras Venerem aliam

virginali flore praeditam pullulasse.

[29] Sic immensum procedit in dies opinio, sic insulas iam proxumas et terrae plusculum provinciasque plurimas fama porrecta pervagatur. Iam multi mortalium longis itineribus atque altissimis maris meatibus ad saeculi specimen gloriosum confluebant. Paphon nemo Cnidon nemo ac ne ipsa quidem Cythera ad conspectum deae Veneris navigabant; sacra differuntur, templa deformantur, pulvinaria proteruntur, caerimoniae negleguntur; incoronata simulacra et arae viduae frigido cinere foedatae. Puellae supplicatur et in humanis vultibus deae tantae numina placantur, et in matutino progressu virginis, victimis et epulis Veneris absentis nomen propitiatur, iamque per plateas commeantem populi frequentes floribus sertis et solutis adprecantur.

Haec honorum caelestium ad puellae mortalis cultum inmodica translatio verae Veneris vehementer incendit animos, et impatiens indignationis capite quassanti fremens altius sic secum disserit:

[30] “En rerum naturae prisca parens, en elementorum origo initialis, en orbis totius alma Venus, quae cum mortali puella partiario maiestatis honore tractor et nomen meum caelo conditum terrenis sordibus profanatur! Nimirum communi nominis piamto vicariae venerationis incertum sustinebo et imaginem meam circumferet puella moritura. Frustra me pastor ille cuius iustitiam fidemque magnus comprobavit Iuppiter ob eximiam speciem tantis praetulit deabus. Sed non adeo gaudens ista, quaecumque est, meos honores usurpaverit: iam faxo eam huius etiam ipsius inlicitae formonsitatis paeniteat.”

Et vocat confestim puerum suum pinnatum illum et satis temerarium, qui malis suis moribus contempta disciplina publica flammis et sagittis armatus per alienas domos nocte discurrens et omnium matrimonia corrumpens impune committit tanta flagitia et nihil prorsus boni facit. Hunc, quamquam genuina licentia procacem, verbis quoque insuper stimulat et perducit ad illam civitatem et Psychen — hoc enim nomine puella nuncupabatur — coram ostendit,

[31] et tota illa perlata de formonsitatis aemulatione fabula gemens ac fremens indignatione: “Per ego te” inquit “maternae caritatis foedere deprecor per tuae sagittae dulcia vulnera per flammae istius mellitas uredines vindictam tuae parenti sed plenam tribue et in pulchritudinem contumacem severiter vindica idque unum et pro omnibus unicum volens effice: virgo ista amore fragrantissimo teneatur hominis extremi, quem et dignitatis et patrimonii simul et incolumitatis ipsius Fortuna damnavit, tamque infimi ut per totum orbem non inveniat miseriae suae comparem.”

Sic effata et osculis hiantibus filium diu ac pressule saviata proximas oras reflui litoris petit, plantisque roseis vibrantium fluctuum summo rore calcato ecce iam profundi maris sudo resedit vertice, et ipsum quod incipit velle, set statim, quasi pridem praeceperit, non moratur marinum obsequium: adsunt Nerei filiae chorum canentes et Portunus caerulis barbis hispidus et gravis

piscoso sinu Salacia et auriga parvulus delphinis Palaemon; iam passim maria persultantes Tritonum catervae hic concha sonaci leniter bucinat, ille serico tegmine flagrantiae solis obsistit inimici, alius sub oculis dominae speculum progerit, curru biuges alii subnatant. Talis ad Oceanum pergentem Venerem comitatus exercitus.

[32] Interea Psyche cum sua sibi perspicua pulchritudine nullum decoris sui fructum percipit. Spectatur ab omnibus, laudatur ad omnibus, nec quisquam, non rex non regius nec de plebe saltem cupiens eius nuptiarum petitor accedit. Mirantur quidem divinam speciem, sed ut simulacrum fabre politum mirantur omnes. Olim duae maiores sorores, quarum temperatam formositatem nulli diffamarant populi, procis regibus desponsae iam beatas nuptias adeptae, sed Psyche virgo vidua domi residens deflet desertam suam solitudinem aegra corporis animi saucia, et quamvis gentibus totis complacitam odit in se suam formositatem. Sic infortunatissimae filiae miserrimus pater suspectatis caelestibus odiis et irae superum metuens dei Milesii vetustissimum percontatur oraculum, et a tanto numine precibus et victimis ingratae virgini petit nuptias et maritum. Sed Apollo, quamquam Graecus et Ionicus, propter Milesiae conditorem sic Latina sorte respondit:

[33] “Montis in excelsi scopulo, rex siste puellam ornatam mundo funerei thalami.

Nec speres generum mortali stirpe creatum,
sed saevum atque ferum vipereumque malum,
quod pinnis volitans super aethera cuncta fatigat
flammaque et ferro singula debilitat,
quod tremit ipse Iovis quo numina terrificantur,
fluminaque horrescunt et Stygiae tenebrae.”

Rex olim beatus affatus sanctae vaticinationis accepto pigens tristisque retro domum pergit suaeque coniugi praecepta soris enodat infaustae. Maeretur, fletur, lamentatur diebus plusculis. Sed dirae sortis iam urget taeter effectus. Iam feralium nuptiarum miserrimae virgini choragium struitur, iam taede lumen atrae fuliginis cinere marcescit, et sonus tibiae zygiae mutatur in querulum Ludii modum cantusque laetus hymenaei lugubri finitur ululatu et puella nuptura deterget lacrimas ipso suo flammeo. Sic adfectae domus triste fatum cuncta etiam civitas congemebat luctuque publico confestim congruens edicatur iustitium.

[34] Sed monitis caelestibus parendi necessitas misellam Psychen ad destinatam poenam efflagitabat. Perfectis igitur feralis thalami cum summo maerore sollemnibus toto prosequente populo vivum producitur funus, et lacrimosa Psyche comitatur non nuptias sed exsequias suas. Ac dum maesti parentes et tanto malo perciti nefarium facinus perficere cunctatur, ipsa illa filia talibus eos adhortatur vocibus: “Quid infelicem senectam fletu diutino cruciatis? Quid spiritum vestrum, qui magis meus est, crebris eiulatibus fatigatis? Quid lacrimis inefficacibus ora mihi veneranda foedatis? Quid

laceratis in vestris oculis mea lumina? Quid canities scinditis? Quid pectora, quid ubera sancta tunditis? Haec erunt vobis egregiae formonsitatis meae praeclara praemia. Invidiae nefariae letali plaga percussi sero sentitis. Cum gentes et populi celebrarent nos divinis honoribus, cum novam me Venerem ore consono nuncuparent, tunc dolere, tunc flere, tunc me iam quasi peremptam lugere debuistis. Iam sentio iam video solo me nomine Veneris perisse. Ducite me et cui sors addixit scopulo sistite. Festino felices istas nuptias obire, festino generosum illum maritum meum videre. Quid differo quid detrecto venientem, qui totius orbis exitio natus est?”

[35] Sic profata virgo conticuit ingressuque iam valido pompae populi prosequenti sese miscuit. Itur ad constitutum scopulom montis ardui, cuius in summo cacumine statutam puellam cuncti deserunt, taedasque nuptiales, quibus praeluxerant, ibidem lacrimis suis extinctas relinquentes deiectis capitibus domuitionem parant. Et miseri quidem parentes eius tanta clade defessi, clausae domus abstrusi tenebris, perpetuae nocti sese dedidere. Psychen autem paventem ac trepidam et in ipso scopuli vertice deflentem mitis aura molliter spirantis Zephyri vibratis hinc inde laciniis et reflato sinu sensim levatam suo tranquillo spiritu vehens paulatim per devexa rupis excelsae vallis subditae florentis cespitis gremio leniter delapsam reclinat.

Liber V

[1] Psyche teneris et herbosis locis in ipso toro roscidi graminis suave recubans, tanta mentis perturbatione sedata, dulce conquievit. Iamque sufficienti recreata somno placido resurgit animo. Videt lucum proceris et vastis arboribus consitum, videt fontem vitreo latice perlucidum; medio luci meditullio prope fontis adlapsum domus regia est aedificata non humanis manibus sed divinis artibus. Iam scies ab introitu primo dei cuiuspiam luculentum et amoenum videre te diversorium. Nam summa laquearia citro et ebore curiose cavata subeunt aureae columnae, parietes omnes argenteo caelamine conteguntur bestiis et id genus pecudibus occurrentibus ob os introeuntium. Mirus prorsum [magnae artis] homo immo semideus vel certe deus, qui magnae artis suptilitate tantum efferavit argentum.

Enimuero pavimenta ipsa lapide pretioso caesim deminuto in varia picturae genera discriminantur: vehementer iterum ac saepius beatos illos qui super gemmas et monilia calcant! Iam ceterae partes longe lateque dispositae domus sine pretio pretiosae totique parietes solidati massis averis splendore proprio coruscant, ut diem suum sibi domi faciant licet sole nolente: sic cubicula sic porticus sic ipsae valvae fulgurant. Nec setius opes ceterae maiestati domus respondent, ut equidem illud recte videatur ad conversationem humanam magno Iovi fabricatum caeleste palatium.

[2] Invitata Psyche talium locorum oblectatione propius accessit et paulo fidentior intra limen sese facit, mox prolectante studio pulcherrimae visionis rimatur singula et altrinsecus aedium horrea sublimi fabrica perfecta magnisque congesta gazis conspicit. Nec est quicquam quod ibi non est. Sed praeter ceteram tantarum divitiarum admirationem hoc erat praecipue mirificum, quod nullo vinculo nullo claustro nullo custode totius orbis thesaurus ille muniebatur. Haec ei summa cum voluptate visenti offert sese vox quaedam corporis sui nuda et: “Quid,” inquit “domina, tantis obstupescis opibus? Tua sunt haec omnia. Prohinc cubiculo te refer et lectulo lassitudinem refove et ex arbitrio lavacrum pete. Nos, quarum voces accipis, tuae famulae sedulo tibi praeministrabimus nec corporis curatae tibi regales epulae morabuntur.”

[3] Sensit Psyche divinae providentiae beatitudinem, monitusque vocis informis audiens et prius somno et mox lavacro fatigationem sui diluit, visoque statim proximo semitotundo suggestu, propter instrumentum cenatorium rata refectui suo commodum libens accumbit. Et ilico vini nectarei eduliumque variorum fercula copiosa nullo serviente sed tantum spiritu quodam impulsa subministrantur. Nec quemquam tamen illa videre poterat, sed verba tantum audiebat excidentia et solas voces famulas habebat. Post opimas dapes quidam introcessit et cantavit invisus et alius citharam pulsavit, quae videbatur nec ipsa. Tunc modulatae multitudinis conserta vox aures eius affertur, ut, quamvis hominum nemo pareret, chorus tamen esse pateret.

[4] Finitis voluptatibus vespera suadente concedit Psyche cubitum. Iamque provecta nocte clemens quidam sonus aures eius accedit. Tunc virginitati suae pro tanta solitudine metuens et pavet et horrescit et quovis malo plus timet quod ignorat. Iamque aderat ignobilis maritus et torum inscenderat et uxorem sibi Psychen fecerat et ante lucis exortum propere discesserat. Statim voces cubiculo praestolatae novam nuptam interfectae virginitatis curant. Haec diutino tempore sic agebantur. Atque ut est natura redditum, novitas per assiduam consuetudinem delectationem ei commendarat et sonus vocis incertae solitudinis erat solacium.

Interea parentes eius indefesso luctu atque maerore consenescebant, latiusque porrecta fama sorores illae maiores cuncta cognorant propereque maestae atque lugubres deserto lare certatim ad parentum suorum conspectum adfatumque perrexerant.

[5] Ea nocte ad suam Psychen sic inquit maritus — namque praeter oculos et manibus et auribus ut praesentius nihil sentiebatur: “Psyche dulcissima et cara uxor, exitiabile tibi periculum minatur fortuna saevior, quod observandum pressiore cautela censeo. Sorores iam tuae mortis opinione turbatae tuumque vestigium requirentes scopulum istum protinus aderunt, quarum si quas forte lamentationes acceperis, neque respondeas immo nec prospicias omnino; ceterum mihi quidem gravissimum dolorem tibi vero summum creabis exitium.”

Annuat et ex arbitrio mariti se facturam sponpondit, sed eo simul cum nocte dilapso diem totum lacrimis ac plangoribus misella consumit, se nunc maxime prorsus perisse iterans, quae beati carceris custodia septa et humanae conversationis colloquio viduata nec sororibus quidem suis de se maerentibus opem salutarem ferre ac ne videre eas quidem omnino posset. Nec lavacro nec cibo nec ulla denique refectione recreata flens ubertim decessit ad somnum.

[6] Nec mora, cum paulo maturius lectum maritus accubans eamque etiam nunc lacrimantem complexus sic expostulat: “Haecine mihi pollicebare, Psyche mea? Quid iam de te tuus maritus exspecto, quid spero? Et perdia et pernox nec inter amplexus coniugales desinis cruciatum. Age iam nunc ut voles, et animo tuo damnosa poscenti pareto! Tantum memineris meae seriae monitionis, cum coeperis sero paenitere.”

Tunc illa precibus et dum se morituram comminatur extorquet a marito cupitis adnuat, ut sorores videat, luctus mulceat, ora conferat. Sic ille novae nuptae precibus veniam tribuit et insuper quibuscumque vellet eas auri vel monilium donare concessit, sed identidem monuit ac saepe terruit ne quando sororum pernicioso consilio suasa de forma mariti quaerat neve se sacrilega curiositate de tanto fortunarum suggestu pessum deiciat nec suum postea contingat amplexum. Gratias egit marito iamque laetior animo: “Sed prius” inquit “centies moriar quam tuo isto dulcissimo conubio caream. Amo enim et efflictim te, quicumque es, diligo aequae ut meum spiritum, nec ipsi Cupidini comparo. Sed istud etiam meis precibus, oro, largire et illi tuo famulo Zephyro praecipe simili vectura sorores hic mihi sistat”, et imprimens oscula

suasoria et ingerens verba mulcentia et inserens membra cohibentia haec etiam blanditiis astruit: “Mi mellite, mi marite, tuae Psychae dulcis anima.” Vi ac potestate Venerii susurrus invitus succubuit maritus et cuncta se facturum spopondit atque etiam luce proxumante de manibus uxoris evanuit.

[7] At illae sorores percontatae scopulum locumque illum quo fuerat Psyche deserta festinanter adveniunt ibique difflebant oculos et plangebant ubera, quoad crebris earum heulatibus saxa cautesque parilem sonum resultarent. Iamque nomine proprio sororem miseram ciebant, quoad sono penetrabili vocis ululabilis per prona delapso amens et trepida Psyche procurrit e domo et: “Quid” inquit “vos miseris lamentationibus necquicquam effligitis? Quam lugetis, adsum. Lugubres voces desinite et diutinis lacrimis madentes genas siccate tandem, quippe cum iam possitis quam plangebatis amplecti.”

Tunc vocatum Zephyrum praecepti maritalis admonet. Nec mora, cum ille parens imperio statim clementissimis flatibus innoxia vectura deportat illas. Iam mutuis amplexibus et festinantibus saviis sese perfruuntur et illae sedatae lacrimae postliminio redeunt prolectante gaudio. “Sed et tectum” inquit “et larem nostrum laetae succedite et afflictas animas cum Psyche vestra recreate.”

[8] Sic allocuta summas opes domus aureae vocumque servientium populosam familiam demonstrat auribus earum lavacroque pulcherrimo et inhumanae mensae lautitiis eas opipare reficit, ut illarum prorsus caelestium divitiarum copiis affluentibus satiatae iam praecordiis penitus nutrentur invidam. Denique altera earum satis scrupulose curioseque percontari non desinit, quis illarum caelestium rerum dominus, quisve vel qualis ipsius sit maritus. Nec tamen Psyche coniugale illud praeceptum ullo pacto temerat vel pectoris arcanis exigit, sed e re nata confingit esse iuvenem quendam et speciosum, commodum lanoso barbitio genas inumbrantem, plerumque rurestribus ac montanis venatibus occupatum, et ne qua sermonis procedentis labe consilium tacitum proderetur, auro facto gemmosisque monilibus onustas eas statim vocato Zephyro tradit reportandas.

[9] Quo protenus perpetrato sorores egregiae domum redeunt iamque gliscentis invidiae felle fraglantes multa secum sermonibus mutuis perstrepebant. Sic denique infit altera: “En orba et saeva et iniqua Fortuna! Hocine tibi complacuit, ut utroque parente prognatae germanae diversam sortem sustineremus? Et nos quidem quae natu maiore sumus maritis advenis ancillae deditae extorres et lare et ipsa patria degamus longe parentum velut exulantes, haec autem novissima, quam fetu satiante postremus partus effudit, tantis opibus et deo marito potita sit, quae nec uti recte tanta bonorum copia novit? Vidisti, soror, quanta in domo iacent et qualia monilia, quae praenitent vestes, quae splendent gemmae, quantum praeterea passim calcatur aurum. Quodsi maritum etiam tam formosum tenet ut affirmat, nulla nunc in orbe toto felicius vivit. Fortassis tamen procedente consuetudine et adfectione roborata deam quoque illam deus maritus efficiet. Sic est hercules, sic se gerebat ferebatque. Iam iam sursum respicit et deam spirat mulier, quae voces

ancillas habet et ventis ipsis imperat. At ego misera primum patre meo seniore[m] maritum sortita sum, dein cucurbita calviore[m] et quovis puero pusilliore[m], cunctam domum seris et catenis obditam custodientem.”

[10] Suscipit alia: “Ego vero maritum articulari etiam morbo complicatum curvatumque ac per hoc rarissimo venerem meam recolente sustineo, plerumque detortos et duratos in lapidem digitos eius perfricans, fomentis olidis et pannis sordidis et faetidis cataplasmatibus manus tam delicatas istas adurens, nec uxoris osam faciem sed medicae laboriosam personam sustinens. Et tu quidem soror videris quam patienti vel potius servili — dicam enim libere quod sentio — haec perferas animo: enimvero ego nequeo sustinere ulterius tam beatam fortunam allapsam indignae. Recordare enim quam superbe quam adroganter nobiscum egerit et ipsa iactatione immodicae ostentationis tumentem suum prodiderit animum deque tantis divitiis exigua nobis invita proiecerit confestimque praesentiam nostram gravata propelli et efflari exsibilarique nos iusserit. Nec sum mulier nec omnino spiro, nisi eam pessum de tantis opibus deiecero. Ac si tibi etiam, ut par est, inacuit nostra contumelia, consilium validum requiramus ambae. Iamque ista quae ferimus non parentibus nostris ac nec ulli monstremus alii, immo nec omnino quicquam de eius salute norimus. Sat est quod ipsae vidimus quae vidisse paenitet, nedum ut genitoribus et omnibus populis tam beatum eius differamus praeconium. Nec sunt enim beati quorum divitias nemo novit. Sciet se non ancillas sed sorores habere maiores. Et nunc quidem concedamus ad maritos, et lares pauperes nostros sed plane sobrios revisamus, diuque cogitationibus pressioribus instructae ad superbiam poeniendam firmiores redeamus.”

[11] Placet pro bono duabus malis malum consilium totisque illis tam pretiosis muneribus absconditis comam trahentes et proinde ut merebantur ora lacerantes simulatos redintegrant fletus. Ac sic parentes quoque redulcerato prorsum dolore raptim deterrentes vesania turgidae domus suas contendunt dolum scelestum immo vero parricidium struentes contra sororem insontem.

Interea Psychen maritus ille quem nescit rursum suis illis nocturnis sermonibus sic commonet: “Videsne quantum tibi periculum? Velitatur Fortuna eminus, ac nisi longe firmiter praecaves mox comminus congregietur. Perfidae lupulae magnis conatibus nefarias insidias tibi comparant, quarum summa est ut te suadeant meos explorare vultus, quos, ut tibi saepe praedixi, non videbis si videris. Ergo igitur si posthac pessimae illae lamiae noxiis animis armatae venerint — venient autem, scio — neque omnino sermonem conferas, et si id tolerare pro genuina simplicitate proque animi tui teneritudine non potueris, certe de marito nil quicquam vel audias vel respondeas. Nam et familiam nostram iam propagabimus et hic adhuc infantilis uterus gestat nobis infantem alium, si texeris nostra secreta silentio, divinum, si profanaveris, mortalem.”

[12] Nuntio Psyche laeta florebat et divinae subolis solacio plaudebat et futuri pignoris gloria gestiebat et materni nominis dignitate gaudebat. Crescentes dies et menses exeuntes anxia numerat et sarcinae nesciae

rudimento miratur de brevi punctulo tantum incrementulum locupletis uteri. Sed iam pestes illae taeterrimaeque Furiae anhelantes vipereum virus et festinantes impia celeritate navigabant. Tunc sic iterum momentarius maritus suam Psychem admonet: “En dies ultima et casus extremus et! Sexus infestus et sanguis inimicus iam sumpsit arma et castra commovit et aciem direxit et classicum personavit; iam mucrone dstricto iugulum tuum nefariae tuae sorores petunt. Heu quantis urgemur cladibus, Psyche dulcissima! Tui nostrique misere religiosaque continentia domum maritum teque et istum parvulum nostrum imminenti ruinae infortunio libera. Nec illas scelestas feminas, quas tibi post internecivum odium et calcata sanguinis foedera sorores appellare non licet, vel videas vel audias, cum in morem Sirenum scopulo prominentes funestis vocibus saxa personabunt.”

[13] Suscipit Psyche singultu lacrimoso sermonem incertans: “Iam dudum, quod sciam, fidei atque pariloquio meo perpendisti documenta, nec eo setius adprobabitur tibi nunc etiam firmitas animi mei. Tu modo Zephyro nostro rursum praecipe fungatur obsequio, et in vicem denegatae sacrosanctae imaginis tuae redde saltem conspectum sororum. Per istos cinnameos et undique pendulos crines tuos per teneras et teretis et mei similes genas per pectus nescio quo calore fervidum sic in hoc saltem parvulo cognoscam faciem tuam: supplicis anxiae piis precibus erogatus germani complexus indulge fructum et tibi devotae dicataeque Psychae animam gaudio recrea. Nec quicquam amplius in tuo vultu requiro, iam nil officiunt mihi nec ipsae nocturnae tenebrae: teneo te, meum lumen.”

His verbis et amplexibus mollibus decantatus maritus lacrimasque eius suis crinibus detergens facturum spondit et praevertit statim lumen nascentis diei.

[14] Iugum sororium consponsae factionis ne parentibus quidem visis recta de navibus scopulum petunt illum praecipiti cum velocitate nec venti ferentis oppertae praesentiam licentiosa cum temeritate prosiliunt in altum. Nec immemor Zephyrus regalis edicti, quamvis invitus, susceptas eas gremio spirantis aerae solo reddidit. At illae incunctatae statim conferto vestigio domum penetrant complexaeque praedam suam sorores nomine mentientes thesaurumque penitus abditae fraudis vultu laeto tegentes sic adulant: “Psyche, non ita ut pridem parvula, et ipsa iam mater es. Quantum, putas, boni nobis in ista geris perula! Quantis gaudiis totam domum nostram hilarabis! O nos beatas quas infantis aurei nutrimenta laetabunt! Qui si parentum, ut oportet, pulchritudini responderit, prorsus Cupido nascetur.”

[15] Sic adfectione simulata paulatim sororis invadunt animum. Statimque eas lassitudinem viae sedilibus refotas et balnearum vaporosis fontibus curatas pulcherrime triclinio mirisque illis et beatis edulibus atque tuccetis oblectat. Iubet citharam loqui: psallitur; tibiae agere: sonatur; choros canere: cantatur. Quae cuncta nullo praesente dulcissimis modulis animos audientium remulcebant. Nec tamen scelestarum feminarum nequitia vel illa mellita cantus dulcedine mollita conquievit, sed ad destinatam fraudum pedicam

sermonem conferentes dissimulanter occipiunt sciscitari qualis ei maritus et unde natalium secta cuia proveniret. Tunc illa simplicitate nimia pristini sermonis oblita novum commentum instruit atque maritum suum de provincia proxima magnis pecuniis negotiantem iam medium cursum aetatis agere interspersum rara canitie. Nec in sermone isto tantillum morata rursum opiparis muneribus eas onustas ventoso vehiculo reddidit.

[16] Sed dum Zephyri tranquillo spiritu sublimatae domum redeunt, sic secum altercantes: “Quid, soror, dicimus de tam monstruoso fatuae illis mendacio? Tunc adolescens modo florenti lanugine barbam instruens, nunc aetate media candenti canitie lucidus. Quis ille quem temporis modici spatium repentina senecta reformavit? Nil aliud reperies, mi soror, quam vel mendacia istam pessimam feminam confingere vel formam mariti sui nescire; quorum utrum verum est, opibus istis quam primum exterminanda est. Quodsi viri sui faciem ignorat, deo profecto denupsit et deum nobis praegnatione ista gerit. Certe si divini puelli — quod absit — haec mater audierit, statim me laqueo nexili suspendam. Ergo interim ad parentes nostros redeamus et exordio sermonis huius quam concolores fallacias adtexamus.”

[17] Sic inflammatae, parentibus fastidienter appellatis et nocte turbata vigiliis, perditae matutino scopulum pervolant et inde solito venti praesidio vehementer devolant lacrimisque pressura palpebrarum coactis hoc astu puellam appellant: “Tu quidem felix et ipsa tanti mali ignorantia beata sedes incuriosa periculi tui, nos autem, quae pervigili cura rebus tuis excubamus, cladibus tuis misere cruciamur. Pro vero namque comperimus nec te, sociae scilicet doloris casusque tui, celare possumus immanem colubrum multinodis voluminibus serpentem, veneno noxio colla sanguinantem hiantemque ingluvie profunda, tecum noctibus latenter adquiescere. Nunc recordare sortis Pythicae, quae te trucidis bestiae nuptiis destinata esse clamavit. Et multi coloni quique circumsecus venantur et accolae plurimi viderunt eum vespera redeuntem e pastu proximique fluminis vadis innatantem.

[18] Nec diu blandis alimoniarum obsequiis te saginaturum omnes adfirmant, sed cum primum praegnationem tuam plenus maturaverit uterus, opimior fructu praeditam devoraturum. Ad haec iam tua est existimatio, utrum sororibus pro tua cara salute sollicitis adsentiri velis et declinata morte nobiscum secunda periculi vivere an saevissimae bestiae sepeliri visceribus. Quodsi te ruris huius vocalis solitudo vel clandestinae veneris faetidi periculosique concubitus et venenati serpentis amplexus delectant, certe pia sorores nostrum fecerimus.”

Tunc Psyche misella, utpote simplex et animi tenella, rapitur verborum tam tristium formidine: extra terminum mentis suae posita prorsus omnium mariti monitionum suarumque promissionum memoriam effudit et in profundum calamitatis sese praecipitavit tremensque et exsangui colore lurida tertiata verba semihianti voce substrepens sic ad illas ait:

[19] “Vos quidem, carissimae sorores, ut par erat, in officio vestrae pietatis permanetis, verum et illi qui talia vobis adfirmant non videntur mihi

mendacium fingere. Nec enim umquam viri mei vidi faciem vel omnino cuiatis sit novi, sed tantum nocturnis subaudiens vocibus maritum incerti status et prorsus lucifugam tolero, bestiamque aliquam recte dicentibus vobis merito consentio. Meque magnopere semper a suis terret aspectibus malumque grande de vultus curiositate praeminatur. Nunc si quam salutarem opem periclitanti sorori vestrae potestis adferre, iam nunc subsistite; ceterum incuria sequens prioris providentiae beneficia conrumpet.” Tunc nactae iam portis patentibus nudatum sororis animum facinerosae mulieres, omissis tectae machinae latibulis, dstrictis gladiis fraudium simplicis puellae paventes cogitationes invadunt.

[20] Sic denique altera: “Quoniam nos originis nexus pro tua incolumitate ne periculum quidem ullum ante oculos habere compellit, viam quae sola deducit iter ad salutem diu diuque cogitatam monstrabimus tibi. Novaculam praeacutam adpulsu etiam palmulae lenientis exasperatam tori qua parte cubare consuesti latenter absconde, lucernamque concinnem completam oleo claro lumine praemicantem subde aliquo claudentis aululae tegmine, omnique isto apparatu tenacissime dissimulato, postquam sulcatum trahens gressum cubile solitum conscenderit iamque porrectus et exordio somni prementis implicitus altum soporem flare coeperit, toro delapsa nudoque vestigio pensilem gradum paullulatim minuens, caecae tenebrae custodia liberata lucerna, praeclari tui facinoris opportunitatem de luminis consilio mutuare, et ancipiti telo illo audaciter, prius dextera sursum elata, nisu quam valido noxii serpentis nodum cervicis et capitis abscede. Nec nostrum tibi deerit subsidium; sed cum primum illius morte salutem tibi feceris, anxie praestolatae advolabimus cunctisque istis ocus tecum relatis votivis nuptiis hominem te iungemus homini.”

[21] Tali verborum incendio flammata viscera sororis prorsus ardentis deserentes ipsae protinus tanti mali confinium sibi etiam eximie metuentes flatus alitis impulsu solito porrectae super scopulum ilico pernici se fuga proripiunt statimque conscensis navibus abeunt.

At Psyche relicta sola, nisi quod infestis Furiis agitata sola non est aestu pelagi simile maerendo fluctuat, et quamvis statuto consilio et obstinato animo iam tamen facinori manus admovens adhuc incerta consilii titubat multisque calamitatis suae distrahitur affectibus. Festinat differt, audet trepidat, diffidit irascitur et, quod est ultimum, in eodem corpore odit bestiam, diligit maritum. Vespera tamen iam noctem trahente praecipiti festinatione nefarii sceleris instruit apparatus. Nox aderat et maritus aderat primisque Veneris proeliis velitatus in altum soporem descenderat.

[22] Tunc Psyche et corporis et animi alioquin infirma fati tamen saevitia subministrante viribus roboratur, et prolata lucerna et adrepta novacula sexum audacia mutatur.

Sed cum primum luminis oblatione tori secreta claruerunt, videt omnium ferarum mitissimam dulcissimamque bestiam, ipsum illum Cupidinem formosum deum formosae cubantem, cuius aspectu lucernae quoque lumen

hilaratum increbruit et acuminis sacrilegi novaculam paenitebat. At vero Psyche tanto aspectu deterrita et impos animi marcido pallore defecta tremensque desedit in imos poplites et ferrum quaerit abscondere, sed in suo pectore; quod profecto fecisset, nisi ferrum timore tanti flagitii manibus temerariis delapsum evolasset. Iamque lassa, salute defecta, dum saepius divini vultus intuetur pulchritudinem, recreatur animi. Videt capitis aurei genialem caesariem ambrosia temulentam, cervices lacteas genasque purpureas pererrantes crinium globos decoriter impeditos, alios antependulos, alios retropendulos, quorum splendore nimio fulgurante iam et ipsum lumen lucernae vacillabat; perumeros volatilis dei pinnae roscidae micanti flore candicant et quamvis alis quiescentibus extimae plumulae tenellae ac delicatae tremule resultantes inquieta lasciviunt; ceterum corpus glabellum atque luculentum et quale peperisse Venerem non paeniteret. Ante lectuli pedes iacebat arcus et pharetra et sagittae, magni dei propitia tela.

[23] Quae dum insatiabili animo Psyche, satis et curiosa, rimatur atque pertrectat et mariti sui miratur arma, depromit unam de pharetra sagittam et punctu pollicis extremam aciem periclitabunda trementis etiam nunc articuli nisu fortiore pupugit altius, ut per summam cutem roraverint parvulae sanguinis rosei guttae. Sic ignara Psyche sponte in Amoris incidit amorem. Tunc magis magisque cupidine fragrans Cupidinis prona in eum efflictim inhians patulis ac petulantibus saviis festinanter ingestis de somni mensura metuebat. Sed dum bono tanto percita saucia mente fluctuat, lucerna illa, sive perfidia pessima sive invidia noxia sive quod tale corpus contingere et quasi basiare et ipsa gestiebat, evomuit de summa luminis sui stillam ferventis olei superumerum dei dexterum. Hem audax et temeraria lucerna et amoris vile ministerium, ipsum ignis totius deum aduris, cum te scilicet amator aliquis, ut diutius cupitis etiam nocte potiretur, primus invenerit. Sic inustus exiluit deus visaque detectae fidei colluvie prorsus ex osculis et manibus infelicissimae coniugis tacitus avolavit.

[24] At Psyche statim resurgentis eius crure dextero manibus ambabus adrepto sublimis evectionis adpendix miseranda et per nubilas plagas penduli comitatus extrema consequia tandem fessa delabitur solo. Nec deus amator humi iacentem deserens involavit proximam cupressum deque eius alto cacumine sic eam graviter commotus adfatur:

“Ego quidem, simplicissima Psyche, parentis meae Veneris praeceptorum immemor, quae te miseri extremique hominis devinctam cupidine infimo matrimonio addici iusserat, ipse potius amator advolavi tibi. Sed hoc feci leviter, scio, et praeclarus ille sagittarius ipse me telo meo percussi teque coniugem meam feci, ut bestia scilicet tibi videret et ferro caput excideres meum quod istos amatores tuos oculos gerit. Haec tibi identidem semper cavenda censebam, haec benivole remonebam. Sed illae quidem consiliatrices egregiae tuae tam perniciosi magisterii dabunt actutum mihi poenas, te vero tantum fuga mea punivero.” Et cum termino sermonis pinnis in altum se proripuit.

[25] Psyche vero humi prostrata et, quantum visi poterat, volatus mariti prospiciens extremis affligebat lamentationibus animum. Sed ubi remigio plumae raptum maritum proceritas spatii fecerat alienum, per proximi fluminis marginem praecipitem sese dedit. Sed mitis fluvijs in honorem dei scilicet qui et ipsas aquas urere consuevit metuens sibi confestim eam innoxio volumine super ripam florentem herbis exposuit. Tunc forte Pan deus rusticus iuxta supercilium amnis sedebat complexus Echo montanam deam eamque vuculas omnimodas edocens recinere; proxime ripam vago pastu lasciviunt comam fluvij tondentes capellae. Hircuosus deus sauciam Psychen atque defectam, utcumque casus eius non inscius, clementer ad se vocatam sic permulcet verbis lenientibus: “Puella scitula, sum quidem rusticans et upilio sed senectutis prolixae beneficio multis experimentis instructus. Verum si recte coniecto, quod profecto prudentes viri divinationem autumant, ab isto titubante et saepius vacillante vestigio deque minio pallore corporis et assiduo suspiritu immo et ipsis marcentibus oculis tuis amore minio laboras. Ergo mihi ausculta nec te rursus praecipitio vel ullo mortis accersitae genere perimas. Luctum desine et pone maerorem precibusque potius Cupidinem deorum maximum percole et utpote adolescentem delicatum luxuriosumque blandis obsequiis promerere.”

[26]. Sic locuto deo pastore nulloque sermone reddito sed adorato tantum numine salutaris Psyche pergit ire. Sed cum aliquam multum viae laboranti vestigio pererrasset, inscia quodam tramite iam die labente accedit quandam civitatem, in qua regnum maritus unius sororis eius optinebat. Qua re cognita Psyche nuntiari praesentiam suam sorori desiderat; mox inducta mutuis amplexibus alternae salutationis expletis percontanti causas adventus sui sic incipit:

“Meministi consilium vestrum, scilicet quo mihi suasistis ut bestiam, quae mariti mentito nomine mecum quiescebat, prius quam ingluvie voraci me misellam hauriret, ancipiti novacula peremerem. Set cum primum, ut aequae placuerat, conscio lumine vultus eius aspexi, video mirum divinumque prorsus spectaculum, ipsum illum deae Veneris filium, ipsum inquam Cupidinem, leni quiete sopitum. Ac dum tanti boni spectaculo percita et nimia voluptatis copia turbata fruendi laborarem inopia, casu scilicet pessumo lucerna fervens oleum rebullivit in eius umerum. Quo dolore statim somno recussus, ubi me ferro et igni conspexit armatam, “Tu quidem” inquit “ob istud tam dirum facinus confestim toro meo divorte tibi res tuas habeto, ego vero sororem tuam” — et nomen quo tu censeris aiebat — “iam mihi confarreatis nuptis coniugabo” et statim Zephyro praecipit ultra terminos me domus eius efflaret.”

[27] Necdum sermonem Psyche finierat, et illa vesanae libidinis et invidiae noxiae stimulis agitata, e re concinnato mendacio fallens maritum, quasi de morte parentum aliquid comperisset, statim navem ascendit et ad illum scopulum protinus pergit et quamvis alio flante vento caeca spe tamen inhians, “Accipe me,” dicens “Cupido, dignam te coniugem et tu, Zephyre, suscipe

dominam” saltu se maximo praecipitem dedit. Nec tamen ad illum locum vel satem mortua pervenire potuit. Nam per saxa cautium membris iactatis atque dissipatis et proinde ut merebatur laceratis visceribus suis alitibus bestiisque obvium ferens pabulum interiit.

Nec vindictae sequentis poena tardavit. Nam Psyche rursus errabundo gradu pervenit ad civitatem aliam, in qua pari modo soror morabatur alia. Nec setius et ipsa fallacie germanitatis inducta et in sororis sceleratas nuptias aemula festinavit ad scopulum inque simile mortis exitium cecidit.

[28] Interim, dum Psyche quaestioni Cupidinis intenta populos circumibat, at ille vulnere lucernae dolens in ipso thalamo matris iacens ingemebat. Tunc avis peralba illa gavia quae super fluctus marinos pinnis natat demergit sese propere ad Oceani profundum gremium. Ibi commodum Venerem lavantem natantemque propter assistens indicat adustum filium eius gravi vulneris dolore maerentem dubium salutis iacere, iamque per cunctorum ora populorum rumoribus conviciisque variis omnem Veneris familiam male audire, quod ille quidem montano scortatu tu vero marino natatu secesseritis, ac per hoc non voluptas ulla non gratia non lepos, sed incompta et agrestia et horrida cuncta sint, non nuptiae coniugales non amicitiae sociales non liberum caritates, sed enormis colluvies et squalentium foederum insuave fastidium.

Haec illa verbosa et satis curiosa avis in auribus Veneris fili lacerans existimationem ganniebat. At Venus irata solidum exclamat repente: “Ergo iam ille bonus filius meus habet amicam aliquam? Prome agedum, quae sola mihi servis amanter, nomen eius quae puerum ingenuum et investem sollicitavit, sive illa de Nympharum populo seu de Horarum numero seu de Musarum choro vel de mearum Gratiarum ministerio.”

Nec loquax illa conticuit avis, sed: “Nescio,” inquit “domina: puto puellam, si probe memini, Psyches nomine dici: illam dicitur efflicte cupere.”

Tunc indignata Venus exclamavit vel maxime: “Psychen ille meae formae succubam mei nominis aemulam vere diligit? Nimirum illud incrementum lenam me putavit cuius monstratu puellam illam cognosceret.”

[29] Haec quiritans properiter emergit e mari suumque protinus aureum thalamum petit et reperto, sicut audierat, aegroto puero iam inde a foribus quam maxime boans: “Honestam” inquit “haec et natalibus nostris bonaeque tuae frugi congruentia, ut primum quidem tuae parentis immo dominae praecepta calcares, nec sordidis amoribus inimicam meam cruciaries, verum etiam hoc aetatis puer tuis licentiosis et immaturis iungeres amplexibus, ut ego nurum scilicet tolerarem inimicam. Sed utique praesumis nugo et corruptor et inamabilis te solum generosum nec me iam per aetatem posse concipere. Velim ergo scias multo te meliorem filium alium genituram, immo ut contumeliam magis sentias aliquem de meis adoptaturam vernulis, eique donaturam istas pinnas et flammam et arcum et ipsas sagittas et omnem meam suppellectilem, quam tibi non ad hos usus dederam: nec enim de patris tui bonis ad instructionem istam quicquam concessum est.

[30] Sed male prima a pueritia inductus es et acutas manus habes et maiores

tuos irreverenter pulsasti totiens et ipsa matrem tuam, me inquam ipsam, parricida denudas cotidie et percussisti saepius et quasi viduam utique contemnitis nec vitricum tuum fortissimum illum maximumque bellatorem metuis. Quidni? cui saepius in angorem mei paelicatus puellas propinare consuesti. Sed iam faxo te lusus huius paeniteat et sentias acidas et amaras istas nuptias. — Sed nunc inrisui habita quid agam? Quo me conferam? Quibus modis stelionem istum cohibeam? Petamne auxilium ab inimica mea Sobrietate, quam propter huius ipsius luxuriam offendis saepius? At rusticae squalentisque feminae conloquium prorsus [adhibendum est] horresco. Nec tamen vindictae solacium undeunde spernendum est. Illa mihi prorsus adhibenda est nec ulla alia, quae castiget asperrime nugonem istum, pharetram explicet et sagittas dearmet, arcum enodet, taedam deflammet, immo et ipsum corpus eius acrioribus remediis coerceat. Tunc iniuriae meae litatum crediderim cum eius comas quas istis manibus meis subinde aureo nitore perstrinxi deraserit, pinnas quas meo gremio nectarei fontis infeci praetotonderit.”

[31] Sic effata foras sese proripit infesta et stomachata biles Venerias. Sed eam protinus Ceres et Iuno continentur visamque vultu tumido quaesiere cur truci supercilio tantam venustatem micantium oculorum coerceret. At illa: “Opportune” inquit “ardenti prorsus isto meo pectori volentiam scilicet perpetraturae venitis. Sed totis, oro, vestris viribus Psychen illam fugitivam volaticam mihi requirite. Nec enim vos utique domus meae famosa fabula et non dicendi filii mei facta latuerunt.”

Tunc illae non ignarae quae gesta sunt palpare Veneris iram saevientem sic adortae: “Quid tale, domina, deliquit tuus filius ut animo pervicaci voluptate illius impugnes et, quam ille diligit, tu quoque perdere gestias? Quod autem, oramus, isti crimen si puellae lepidae libenter adrisit? An ignoras eum masculum et iuvenem esse vel certe iam quot sit annorum oblita es? An, quod aetatem portat bellule, puer tibi semper videtur? Mater autem tu et praeterea cordata mulier filii tui lusus semper explorabis curiose et in eo luxuriam culpabis et amores revinces et tuas artes tuasque delicias in formonso filio reprehendes? Quid autem te deum, qui hominum patietur passim cupidines populis disseminantem, cum tuae domus amores amare coerceas et vitiorum muliebrium publicam praeccludas officinam?” Sic illae metu sagittarum patrocinio gratioso Cupidini quamvis absenti blandiebantur. Sed Venus indignata ridicule tractari suas iniurias praeversis illis altrorsus concito gradu pelago viam capessit.

Liber VI

[1] Interea Psyche variis iactabatur discursibus, dies noctesque mariti investigationibus inquieta animi, tanto cupidior iratum licet si non uxoriis blanditiis lenire certe servilibus precibus propitiare. Et prospecto templo quodam in ardui montis vertice: “Vnde autem” inquit “scio an istic meus degat dominus?” Et ilico dirigit citatum gradum, quem defectum prorsus adsiduis laboribus spes incitabat et votum. Iamque naviter emensis celsioribus iugis pulvinaribus sese proximam intulit. Videt spicas frumentarias in acervo et alias flexiles in corona et spicas hordei videt. Erant et falces et operae messoriae mundus omnis, sed cuncta passim iacentia et incuria confusa et, ut solet aestu, laborantium manibus proiecta. Haec singula Psyche curiose dividit et discretim semota rite componit, rata scilicet nullius dei fana caerimoniasve neglegere se debere sed omnium benivolam misericordiam corrogare.

[2] Haec eam sollicite seduloque curantem Ceres alma deprehendit et longum exclamat protinus: “Ain, Psyche miseranda? Totum per orbem Venus anxia disquisitione tuum vestigium furens animi requirit teque ad extremum supplicium expetit et totis numinis sui viribus ultionem flagitat: tu vero rerum mearum tutelam nunc geris et aliud quicquam cogitas nisi de tua salute?”

Tunc Psyche pedes eius advoluta et uberi fletu rigans deae vestigia humumque verrens crinibus suis multiugis precibus editis veniam postulabat: “Per ego te frugiferam tuam dexteram istam deprecor per laetificas messium caerimonias per tacita secreta cistarum et per famulorum tuorum draconum pinnata curricula et glebae Siculae sulcamina et currum rapacem et terram tenacem et inluminarum Proserpinae nuptiarum demeacula et luminosarum filiae inventionum remeacula et cetera quae silentio tegit Eleusinis Atticae sacrarium, miserandae Psyches animae supplicis tuae subsiste. Inter istam spicarum congeriem patere vel pauculos dies delitescam, quoad deae tantae saeviens ira spatio temporis mitigetur vel certe meae vires diutino labore fessae quietis intervallo leniantur.”

[3] Suscipit Ceres: “Tuis quidem lacrimosis precibus et commoveor et opitulari cupio, sed cognatae meae, cum qua etiam foedus antiquum amicitiae colo, bonae praeterea feminae, malam gratiam subire nequeo. Decede itaque istis aedibus protinus et quod a me retenta custoditaque non fueris optimi consule.”

Contra spem suam repulsa Psyche et afflicta duplici maestitia iter retrorsum porrigens inter subsitae convallis sublucidum lucum prospicit fanum sollerti fabrica structum, nec ullam vel dubiam spei melioris viam volens omittere sed adire cuicumque dei veniam sacratis foribus proximat. Videt dona pretiosa et lacinias auro litteratas ramis arborum postibusque suffixas, quae cum gratia facti nomen deae cui fuerant dicata testabantur. Tunc genu nixa et manibus aram tepentem amplexa deterisis ante lacrimis sic adprecatur:

[4] “Magni Iovis germana et coniuga, sive tu Sami, quae sola partu

vagituque et alimonia tua gloriatur, tenes vetusta delubra, sive celsae Carthaginis, quae te virginem vectura leonis caelo commeantem percolit, beatas sedes frequentas, seu prope ripas Inachi, qui te iam nuptam Tonantis et reginam deorum memorat, inclitis Argivorum praesides moenibus, quam cunctus oriens Zygiam veneratur et omnis occidens Lucinam appellat, sis mei extremis casibus Iuno Sospita meque in tantis exanclatis laboribus defessam imminenti periculi metu libera. Quod sciam, soles praegnatis periclitantibus ultro subvenire.”

Ad istum modum supplicanti statim sese Iuno cum totius sui numinis angusta dignitate praesentat et protinus: “Quam vellem” inquit “per fidem nutum meum precibus tuis accommodare. Sed contra voluntatem Veneris nurus meae, quam filiae semper dilexi loco, praestare me pudor non sinit. Tunc etiam legibus quae servos alienos profugos invitis dominis vetant suscipi prohibeor.”

[5] Isto quoque fortunae naufragio Psyche perterrita nec indipisci iam maritum volatilem quiens, tota spe salutis deposita, sic ipsa suas cogitationes consuluit: “Iam quae possunt alia meis aerumnis temptari vel adhiberi subsidia, cui nec dearum quidem quanquam volentium potuerunt prodesse suffragia? Quo rursum itaque tantis laqueis inclusa vestigium porrigam quibusque tectis vel etiam tenebris abscondita magnae Veneris inevitabiles oculos effugiam? Quin igitur masculum tandem sumis animum et cassae speculae renuntias fortiter et ultroneam te dominae tuae reddis et vel sera modestia saevientes impetus eius mitigas? Qui scias an etiam quem diu quaeritas illic in domo matris reperias?” Sic ad dubium obsequium immo ad certum exitium praeparata principium futurae secum meditabatur obsecrationis.

[6] At Venus terrenis remediis inquisitionis abnuens caelum petit. Iubet instrui currum quem ei Vulcanus aurifex subtili fabrica studiose poliverat et ante thalami rudimentum nuptiale munus obtulerat limae tenuantis detrimento conspicuum et ipsius auri damno pretiosum. De multis quae circa cubiculum dominae stabulant procedunt quattuor candidae columbae et hilaris incessibus picta colla torquentes iugum gemmeum subeunt susceptaque domina laetae subvolant. Currum deae prosequentes gannitu constrepenti lasciviunt passeres et ceterae quae dulce cantitant aves melleis modulis suave resonantes adventum deae pronuntiant. Cedunt nubes et Caelum filiae panditur et summus aether cum gaudio suscipit deam, nec obvias aquilas vel accipitres rapaces pertimescit magnae Veneris canora familia.

[7] Tunc se protinus ad Iovis regias arces dirigit et petito superbo Mercuri dei vocalis operae necessariam usuram postulat. Nec rennuit Iovis caerulum supercilium. Tunc ovans ilico, comitante etiam Mercurio, Venus caelo debeat eique sollicitè serit verba: “Fratr Arcadi, scis nempe sororem tuam Venerem sine Mercuri praesentia nil unquam fecisse nec te praeterit utique quanto iam tempore delitescentem ancillam nequiverim reperire. Nil ergo superest quam tuo praeconio praemium investigationis publicitus edicere. Fac ergo

mandatum matures meum et indicia qui possit agnosci manifeste designes, ne si quis occultationis illicitae crimen subierit, ignorantiae se possit excusatione defendere”; et simul dicens libellum ei porrigit ubi Psyches nomen continebatur et cetera. Quo facto protinus domum secessit.

[8] Nec Mercurius omisit obsequium. Nam per omnium ora populorum passim discurrens sic mandatae praedicationis munus exsequebatur: “Sic quis a fuga retrahere vel occultam demonstrare poterit fugitivam regis filiam, Veneris ancillam, nomine Psychen, conveniat retro metas Murtias Mercurium praedicatorem, accepturus indicivae nomine ab ipsa Venere septem savia suavia et unum blandientis adpulsu linguae longe mellitum.”

Ad hunc modum pronuntiante Mercurio tanti praemii cupido certatim omnium mortalium studium adrexerat. Quae res nunc vel maxime sustulit Psyches omnem cunctationem. Iamque fores ei dominae proximanti occurrit una de famulitione Veneris nomine Consuetudo statimque quantum maxime potuit exclamat: “Tandem, ancilla nequissima, dominam habere te scire coepisti? An pro cetera morum, tuorum temeritate istud quoque nescire te fingis quantos labores circa tuas inquisitiones sustinuerimus? Sed bene, quod meas potissimum manus incidisti et inter Orci cancos iam ipso haesisti datura scilicet actutum tantae contumaciae poenas”,

[9] et audaciter in capillos eius inmissa manu trahebat eam nequaquam renitentem. Quam ubi primum inductam oblatamque sibi conspexit Venus, latissimum cachinnum extollit et qualem solent furenter irati, caputque quatiens et ascalpens aurem dexteram: “Tandem” inquit “dignata es socrum tuam salutare? An potius maritum, qui tuo vulnere periclitatur, intervissere venisti? Sed esto secura, iam enim excipiam te ut bonam nurum condecet”; et: “Vbi sunt” inquit “Sollicitudo atque Tristities ancillae meae?” Quibus intro vocatis torquendam tradidit eam. At illae sequentes erile praeceptum Psychen misellam flagellis afflictam et ceteris tormentis excruciatam iterum dominae conspectui reddunt. Tunc rursus sublato risu Venus: “Et ecce” inquit “nobis turgidi ventris sui lenocinio commovet miserationem, unde me praeclara subole aviam beatam scilicet faciat. Felix velo ego quae ipso aetatis meae flore vocabor avia et vilis ancillae filius nepos Veneris audiet. Quanquam inepta ego quae frustra filium dicam; impares enim nuptiae et praeterea in villa sine testibus et patre non consentiente factae legitimae non possunt videri ac per hoc spurius iste nascetur, si tamen partum omnino perferre te patiemur.”

[10] His editis involat eam vestemque plurifariam diloricat capilloque discisso et capite conquassato graviter affligit, et accepto frumento et hordeo et milio et papavere et cicere et lente et faba commixtisque acervatim confusisque in unum grumulum sic ad illam: “Videris enim mihi tam deformis ancilla nullo alio sed tantum sedulo ministerio amatores tuos promereri: iam ergo et ipsa frugem tuam periclitabor. Discerne seminum istorum passivam congeriem singulisque granis rite dispositis atque seiugatis ante istam vesperam opus expeditum approbato mihi.” Sic assignato tantorum seminum

cumulo ipsa cenae nuptiali concessit. Nec Psyche manus admolitur inconditae illi et inextricabili moli, sed immanitate praecepti consternata silens obstupescit. Tunc formicula illa parvula atque ruricola certa difficultatis tantae laborisque miserta contubernalis magni dei socrusque saevitiam exsecrata discurrens naviter convocat corrogatque cunctam formicarum accolarum classem: “Miseremini terrae omniparentis agiles alumnae, miseremini et Amoris uxori puellae lepidae periclitanti prompta velocitate succurrite.” Ruunt aliae superque aliae sepedum populorum undae summoque studio singulae granatim totum digerunt acervum separatimque distributis dissitisque generibus e conspectu perneciter abeunt.

[11] Sed initio noctis e convivio nuptiali vino madens et fraglans balsama Venus remeat totumque revincta corpus rosis micantibus, visaque diligentia miri laboris: “Non tuum,” inquit “nequissima, nec tuarum manuum istud opus, sed illius cui tuo immo et ipsius malo placuisti”, et frustra cibarii panis ei proiecto cubitum facessit. Interim Cupido solus interioris domus unici cubiculi custodia clausus coercebatur acriter, partim ne petulanti luxurie vulnus gravaret, partim ne cum sua cupita conveniret. Sic ergo distentis et sub uno tecto separatim amatoribus tetra nox exanclata.

Sed Aurora commodum inequitante vocatae Psychae Venus infit talia: “Videsne illud nemus, quod fluvio praeterluenti ripisque longis attenditur, cuius imi frutices vicinum fontem despiciunt? Oves ibi nitentis auri vero decore florentes incustodito pastu vagantur. Inde de coma pretiosi velleris floccum mihi confestim quoquo modo quaesitum afferas censeo.”

[12] Perrexit Psyche volenter non obsequium quidem illa functura sed requiem malorum praecipitio fluvialis rupis habitura. Sed inde de fluvio musicae suavis nutricula leni crepitu dulcis aurae divinitus inspirata sic vaticinatur harundo viridis: “Psyche tantis aerumnis exercita, neque tua miserrima morte meas sanctas aquas polluas nec vero istud horae contra formidabiles oves feras aditum, quoad de solis fraglantia mutuatae calorem truci rabie solent efferri cornuque acuto et fronte saxea et non nunquam venenatis morsibus in exitium saevire mortalium; se dum meridies solis sedaverit vaporem et pecua spiritus fluvialis serenitate conquieverint, poteris sub illa procerissima platano, quae mecum simul unum fluentum bibit, latenter abscondere. Et cum primum mitigata furia laxaverint oves animum, percussis frondibus attingui nemoris lanosum aurum reperies, quod passim stirpibus conexis obhaerescit.”

[13] Sic harundo simplex et humana Psychen aegerrimam salutem suam docebat. Nec auscultatu paenitendo indiligenter instructa illa cessavit, sed observatis omnibus furatrina facili flaventis auri mollitiae congestum gremium Veneri reportat. Nec tamen apud dominam saltem secundi laboris periculum secundum testimonium meruit, sed contortis superciliis subridens amarum sic inquit: “Nec me praeterit huius quoque facti auctor adulterinus. Sed iam nunc ego sedulo periclitabor an oppido forti animo singularique prudentia sis praedita. Videsne insistentem celsissimae illi rupi montis ardui verticem, de

quo fontis atrī fuscae defluunt undae proxumaeque conceptaculo vallis inclusae Stygias inrigant paludes et rauca Cocyti fluenta nutriunt? Indidem mihi de summi fontis penita scaturrigine rorem rigentem hauritum ista confestim defer urnula.” Sic aiens crustallo dedolatum vasculum insuper ei graviora comminata tradidit.

[14] At illa studiose gradum celerans montis extremum petit cumulum certe vel illic inventura vitae pessimae finem. Sed cum primum praedicti iugi conterminos locos appulit, videt rei vastae letalem difficultatem. Namque saxum immani magnitudine procerum et inaccessa salebritate lubricum mediis e faucibus lapidis fontes horridos evomebat, qui statim proni foraminis lacunis editi perque proclive delapsi et angusti canalīs exarato contacti tramite proxumam convallem latenter incidebant. Dextra laevaue cautibus cavatis proserpunt ecce longa colla porrecti saevi dracones inconivae vigiliae luminibus addictis et in perpetuam lucem pupulis excubantibus. Iamque et ipsae semet muniebant vocales aquae. Nam et “Discede” et “Quid facis? Vide” et “Quid agis? Cave” et “Fuge” et “Peribis” subinde clamant. Sic impossibilitate ipsa mutata in lapidem Psyche, quamvis praesenti corpore, sensibus tamen aberat et inextricabilis periculi mole prorsus obruta lacrumarum etiam extremo solacio carebat.

[15] Nec Providentiae bonae graves oculos innocentis animae latuit aerumna. Nam supremi Iovis regalis ales illa repente propansis utrimque pinnis affuit rapax aquila memorque veteris obsequii, quo ductu Cupidinis Iovi pocillatorem Phrygium sustulerat, opportunam ferens opem deque numen in uxoris laboribus percolens alti culminis diales vias deserit et ob os puellae praevolans incipit: “At tu, simplex alioquin et expers rerum talium, sperasne te sanctissimi nec minus truculenti fontis vel unam stillam posse furari vel omnino contingere? Diis etiam ipsique Iovi formidabiles aquas istas Stygias vel fando comperisti, quodque vos deieratis per numina deorum deos per Stygis maiestatem solere? Sed cedo istam urnulam”, et protinus adrepta complexaque festinat libratisque pinnarum nutantium molibus inter genas saevientium dentium et trisulca vibramina draconum remigium dextra laevaue porrigens nolentes aquas et ut abiret innoxius praeminantes excipit, commentus ob iussum Veneris petere eique se praeministrare, quare paulo facilior adeundi fuit copia.

[16] Sic acceptam cum gaudio plenam urnulam Psyche Veneri citata rettulit. Nec tamen nutum deae saevientis vel tunc expiare potuit. Nam sic eam maiora atque peiora flagitia comminans appellat renidens exitiabile: “Iam tu quidem magna videris quaedam mihi et alta prorsus malefica, quae talibus praeceptis meis obtemperasti naviter. Sed adhuc istud, mea pupula ministrare debebis. Sume istam pyxidem”, et dedit; “protinus usque ad inferos et ipsius Orci ferales penates te derige. Tunc conferens pyxidem Proserpinae: “Petit de te Venus” dicito “modicum de tua mittas ei formonsitate vel ad unam saltem dieculam sufficiens. Nam quod habuit, dum filium curat aegrotum, consumpsit atque contrivit omne”. Sed haud immaturius redito, quia me necesse est

indidem delitam theatrum deorum frequentare.”

[17] Tunc Psyche vel maxime sensit ultimas fortunas suas et velamento reiecto ad promptum exitium sese compelli manifeste comperit. Quidni? quae suis pedibus ultro ad Tartarum manesque commeari cogeretur. Nec cunctata divitius pergit ad quampiam turrin praecaltam, indidem sese datura praecipitem: sic enim rebatur ad inferos recte atque pulcherrime se posse descendere. Sed turris prorumpit in vocem subitam et: “Quid te” inquit “praecipitio, misella, quaeris extinguere? Quidque iam novissimo periculo laborique isto temere succumbis? Nam si spiritus corpore tuo semel fuerit seiugatus, ibis quidem profecto ad imum Tartarum, sed inde nullo pacto redire poteris. Mihi ausculta.

[18] Lacedaemo Achaiae nobilis civitas non longe sita est: huius conterminam deviis abditam locis quaere Taenarum.

Inibi spiraculum Ditis et per portas hiantes monstratur iter invium, cui te limine transmeato simul commiseris iam canale directo perges ad ipsam Orci regiam. Sed non hactenus vacua debes per illas tenebras incedere, sed offas polentae mulso concretas ambabus gestare manibus at in ipso ore duas ferre stipes. Iamque confecta bona parte mortiferae viae continaberis claudum asinum lignorum gerulum cum agasone simili, qui te rogabit decidentis sarcinae fusticulos aliquos porrigas ei, sed tu nulla voce deprompta tacita praeterito. Nec mora, cum ad flumen mortuum venies, cui praefectus Charon protenus expetens portorium sic ad ripam ulteriorem sutili cumba deducit commeantes. Ergo et inter mortuos avaritia vivit nec Charon ille Ditis exactor tantus deus quicquam gratuito facit: set moriens pauper viaticum debet quaerere, et aes si forte prae manu non fuerit, nemo eum exspirare patietur. Huic squalido seni dabis nauli nomine de stipibus quas feres alteram, sic tamen ut ipse sua manu de tuo sumat ore. Nec setius tibi pigrum fluentum transmeanti quidam supernatans senex mortuus putris adtollens manus orabit ut eum intra navigium trahas, nec tu tamen inclita adflectare pietate.

[19] Transito fluvio modicum te progressam textrices orabunt anus telam struentes manus paulisper accommodes, nec id tamen tibi contingere fas est. Nam haec omnia tibi et multa alia de Veneris insidiis orientur, ut vel unam de manibus omittas offulam. Nec putes futile istud polentacium damnum leve; altera enim perdita lux haec tibi prorsus denegabitur. Canis namque praegrandis teriugo et satis amplo capite praeditus immanis et formidabilis tonantibus oblatrans faucibus mortuos, quibus iam nil mali potest facere, frustra territando ante ipsum limen et atra atria Proserpinae semper excubans servat vacuum Ditis domum. Hunc offrenatum unius offulae praeda facile praeteribis ad ipsamque protinus Proserpinam introibis, quae te comiter excipiet ac benigne, ut et molliter assidere et prandium opipare suadeat sumere. Sed tu et humi reside et panem sordidum petatum esto, deinde nuntiatio quid adveneris susceptoque quod offeretur rursus remeans canis saevitiam offula reliqua redime ac deinde avaro navitae data quam reservaveris stipe transitoque eius fluvio recalcans priora vestigia ad istum

caelestium siderum redies chorum. Sed inter omnia hoc observandum praecipue tibi censeo, ne velis aperire vel inspicere illam quam feres pyxidem vel omnino divinae formonsitatis abditum curiosius temptare thesaurum.”

[20] Sic turris illa prospicua vaticinationis munus explicuit. Nec morata Psyche pergit Taenarum sumptisque rite stipibus illis et offulis infernum decurrit meatum transitoque per silentium asinario debili et amnica stipe vectori data neglecto supernatantis mortui desiderio et spretis textricum subdolis precibus et offulae cibo sopita canis horrenda rabie domum Proserpinae penetrat. Nec offerentis hospitae sedile delicatum vel cibum beatum amplexa sed ante pedes eius residens humilis cibario pane contenta Veneriam pertulit legationem. Statimque secreto repletam conclusamque pyxidem suscipit et offulae sequentis fraude caninis latratibus obseratis residuaeque navitae reddita stipe longe vegetior ab inferis recurrit. Et repetita atque adorata candida ista luce, quanquam festinans obsequium terminare, mentem capitur temeraria curiositate et: “Ecce” inquit “inepta ego divinae formonsitatis gerula, quae nec tantillum quidem indidem mihi delibo vel sic illi amatori meo formonso placitura”, et cum dicto reserat pyxidem.

[21] Nec quicquam ibi rerum nec formonsitas ulla, sed infernus somnus ac vere Stygius, qui statim coperculo relevatus invadit eam crassaque soporis nebula cunctis eius membris perfunditur et in ipso vestigio ipsaque semita conlapsam possidet. Et iacebat immobilis et nihil aliud quam dormiens cadaver.

Sed Cupido iam cicatrice solida revalescens nec diutinam suae Psyches absentiam tolerans per altissimam cubiculi quo cohibebatur elapsus fenestram refectisque pinnis aliquanta quiete longe velocius provolans Psychen accurrit suam detersoque somno curiose et rursum in pristinam pyxididis sedem recondito Psychen innoxio punctulo sagittae suae suscitatur et: “Ecce” inquit “rursum perieras, misella, simili curiositate. Sed interim quidem tu provinciam quae tibi matris meae praecepto mandata est exsequere naviter, cetera egomet videro.” His dictis amator levis in pinnas se dedit, Psyche vero confestim Veneri munus reportat Proserpinae.

[22] Interea Cupido amore nimio peresus et aegra facie matris suae repentinam sobrietatem pertimescens ad armillum redit alisque pernicipibus caeli penetrato vertice magno Iovi supplicat suamque causam probat. Tunc Iuppiter prehensa Cupidinis buccula manuque ad os suum relata consaviat atque sic ad illum: “Licet tu,” inquit “domine fili, numquam mihi concessu deum decretum servaris honorem, sed istud pectus meum quo leges elementorum et vices siderum disponuntur convulneraris assiduus ictibus crebrisque terrenae libidinis foedaveris casibus contraque leges et ipsam Iuliam disciplinamque publicam turpibus adulteriis existimationem famamque meam laeseris in serpentes in ignes in feras in aves et gregalia pecua serenos vultus meos sordide reformando, at tamen modestiae mea memor quodque inter istas meas manus creveris cuncta perficiam, dum tamen scias aemulos tuos cavere, ac si qua nunc in terris puella praepollet pulcritudine, praesentis

beneficii vicem per eam mihi repensare te debere.”

[23] Sic fatus iubet Mercurium deos omnes ad contionem protinus convocare, ac si qui coetu caelestium defuisset, in poenam decem milium nummum conventum iri pronuntiare. Quo metu statim completo caelesti theatro pro sede sublimi sedens procerus Iuppiter sic enuntiat:

“Dei conscripti Musarum albo, adolescentem istum quod manibus meis alumatus sim profecto scitis omnes. Cuius primae iuventutis calorosus impetus freno quodam coercendos existimavi; sat est cotidianis eum fabulis ob adulteria cunctasque corruptelas infamatum. Tollenda est omnis occasio et luxuria puerilis nuptialibus pedicis alliganda. Puellam elegit et virginitate privavit: teneat, possideat, amplexus Psychen semper suis amoribus perfruatur.” Et ad Venerem conlata facie: “Nec tu,” inquit “filia, quicquam contristare nec prosapiae tantae tuae statuque de matrimonio mortali metuas. Iam faxo nuptias non impares sed legitimas et iure civili congruas”, et ilico per Mercurium arripi Psychen et in caelum perducere iubet. Porrecto ambrosiae poculo: “Sume,” inquit “Psyche, et immortalis esto, nec umquam digredietur a tuo nexu Cupido sed istae vobis erunt perpetuae nuptiae.”

[24] Nec mora, cum cena nuptialis affluens exhibetur. Accumbebat summum torum maritus Psychen gremio suo complexus. Sic et cum sua Iunone Iuppiter ac deinde per ordinem toti dei. Tunc poculum nectaris, quod vinum deorum est, Iovi quidem suus pocillator ille rusticus puer, ceteris vero Liber ministrabat, Vulcanus cenam coquebat; Horae rosis et ceteris floribus purpurabant omnia, Gratiae spargebant balsama, Musae quoque canora personabant. Tunc Apollo cantavit ad citharam, Venus suavi musicae superingressa formonsa saltavit, scaena sibi sic concinnata, ut Musae quidem chorum canerent, tibias inflaret Saturnus, et Paniscus ad fistulam diceret. Sic rite Psyche convenit in manum Cupidinis et nascitur illis maturo partu filia, quam Voluptatem nominamus”.

[25] Sic captivae puellae delira et temulenta illa narrabat anicula; sed astans ego non procul dolebam mehercules quod pugillares et stilum non habebam qui tam bellam fabellam praenotarem. Ecce confecto nescio quo gravi proelio latrones adveniunt onusti, non nulli tamen immo promptiores vulneratis domi relictis et plagas recurantibus ipsi ad reliquas occultatas in quadam spelunca sarcinas, ut aiebant, proficisci gestiunt. Prandioque raptim tuburcinato me et equum vectores rerum illarum futuros fustibus exinde tundentes producant in viam multisque clivis et anfractibus fatigatos prope ipsam vesperam perducunt ad quampiam speluncam, unde multis onustos rebus rursum ne breviculo quidem tempore refectos ociter reducant. Tantaque trepidatione festinabat ut me plagis multis obtundentes propellentesque super lapidem propter viam positum deicerent, unde crebris aequae ingestis ictibus crure dextero et ungula sinistra me debilitatum aegre ad exurgendum compellunt.

[26] Et unus: “Quo usque” inquit “ruptum istum asellum, nunc etiam claudum, frustra pascemus?” Et alius: “Quid quod et pessumo pede domum nostram accessit nec quicquam idonei lucri exinde cepimus sed vulnera et

fortissimorum occisiones?” Alius iterum: “Certe ego, cum primum sarcinas istas quanquam invitus pertulerit, protinus eum vulturiis gratissimum pabulum futurum praecipitabo.”

Dum secum mitissimi homines altercant de mea nece, iam et domum perveneramus. Nam timor ungulas mihi alas fecerat. Tunc quae ferebamus amoliti properiter nulla salutis nostrae cura ac ne meae quidem necis habita comitibus adscitis, qui vulnerati remanserant dudum, recurrunt reliqua ipsi laturi taedio, ut aiebant, nostrae tarditatis. Nec me tamen mediocris carpebat scrupulus contemplatione comminatae mihi mortis; et ipse mecum: “Quid stas, Luci, vel quid iam novissimum exspectas? Mors et haec acerbissima decreto latronum tibi comparata est. Nec magno conatu res indiget; vides istas rupinas proximas et praeacutas in his prominentes silices, quae te penetrantes antequam decideris membratim dissipabunt. Nam et illa ipsa praeclara magia tua vultum laboresque tibi tantum asini, verum corium non asini crassum sed hirudinis tenue membranulum circumdedit. Quin igitur masculum tandem sumis animum tuaeque saluti, dum licet, consulis? Habes summam opportunitatem fugae, dum latrones absunt. An custodiam anus semimortuae formidabis, quam licet claudi pedis tui calce unica finire poteris? — Sed quo gentium capessetur fuga vel hospitium quis dabit? Haec quidem inepta et prorsus asinina cogitatio; quis enim viantium vectorem suum non libenter auferat secum?”

[27] Et alacri statim nisu lorum quo fueram destinatus abrumpo meque quadripedi cursu proripio. Nec tamen astutulae anus milvinos oculos effugere potui. Nam ubi me conspexit absolutum, capta super sexum et aetatem audacia lorumprehendit ac me deducere ac revocare contendit. Nec tamen ego, memor exitiabilis propositi latronum, pietate ulla commoveor, sed incussis in eam posteriorum pedum calcibus protinus adplodo terrae. At illa quamvis humi prostrata loro tamen tenaciter inhaerebat, ut me procurrentem aliquantisper tractu sui sequeretur. Et occipit statim clamoris ululatibus auxilium validioris manus implorare. Sed frustra fletibus cassum tumultum commovebat, quippe cum nullus adforet qui suppetias ei ferre posset nisi sola illa virgo captiva, quae vocis excitu procurrens videt hercules memorandi spectaculi scaenam, non tauro sed asino dependentem Dircen aniculam, sumptaque constantia virili facinus audet pulcherrimum. Extorto etenim loro manibus eius me placidis gannitibus ab impetu revocatum naviter inscendit et sic ad cursum rursum incitat.

[28] Ego simul voluntariae fugae voto et liberandae virginis studio, sed et plagarum suasu quae me saepicule commonebant, equestri celeritate quadripedi cursu solum replaudens virgini delicatas voculas adhinnire temptabam. Sed et scabendi dorsi mei simulatione nonnumquam obliquata cervice pedes decoros puellae basiabam. Tunc illa spirans altius caelumque sollicito vultu petens:

“Vos”, inquit “Superi, tamen meis supremis periculis opem facite, et tu, Fortuna durior, iam saevire desiste. Sat tibi miseris istis cruciatibus meis

litatum est. Tuque, praesidium meae libertatis meaeque salutis, si me domum pervexeris incolumem parentibusque et formonso proco reddideris, quas tibi gratias perhibebo, quos honores habebo, quos cibos exhibebo! Iam primum iubam istam tuam probe pectinatam meis virginalibus monilibus adornabo, frontem vero crispatam prius decoriter discriminabo caudaeque setas incuria lavacri congestas et horridas prompta diligentia perpolibo bullisque te multis aureis inoculatum veluti stellis sidereis relucentem et gaudiis popularium pomparum ovantem, sinu serico progestans nucleos et edulia mitiora, te meum sospitatorem cotidie saginabo.

[29] Sed nec inter cibos delicatos et otium profundum vitaeque totius beatitudinem deerit tibi dignitas gloriosa. Nam memoriam praesentis fortunae meae divinaeque providentiae perpetua testatione signabo et depictam in tabula fugae praesentis imaginem meae domus atrio dedicabo. Visetur et in fabulis audietur doctorumque stilis rudis perpetuabitur historia “Asino vectore virgo regia fugiens captivitatem”. Accedes antiquis et ipse miraculis, et iam credemus exemplo tuae veritatis et Phrixum arieti supernatasse et Arionem delphinum gubernasse et Europam tauro supercubasse. Quodsi vere Iupiter mugivit in bove, potest in asino meo latere aliqui vel vultus hominis vel facies deorum.”

Dum haec identidem puella replicat votisque crebros intermiscet suspiratus, ad quoddam pervenimus trivium, unde me adrepto capistro dirigere dextrorsum magnopere gestiebat, quod ad parentes eius ea scilicet iretur via. Sed ego gnarus latrones illac ad reliquas commeasse praedas renitebar firmiter atque sic in animo meo tacitus expostulabam: “Quid facis, infelix puella? Quid agis? Cur festinas ad Orcum? Quid meis pedibus facere contendis? Non enim te tantum verum etiam me perditum ibis.” Sic nos diversa tendentes et in causa finali de proprietate soli immo viae herciscundae contententes rapinis suis onusti coram deprehendunt ipsi latrones et ad lunae splendorem iam inde longius cognitos risu maligno salutant.

[30] Et unus e numero sic appellat: “Quorsum istam festinanti vestigio lucubratis viam nec noctis intempestae Manes Larvasque formidatis? An tu, probissima puella, parentes tuos intervisere properas? Sed nos et solitudini tuae praesidium praebebimus et compendiosum ad tuos iter monstrabimus.” Et verbum manu secutus prehenso loro retrorsum me circumtorquet nec baculi nodosi quod gerebat suetis ictibus temperat. Tunc ingratis ad promptum recurrens exitium reminiscor doloris ungulae et occipio nutanti capite claudicare.

Sed: “Ecce,” inquit ille qui me retraxerat “rursum titubas et vacillas, et putres isti tui pedes fugere possunt, ambulare nesciunt? At paulo ante pinnatam Pegasi vincebas celeritatem.”

Dum sic mecum fustem quatiens benignus iocatur comes, iam domus eorum extremam loricam perveneramus. Et ecce de quodam ramo procerae cupressus induta laqueum anus illa pendeat. Quam quidem detractam protinus cum suo sibi funiculo devinctam dedere praecipitem puellaque statim

distenta vinculis cenam, quam postuma diligentia praeparaverat infelix anicula, ferinis invadunt animis.

[31] Ac dum avida voracitate cuncta contruncant, iam incipiunt de nostra poena suaque vindicta secum considerare. Et utpote in coetu turbulento variae fuere sententiae, ut primus vivam cremari censeret puellam, secundus bestiis obici suaderet, tertius patibulo suffigi iuberet, quartus tormentis excarnificari praeciperet; certe calculo cunctorum utcumque mors ei fuerat destinata. Tunc unus, omnium sedato tumultu, placido sermone sic orsus est: “Nec sectae collegii nec mansuetudini singulorum ac ne meae quidem modestiae congruit pati vos ultra modum delictique saevire terminum nec feras nec cruces nec ignes nec tormenta ac ne mortis quidem maturatae festinas tenebras accersere. Meis itaque consiliis auscultantes vitam puellae, sed quam meretur, largimini. Nec vos memoria deseruit utique quid iam dudum decreveritis de isto asino semper pigro quidem sed manducone summo nunc etiam mendaci fictae debilitatis et virginalis fugae sequestro ministroque. Hunc igitur iugulare crastino placeat totisque vacuefacto praecordiis per mediam alvum nudam virginem, quam praetulit nobis, insuere, ut sola facie praeminente ceterum corpus puellae nexu ferino coerceat, tunc super aliquod saxum scruposum insiciatum et fartilem asinum exponere et solis ardentis vaporibus tradere.

[32] Sic enim cuncta quae recte statuistis ambo sustinebunt, et mortem asinus quam pridem meruit, et illa morsus ferarum, cum vermes membra laniabunt, et ignis flagrantiam, cum sol nimiis caloribus inflammavit uterum, et patibuli cruciatum, cum canes et vultures intima protrahent viscera. Sed et ceteras eius aerumnas et tormenta numerate: mortuae bestiae ipsa vivens ventrem habitabit, tum faetore nimio nares aestuabit, et inediae diutinae letali fame tabescet, nec suis saltem liberis manibus mortem sibi fabricare poterit.”

Talibus dictis non pedibus sed totis animis latrones in eius vadunt sententiam. Quam meis tam magnis auribus accipiens quid aliud quam meum crastinum deflebam cadaver?

Liber VII

[1] Vt primum tenebris abiectis dies inalbebat et candidum solis curriculum cuncta conlustrabat, quidam de numero latronum supervenit; sic enim mutuae salutationis officiorum indicabat. Is in primo speluncae aditu residens et ex anhelitu recepto spiritu tale collegio suo nuntium fecit:

“Quod ad domum Milonis Hypatini quam proxime diripuimus pertinet, discussa sollicitudine iam possumus esse securi. Postquam vos enim fortissimis viribus cunctus ablatis castra nostra remeastis, immixtus ego turbelis popularium dolentique atque indignanti similis arbitrabar super investigatione facti cuius modi consilium caperetur et an et quatenus latrones placeret inquiri, renuntiaturus vobis, uti mandaveratis, omnia. nec argumentis dubiis, sed rationibus probabilibus congruo cunctae multitudinis consensu nescio qui Lucios auctor manifestus facinoris postulabatur, qui proximis diebus fictis commendaticiiis litteris Miloni sese virum commentitus bonum artius conciliaverat, ut etiam hospitio susceptus inter familiaris intimos haberetur, plusculisque ibidem diebus demoratus falsis amoribus ancillae Milonis animum inrepens ianuae claustra sedulo exploraverat et ipsa membra in quis omne patrimonium condi solebat curiose perspexerat.

[2] Nec exiguum scelerati monstrabatur indicium, quippe cum eadem nocte sub ipso flagitii momento idem profugisset nec exinde usquam compareret; nam et praesidium fugae, quo velocius frustratis insecutoribus procul ac procul abderet sese, eidem facile suppeditasse; equum nemque illum suum candidum vectorem futurum duxisse secum. Plane servum eius ibidem in hospitio repertum scelerum consiliorumque erilium futurum indicem per magistratus in publicam custodiam receptum et altera die tormentis vexatum pluribus ac paene ad ultimam mortem excarnificatum nil quicquam rerum talium esse confessum, missos tamen in patriam Luci illis multos numero qui reum poenas daturum sceleris inquirerent.”

Haec eo narrante veteris fortunae et illius beati Lucii praesentisque aerumnae et infelicis asini facta comparatione medullitus ingemeat subibatque me non de nihilo veteris priscaeque doctrinae viros finxisse ac pronuntiasse caenam et prorsus exoculatam esse Fortunam, quae semper suas opes ad malos et indignos conferat nec unquam iudicio quemquam mortalium eligat, immo vero cum si potissimum deversetur quos procul, si videret, fugere deberet, quodque cunctis est extremius, varias opiniones, immo contrarias nobis attribuat, ut et malus boni viri fama gloriatur et innocentissimus contra noxiorum more plectatur.

[3] Ego denique, quem saevissimus eius impetus in bestiam et extremae sortis quadripedem deduxerat cuiusque casus etiam quoivis iniquissimo dolendus atque miserandus merito videretur, crimine latrocinii in hospitem mihi carissimum postulabar. Quod crimen non modo latrocinium verum etiam parricidium quisque rectius nominarit. Nec mihi tamen licebat causam meam

defendere vel unico verbo saltem denegare. Denique ne mala conscientia tam scelesto crimini praesens viderer silentio consentire, hoc tantum impatientia productus volui dicere: “Non feci.” Et verbum quidem praecedens semel ac saepius inmodice clamitavi, sequens vero nullo pacto disserere potui, sed in prima remansi voce et identidem boavi “Non non”, quanquam minia rutunditate pendulas vibrassem labias. Sed quid ego pluribus de Fortunae scaevitate conqueror, [quam]quam nec istud puduit me cum meo famulo meoque vectore illo equo factum conservum atque coniugem?

[4] Talibus cogitationibus fluctuantem subit me cura illa potior, qua statuo latronum manibus virginis decretam me victimam recordabar, ventremque crebro suspiciens meum iam misellam puellam parturibam. Sed ille, qui commodum falsam de me notoriam pertulerat, expromptis mille aureum quos insutu laciniae contexerat quosque variis viatoribus detractos, ut aiebat, pro sua frugalitate communi conferebat arcae, infit etiam de salute commilitonum sollicite sciscitari. Cognitoque quosdam, immo vero fortissimus quemque variis quidem sed impigris casibus oppetisse, suadet tantisper pacatis itineribus omniumque proeliorum servatis indutiis inquisitioni commilitonum potius insisteretur et tirocinio novae iuventutis ad pristinae manus numerum Martiae cohortis facies integraretur: nam et invitos terrore compelli et volentes praemio provocari posse nec paucos humili servilique vitae renuntiantes et instar tyrannicae potestatis sectam suam conferre malle. Se quoque iam dudum pro sua parte quendam convenisse hominem et statu procerum et aetate iuvenem et corpore vastum et manu strenuum, eique suasisse ac denique persuasisse, ut manus hebetatas diutina pigritia tandem referret ad frugem meliorem bonoque secundae, dum posset, frueretur valetudinis, nec manus validam erogandae stipi porrigeret sed hauriendo potuit exerceret auro.

[5] Talibus dictis universi omnes adsensi et illum, qui iam comprobatus videretur, adscisci et alios ad supplendum numerum vestigari statuunt. Tunc profectus et paululum commoratus ille perducit immanem quendam iuvenem, uti fuerat pollicitus, nescio an ulli praesentium comparandum — nam praeter ceteram corporis molem toto vertice cunctos antepollebat et ei commodum lanugo malis inserpebat — sed plane centunculis disparibus et male consarcinatis semiamictum, inter quos pectus et venter crustata crassitie relucitabant.

Sic introgressus: “Havete,” inquit “fortissimo deo Marti clientes mihique iam fidi commilitones, et virum magnanimae vivacitatis volentem volentes accipite, libentius vulnera corpore excipientem quam aurum manu suscipientem ipsaque morte, quam formidant alii, meliorem. Nec me putetis egenum vel abiectum neve de pannulis istis virtute meas aestimetis. Nam praefui validissimae manui totamque prorsus devastavi Macedoniam. Ego sum praedo famosus Haemus ille Therone cuius totae provinciae nomen horrescunt, patre Therone aequae latrone inclito prognatus, humano sanguine nutritus interque ipsos manipulos factionis educatur heres et aemulus virtutis

paternae.

[6] Sed omnem pristinam sociorum fortium multitudinem magnesque illas opes exiguo temporis amisi spatio. Nam procuratorem principis ducenaria perfunctum, dehinc fortuna tristiore decessum, praetereuntem Iove irato fueram adgressus — sed rei noscendae carpo ordinem. Fuit quidam multis officiis in aula Caesaris clarus atque conspicuus, ipsi etiam probe spectatus. Hunc insimulatum quorundam astu proiecit extorrem saeviens invidia. Sed uxor eius Plotina quaedam, rarae fidei atque singularis pudicitiae femina, quae decimo partum stipendio viri familiam fundaverat, spretis atque contemptis urbicae luxuriae deliciis, fugientis comes et infortunii socia, tonso capillo in masculinam faciem reformato habitu pretiosissimis monilium et auro monetali zonis refertis incincta inter ipsas custodientium milium manus et gladios nudos intrepida cunctorum periculorum particeps et pro mariti salute pervigilem curam sustinens aerumnas adsiduas ingenio masculo sustinebat. Iamque plurimis itineris difficultatibus marisque terroribus exanclatis Zacynthum petebat, quam sors et fatalis decreverat temporariam sedem.

[7] Sed cum primum litus Actiacum, quo tunc Macedonia delapsi grassabamur, appulisset — nocte promota tabernulam quandam litori navique proximam vitatis maris fluctibus incubabant — invadimus et diripimus omnia. Nec tamen periculo levi temptati discessimus. Simul namque primum sonum ianuae matrona percepit, procurrens in cubiculum clamoribus inquietis cuncta miscuit milites suosque famulos nominatim, sed et omnem viciniam suppetiatum convocans, nisi quod pavore cunctorum, qui sibi quisque metuentes delitiscabant, effectum est ut impune discederemus.

Sed protinus sanctissima — vera enim dicenda sunt — et unicae fidei femina bonis artibus gratiosa precibus ad Caesaris numen porrectis et marito reditum celerem et adgressurae plenam vindictam impetravit. Denique noluit esse Caesar Haemi latronis collegium et confestim interivit: tantum potest nutus etiam magni principis. Tota denique factione militarium vexillationum indagatu confecta atque concita ipse me furatus aegre solus mediis Orci faucibus ad hunc evasi modum:

[8] sumpta veste muliebri florida, in sinus flaccidos abundante, mitellaque textili contexto capite, calceis feminis albis illis et tenuibus inductus et et in sequiorem sexum incertatus atque absconditus, asello spicas ordeacias gerenti residens per medias acies infesti militis transabivi. Nam mulierem putantes asinariam concedebant liberos abitus, quippe cum mihi etiam tunc depiles genae levi pueritia splenderent.

Nec ab illa tamen paterna gloria vel mea virtute descivi, quanquam semitrepidus iuxta mucrones Martios constitutus, sed habitus alieni fallacia tectum villas seu castella solus adgrediens viaticulum mihi conrasi et diloricatis statis pannulis in medium duo milia profudit aureorum et: “En” inquit “istam sportulam, immo vero dotem collegio vestro libens meque vobis ducem fidissimum, si tamen non recusarit, offero brevi temporis spatio lapideam istam domum vestram facturum auream.”

[9] Nec mora nec cunctatio, sed calculis omnibus ducatum latrones unanimes ei deferunt vestemque lautiusculam proferunt, sumeret abiecto centunculo divite. Sic reformatus singulos exosculatus et in summo pulvinari locatus cena poculisque magnis inauguratur. Tunc sermonibus mutuis de virginis fuga deque mea vectura et utrique destinata monstruosa morte cognoscit et ubi locorum esset illa percontatus deductusque, visa ea, ut erat vinculis onusta, contorta et vituperanti nare discessit et: “Non sum quidem tam brutus vel certe temerarius” inquit “ ut scitum vestrum inhibeam, sed malae conscientiae reatum intra me sustinebo si quod bonum mihi videtur dissimulavero. Sed prius fiduciam vestri causa sollicito mihi tribuite, cum praesertim vobis, si sententia haec mea displicuerit, liceat rursus ad asinum redire. Nam ego arbitror latrones, quique eorum recte sapiunt, nihil anteferre lucro suo debere ac ne ipsam quidem saepe et ultis damnosam ultionem. Ergo igitur, si perdiderit in asino virginem, nihil amplius quam sine ullo compendio indignationem vestram exercueritis. Quin ego censeo deducendam eam ad quampiam civitatem ibique venundandam. Nec enim levi pretio distrahi poterit talis aetatula. Nam et ipse quosdam lenones pridem cognitos habeo, quorum poterit unus magnis equidem talentis, ut arbitror, puellam istam praestinare condigne natalibus suis fornicem processuram nec in similem fugam discursuram, non nihil etiam, cum lupanari servierit, vindictae vobis depensuram. Hanc et animo quidem meo sententiam conducibilem protuli; sed vos vestrorum estis consiliorum rerumque domini.”

[10] Sic ille latronum fisci advocatus nostram causam pertulerat, virginis et asini sospitator egregius. Sed in diutina deliberatione ceteri cruciantes mora consilii mea praecordia, immo miserum spiritum elidentes, tandem novicii latronis accendunt sententiae et protinus vinculis exsolvunt virginem. Quae quidem simul viderat illum iuvenem fornicisque et lenonis audierat mentionem, coepit risu laetissimo gestire, ut mihi merito subiret vituperatio totius sexus, cum videre puellam proci iuvenis amore nuptiarumque castarum desiderio simulato lupanaris spurci sordidique subito delectari nomine. Et tunc quidem totarum mulierum secta moresque de asini pendebant iudicio.

Sed ille iuvenis sermone reperito: “Quin igitur” inquit “supplicatum Marti Comiti pergitur et puellam simul vendituri et socios indagaturi? Sed, ut video, nullum uspiam pecus sacrificatui ac ne vinum quidem potatui adfatim vel sufficiens habemus. Decem mihi itaque legate comites, qui contentus proximum castellum petam, inde vobis epulas saliares comparaturus.” Sic eo profecto ceteri copiosum instruunt ignem aramque cespitem virenti Marti deo faciunt.

[11] Nec multo post adveniunt illi vinarios utres ferentes et gregatim pecua comminantes, unde praelectum grandem hircum annosum et horricomem Marti Secutori Comitique victimant. Et ilico prandium fabricatur opipare. Tunc hospes ille: “Non modo” inquit “exspoliationum praedarumque, verum etiam voluptatum vestrarum ducem me strenuum sentire debetis” et adgressus insigni facilitate naviter cuncta praeministrat. Verrit, sternit, coquit, tucceta

concinнат, adponit scitule, sed praecipue poculis celebris grandibusque singulos ingurgitat. Interdum tamen simulatione promendi quae poscebat usus ad puellam commeabat adsidue, partisque subreptas clanculo et praegustatas a se potiones offerebat hilaris. At illa sumebat adpetenter et non numquam basiare volenti promptis saviolis adlubescebat. Quae res oppido mihi displicebat. “Hem oblita es nuptiarum tuique mutui cupitoris, puella virgo, et illi nescio cui recenti marito, quem tibi parentes iunxerunt, hunc advenam cruentumque percussorem praeponis? Nec te conscientia stimulat, sed adfectione calcata inter lanceas et gladios istos scortari tibi libet? Non rursum recurras ad asinum et rursum exitium mihi parabis? Re vera ludis de alieno corio.”

[12] Dum ista sycophanta ego mecum maxima cum indignatione disputo, de verbis erum quibusdam dubiis sed non obscuris prudenti asino cognosco non Haemum illum praedonem famosum sed Tlepolemum sponsum puellae ipsius. Nam procedente sermone paulo iam clarius contempta mea praesentia quasi vere mortui: “Bono animo es,” inquit “Charite dulcissima; nam totis istos hostes tuos statim captivos habebis”, et instantia validiore vinum iam inmixtum, sed modico tepefactum vapore saucii illis et crapula vinolentiaque madidis ipse abstemius non cessat inpingere. Et hercules suspicionem mihi fecit quasi soporiferum quoddam venenum cantharis immisceret illis. Cuncti denique, sed prorsus omnes vino sepulti iacebant, omnes pariter mortui. Tunc nullo negotio artissimis vinculis impeditis ac pro arbitrio suo constrictis illis, imposita dorso meo puella, dirigit gressum ad suam patriam.

[13] Quam simul accessimus, tota civitas ad votivum conspectum effunditur. Procurrunt parentes, affines, clientes, alumni, famuli laeti faciem, gaudio delibuti. Pompam cerneret omnis sexus et omnis aetatis novumque et hercules memorandum spectamen, virginem asino triumphantem. Denique ipse etiam hilarior pro virili parte, ne praesenti negotio ut alienus discreparem, porrectius auribus proflatisque naribus rudivi fortiter, immo tonanti clamore personui. Et illam thalamo receptam commodè parentes sui fovebant, me vero cum ingenti iumentorum civiumque multitudine confestim retro Tlepolemus agebat non invitum. Nam et alias curiosus et tunc latronum captivitatis spectator optabam fieri. Quos fidem colligatos adhuc vino magis quam vinculis deprehendimus. Totis ergo prolatis erutisque rebus et nobis auro argentoque et ceteris onustis ipsos partim constrictos, uti fuerant, provolutosque in proximas rupinas praecipites dedere, alios vero suis sibi gladiis obruncatos reliquere.

Tali vindicta laeti et gaudentes civitatem revenimus. Et illas quidem divitas publicae custodelae commiserere, Tlepolemo puellam repetitam lege tradidere.

[14] Exin me suum sospitatorem nuncupatum matrona prolixè curitabat ipsoque nuptiarum die praeseptum meum ordeo passim repleti iubet faenumque camelo Bactrinae sufficiens apponi. Sed quas ego condignas Photidi diras devotiones imprecarer, quae me formavit non canem, sed asinum, quippe cum viderem largissimae cenae reliquiis rapinisque canes omnes inescatos atque distentos.

Post noctem et rudimenta Veneris recens nupta gratias summas apud suos parentes ac maritum mihi meminisse non destitit, quoad summos illi promitterent honorem habituri mihi. Convocatis denique gravioribus amicis consilium datur, quo potissimum pacto digne remunerarer. Placuerant uni domi me conclusum et otiosum hordeo lecto fabaque et vicia saginari; sed optinuit alius, qui meae libertati prospexerat, suadens ut rurestribus potius campis in greges equinos lasciviens discurrerem daturum dominis equarum incensu generoso multas alumnas.

[15] Ergo igitur evocato statim armentario equisone magna cum praefatione deducendus adsignor. Et sane gaudens laetusque praecurrebam et ceteris oneribus iam nunc renuntiaturus nantaque libertate veris initio pratis herbantibus rosas utique reperturus aliquas. Subibat me tamen illa etiam sequens cogitatio, quod tantis actis gratiis honoribusque plurimis asino meo tribuit humana facie recepta multo tanta pluribus beneficiis honestarer.

Sed ubi me procul a civitate gregarius ille perduxerat, nullae deliciae ac ne ulla quidem libertas excipit. Nam protinus uxor eius, avara equidem nequissimae illa mulier, molae machinariae subiugum me dedit frondosoque baculo subinde castigans panem sibi suisque de meo parabat corio. Nec tantum sui cibi gratia me fatigare contenta, vicinorum etiam frumenta mercennariis discursibus meis conterebat, nec mihi misero statuta saltem cibaria pro tantis praestabantur laboribus. Namque hordeum meum frictum et sub eadem mola meis quassatum ambagibus colonis proximis venditabat, mihi vero per diem laboriosae machinae adtendo sub ipsa vespera furfures apponebat incretos ac sordidos multosque lapide salebrosos.

[16] Talibus aerumnis edomitum novis Fortuna saeva tradidit cruciatibus, scilicet ut, quod aiunt, domi forisque foribus factis adoriae plenae egregius mandati dominici serus auscultator aliquando permisit. At ego tandem liber asinus laetus et tripudians graduque molli gestiens equas opportunissimas iam mihi concubinas futuras deligebam. Sed haec etiam spes hilarior in capitale processit exitium. Mares enim ob amissuram veterem pasti satianter ac diu saginati, terribiles [alios] alioquin et utique quovis asino fortiores, de me metuentes sibi et adulterio degeneri praecavescentes nec hospitalis Iovis servato foedere rivalem summo furentes persecuntur odio. Hic elatis in altum vastis pectoribus arduus capite et sublimis vertice primoribus in me pugillatur ungulis, ille terga pulposis torulis obvera convertens postremis velitatur calcibus, alius hinnitu maligno comminatus remulsis auribus dentiumque candentium renudatis asceis totum me commorsicat. Sic apud historiam de rege Thracio legeram, qui miseros hospites ferinis equis suis lacerandos devorandosque porrigebat; adeo ille praepotens tyrannus sic parvus hordei fuit ut edacium iumentorum famem corporum humanorum largitione sedaret.

[17] At eundem modum distractus et ipse variis equorum incursibus rursum molares illos circuitus requirebam. Verum Fortuna meis cruciatibus insatiabilis aliam mihi denuo pestem instruxit. Delegor enim ligno monte devehundo, perque mihi praefectus imponitur omnium unus ille quidem puer

deterimus. Nec me montis excelsi tantum arduum fatigabat iugum, nec saxaeas tantum sudes incursando contribam ungulas, verum fustium quoque crebris ictibus prolixè dedolabar, ut usque plagarum mihi medullaris insideret dolor; coxaeque dexteræ semper ictus incutiens et unum feriendo locum dissipato corio et ulceris latissimi facto foramine, immo fovea vel etiam fenestra nullus tamen desinebat identidem vulnus sanguine delibutum obtundere. Lignorum vero tanto me premebat pondere, ut fascium molem elephanto, non asino paratam putares. Ille vero etiam quotiens in alterum latus praeponderans declinarat sarcina, cum deberet potius gravantis ruinae fustes demere et levata paulisper pressura sanare me vel certe in alterum translatis peraequare, contra lapidibus additis insuper sic iniquitati ponderis medebatur.

[18] Nec tamen post tantas meas clades inmodico sarcinae pondere contentus, cum fluvium transenderemus, qui forte praeter viam defluebat, peronibus suis ab aquae madore consulens ipse quoque insuper lumbos meos insiliens residebat, exiguum scilicet et illud tantae molis superpondium. Ac si quo casu limo caenoso ripae supercilia lubricante oneris impatientia prolapsus deruissem, cum deberet egregius agaso manum porrigere, capistro suspendere, cauda sublevare, certe partem tanti oneris, quoad resurgerem saltem, detrahare, nullum quidem defesso mihi ferebat auxilium, sed occipiens a capite, immo vero et ipsis auribus totum me complicabat [cidit] fusti grandissimo, donec fomenti vice ipsae me plagae suscitarent.

Idem mihi talem etiam excogitavit perniciem. Spinæ acerrumas et punctu venerato virosas in fascem tortili nodo constrictas caudæ meae pensilem deligavit cruciatum, ut incessu meo commotæ incitataeque funestis aculeis infeste me convulnerarent.

[19] Ergo igitur ancipiti malo laboratam. Nam cum me cursu proriperam fugiens acerbissimos incursus, vehementiore nisu spinarum feriebar: si dolori parcens paululum restitissem, plagis compellebar ad cursum. Nec quicquam videbatur aliud excogitare puer ille nequissimus quam ut me quoquo modo perditum iret, idque iurans etiam non numquam comminabatur. En plane fuit, quod eius detestabilem malitiam ad peiores conatus stimularet; nam quadam die nimia eius insolentia expugnata patientia mea calces in eum validas extuleram. Denique tale facinus in me comminiscitur. Stuppæ sarcina me satis onustum probeque funiculis constrictum producit in viam deque proxima villula spirantem carbunculum furatus oneris in ipso meditullio reponit. Iamque fomento tenui calescens et enutritus ignis surgebat in flammæ et totum me funestus ardor invaserat, nec ullum pestis extremæ suffugium nec salutis aliquod apparet solacium, et ustrina talis moras non sustinet et meliora consilia praevertitur.

[20] Sed in rebus scaevis adfulsit Fortunæ nutus hilarior nescio an futuris periculis me reservans, certe praesente statutaque morte liberans. Nam forte pluviae pridianæ recens conceptaculum aquae lutulentæ proximum conspicatus ibi memet improvido saltu totum abicio flammaque prorsus extincta tandem et pondere levatus et exitio liberatus evado. Sed ille

deterimus ac temerarius puer hoc quoque suum nequissimum factum in me retortis gregariisque omnibus adfirmavit me sponte vicinorum foculos transeuntem titubanti gradu prolapsum ignem ultroneum accersisse mihi, et arridens addidit: “Quo usque ergo frustra pascemus inigninum istum?” Nec multis interiectis diebus longe peioribus me dolis petivit. Ligno enim quod gerebam in proximam casulam vendito vacuum me ducens iam se nequitiae meae proclamans imparem miserrimumque istud magisterium rennuens querelas huius modi concinnat:

[21] Videtis istum pigrum tardissimumque et nimis asinum? Me post cetera flagitia nunc novis periculis etiam angit. Vt quemque enim viatorem prospexerit, sive illa scitura mulier seu virgo nubilis seu tener puellus est, ilico disturbato gestamine, non numquam etiam ipsis stramentis abiectis, furens incurrit et homines amator talis appetit et humi prostrati illis inhians illicitas atque incognitas temptat libidines et ferinas voluptates, aversaque Venere invitat ad nuptias. Nam imaginem etiam savii mentiendo ore improbo compulsat ac morsicat. Quae res nobis non mediocris lites atque iurgia, immo forsitan et crimina pariet. Nunc etiam visa quadam honesta iuvene, ligno quod devehebat abiecto dispersoque, in eam furiosos direxit impetus et festivus hic amasio humo sordida prostratam mulierem ibidem omnium gestiebat inscendere. Quod nisi ploratu questuque femineo conclamatum viatorum praesidium accurrisset ac de mediis ungulis ipsius esset erepta liberataque, misera illa compavita atque dirupta ipsa quidem cruciabilem cladem sustinisset, nobis vero poenale reliquisset exitium.”

[22] Talibus mendaciis admiscendo sermones alios, qui meum verecundum silentium vehementius premerent, animos pastorum in meam perniciem atrociter suscitavit. Denique unus ex illis: “Quin igitur publicum istum maritum” inquit “immo communem omnium adulterum illis suis monstruosis nuptiis condignam victimamus hostiam? et ?Heus tu, puer,” ait “obtruncato protinus eo intestina quidem canibus nostris iacta, ceteram vero carnem omnem operariorum cenae reserva. Nam corium adfirmavit cineris inspersum dominis referemus eiusque mortem de lupo facile mentiemur.”

Sublata cunctatione accusator ille meus noxius, ipse etiam pastoralis exsecutor sententiae, laetus et meis insultans malis calcisque illius admonitus, quam inefficacem fuisse mehercules doleo, protinus gladium cotis adtritum parabat.

[23] Sed quidam de coetu illo rusticorum: “Nefas? ait “tam bellum asinum sic enecare et propter luxuriam lasciviamque amatoriam criminatum opera servitioque tam necessario carere, cum alioquin exsectis genitalibus possit neque in venerem nullo modo surgere vosque omni metu periculi liberare, insuper etiam longe crassior atque corpulentior effici. Multos ego scio non modo asinos inertes, verum etiam ferocissimo equos nimio libidinis laborantes atque ob id truces vesanoque adhibita tali detestatione mansuetos ac mites exinde factos et oneri ferundo non inhabiles et cetero ministerio patiente. Denique nisi vobis suadeo nolentibus, possum spatio modico interiecto, quo

mercatum obire statui, petitis e domo ferramentis huic curare praeparatis ad vos actutum redire truemque amatorem istum atque insuavem dissitis femoribus emasculare et quovis vervece mitiorem efficere.”

[24] Tali sententia mediis Orci manibus extractus set extremae poenae reservatus maerebam et in novissima parte corporis totum me peritum deflebam. Inedita denique vel praecipiti ruina memet ipse quaerebam extinguere moriturus quidem nihilo minus sed moriturus integer. Dumque in ista necis meae decunctor electione, matutino me rursum puer ille peremptor meus contra montis suetum ducit vestigium, Iamque me de cuiusdam viam supergressus ipse securi lignum, quod deveheret, recidebat. Et ecce de proximo specu vastum attollens caput funesta proserpit ursa. Quam simul conspexi, pavidus et repentina facies conterritus totum corporis pondus in postremos poplites recello arduaque cervice sublimiter elevata lorum quo tenebar rumpo meque protinus pernici fugae committo perque prona non tantum pedibus verum etiam toto proiecto corpore propere devolutus immitto me campis subpatentibus, ex summo studio fugiens immanem ursam ursaque peiorem illum puerum.

[25] Tunc quidam viator solitarium vagumque me respiciens invadit et properiter incensum baculo quod gerebat obverberans per obliquam ignaramque me dicebat viam. Nec invitus ego cursui me commodabam relinquens atrocissimam virilitatis lanienam. Ceterum plagis non magnopere commovebar quippe consuetus ex forma concidi fustibus.

Sed illa Fortuna meis casibus pervicax tam opportunum latibulum miseria celeritate praeversa novas instruxit insidias. Pastores enim mei perditam sibi requirentes vaculam variasque regiones peragrantes occurrunt nobis fortuito statimque me cognitum capistro prehensum attrahere gestiunt. Sed audacia valida resistens ille fidem hominum deumque testabatur: “Quid me raptatis violenter? Quid invaditis?”

“Ain, te nos tractamus incivilter, qui nostrum asinum furatus abducis? Quin potius effaris ubi puerum eiusdem agasonem, necatum scilicet, occultaris?” Et illico detractus ad terram pugnisque pulsatus et calcibus contusus inquit deierans nullum semet vidisse ductorem, sed plane continatum solutum et solitarium ob indicivae praemium occupasse, domino tamen suo restitutum. “Atque unitam ipse asinum”, inquit “quem numquam profecto vidissem, vocem quiret humanam dare meaeque testimonium innocentiae perhibere posset: profecto vos huius iniuriae pigeret.”

Sic adseverans nihil quicquam promovebat. Nam collo constrictum reductum eum pastores molesti contra montis illius silvosa nemora unde lignum puer solebat egerere.

[26] Nec uspiam ruris reperitur ille, sed plane corpus eius membratim laceratum multisque dispersum locis conspicitur. Quam rem procul dubio sentiebam ego illius ursae dentibus esse perfectam, et hercules dicerem quod sciebam, si loquendi copia suppeditaret. sed, quod solum poteram, tacitus licet serae vindictae gratulabar. Et cadaver quidem disiectis partibus tandem totum

reperitum aegreque concinnatum ibidem terrae dedere, meum vero Bellerophontem abactorem indubitatum cruentumque percussorem criminantes, ad casas interim suas vinctum perducunt, quoad renascenti die sequenti deductus ad magistratus, ut aiebant, poenas redderetur.

Interim dum puerum illum parentes sui plangoribus fletibusque querebantur, et adveniens ecce rusticus nequaquam promissum suum frustratus destinata sectionem meam flagitat. “Non est” in his inquit unus “indidem praesens iactura nostra, sed plane crastino libet non tantum naturam verum etiam caput quoque ipsum pessimo isto asino demere. Nec tibi ministerium deerit istorum.”

[27] Sic effectum est ut in alterum diem clades differetur mea. At ego gratias agebam bono puero quod saltem mortuus unam carnificinae meae dieculam donasset. nec tamen tantillum saltem gratulationi meae quietive spatium datum; nam mater pueri, mortem deplorans acerbam filii, fleta et lacrimosa fuscaque veste contexta, ambabus manibus trahens cinerosam canitiem, heulans et exinde proclamans stabulum inrumpit meum tunsisque ac diverberatis vehementer uberibus incipit: “Et nunc iste securus incumbens praeseptio voracitati suae deseruit et insatiabilem profundumque ventrem semper esitando distendit nec aerumnae meae miseretur vel detestabilem casum defuncti magistri recordatur, sed scilicet senectam infirmitatemque meam contemnit ac despicit et impune se laturum tantum scelus credit. At utcumque se praesumit innocentem; est enim congruens pessimis conatibus contra noxiam conscientiam sperare securitatem. Nam pro deum fidem, quadrupes nequissime, licet precariam vocis usuram sumeret, cui tandem vel ineptissimo persuadere possis atrocitatem istam culpa (tua) carere, cum propugnare pedibus et arcere morsibus misello puero potueris? An ipsum quidem saepius incursare calcibus potuisti, morituram vero defendere alacritate simili nequisti? Certe dorso receptum auferres protinus et infesti latronis cruentis manibus eriperes, postremum deserto derelictoquo illo conservo magistro comite pastore non solus aufugeres. An ignoras eos etiam qui morituris auxilium salutare denegarint, quod contra bonos mores id ipsum fecerint, solere puniri? Sed non diutius meis cladibus laetaberis, homicidia. Senties efficiam, misero dolori naturales vires adesse”;

[28] et cum dicto subsertis manibus exsoluit suam sibi fasceam pedesque meos singillatim inligans indidem constringit artissime, scilicet ne quod vindictae meae superesset praesidium, et pertica qua stabuli fores affirmari solebant adrepta non prius me desiit obtundere quam victis fessisque viribus suoapte pondere degravatus manibus eius fustis esset elapsus. Tunc de brachiorum suorum cita fatigue conquesta procurrit ad focum ardentemque titionem gerens mediis inguinibus obtrudit usque, donec solo quod restabat nisus praesidio liquida fimo strictim egesta faciem atque oculos eius confoedasset. Qua caecitate atque faetore tandem fugata est a mea pernicie: ceterum titione delirantis Althaeae Meleager asinus interisset.

Libër VIII

[1] Noctis gallicinio venit quidam iuvenis e proxima civitate, ut quidem mihi videbatur, unus ex famulis Charites, puellae illius, quae mecum apud latrones pares aerumnas exanclaverat. Is de eius exitio et domus totius infortunio mira ac nefanda, ignem propter adsidens, inter conservorum frequentiam sic annuntiabat:

Equisones opilionesque, etiam busequae, fuit Charite nobis, fuit misella et quidem casu gravissimo, nec vero incommitata Manis adivit. Sed ut cuncta noritis, referam vobis a capite quae gesta sunt quaeque possint merito doctiore, quibus stilos fortuna subministrat, in historiae speciem chartis involvere. Erat in proxima civitate iuvenis natalibus praenobilis quo clarus et pecuniae fuit satis locuples, sed luxuriae popinalis scortisque et diurnis potationibus exercitatus atque ob id factionibus latronum male sociatus nec non etiam manus infectus humano cruore, Thrasyllus nomine. Idque sic erat et fama dicebat.

[2] Hic, cum primum Charite nubendo maturuisset, inter praecipuos procos summo studio petitionis eius munus obierat et quanquam ceteris omnibus id genus viris antistaret eximiisque muneribus parentum invitaret iudicium, morum tamen improbatus repulsae contumelia fuerat aspersus. Ac dum erilis puella in boni Tlepolemi manum venerat, firmiter deorsus delapsum nutriens amorem et denegati thalami permiscens indignationem, cruento facinori quaerebat accessum. Nactus denique praesentiae suae tempestivam occasionem, sceleri, quod diu cogitarat, accingitur. Ac die quo praedonum infestis mucronibus puella fuerat astu virtutibusque sponsi sui liberata, turbae gratulantium exultans insigniter permiscuit sese salutique praesenti ac futurae suboli novorum maritorum gaudibundus ad honorem splendidae prosapiae inter praecipuos hospites domum nostram receptus, occultato consilio sceleris, amici fidelissimi personam mentiebatur. Iamque sermonibus assiduis et conversatione frequenti nonnumquam etiam cena proculoque communi carior cariorque factus in profundam ruinam cupidinis sese paulatim nescius praecipitaverat. Quidni, cum flamma saevi amoris parva quidem primo vapore delectet, sed fomentis consuetudinis exaestuans inmodicis ardoribus totos amburat homines?

[3] Diu denique deliberaverat secum Thrasyllus quod nec clandestinis colloquiis opportunum reperiret locum et adulterinae Veneris magis magisque praeclusos aditus [copia custodientium] cerneret novaeque atque gliscentis affectionis firmissimum vinculum non posse dissociari perspiceret, et puellae, si vellet, quanquam velle non posset, [copia custodientium] furatrinae coniugalibus incommodaret rudimentum; et tamen ad hoc ipsum quod non potest contentiosa pernicie, quasi posset, impellitur. Quod nunc arduum factu putatur, amore per dies roborato facile videtur effectu. Spectate denique, sed, oro, sollicitis animis intendite, quorsum furiosae libidinis proruperit impetus.

[4] Die quadam venatum Tlepolemus assumpto Thrasylo petebat indagaturus feras, quod tamen in capreis feritatis est; nec enim Charite maritum suum quaerere patiebatur bestias armatas dente vel cornu. Iamque apud frondosum tumulum ramorumque densis tegminibus umbrosum prospectu vestigatorum obseptis capreis canes venationis indagini generosae, mandato cubili residentes invaderent bestias, immittuntur statimque sollertis disciplinae memores partitae totos praecingunt aditus tacitaque prius servata mussitatione, signo sibi repentino reddito, latratibus fervidis dissonisque miscent omnia. Nec ulla caprea nec pavens dammula nec prae ceteris feris mitior cerva, sed aper immanis atque invisitatus exsurgit toris callosae cutis obesus, pilis inhorrentibus corio squalidus, setis insurgentibus spinae hispidus, dentibus attritu sonaci spumeus, oculis aspectu minaci flammeus, impetu saevo frementis oris totus fulmineus. Et primum quidem canum procaciores, quae comminus contulerant vestigium, genis hac illac iactatis consectas interficit, dein calcata retiola, qua primos impetus reducerat, transabiit.

[5] Et nos quidem cuncti pavore deterriti et alioquin innoxii venationibus consueti, tunc etiam inermes atque inmuniti tegumentis frondis vel arboribus latenter abscondimus, Thrasyllus vero nactus fraudium opportunum decipulum sic Tlepolemum captiose compellat: “Quid stupore confusi vel etiam cassa formidine similes humilitati servorum istorum vel in modum pavoris feminei deiecti tam opimam praedam mediis manibus amittimus? Quin equos inscendimus? Quin ocius indipiscimur? En cape venabulum et ego sumo lanceam.” Nec tantillum morati protinus insiliunt equos ex summo studio bestiam insequentes. Nec tamen illa genuini vigoris oblita retorquet impetum et incendio feritatis ardescens dentium compulsu quem primum insiliat cunctabunda rimatur. Sed prior Tlepolemus iaculum quod gerebat insuper dorsum bestiae contorsit. At Thrasyllus ferae quidem pepercit, set equi quo vehebatur Tlepolemus postremos poplites lancea feriens amputat. Quadrupes reccidens, qua sanguis effluxerat, toto tergo supinatus invitatus dominum suum devolvit ad terram. Nec diu, sed eum furens aper invadit iacentem ac primo lacinias eius, mox ipsum resurgentem multo dente laniavit. Nec coepti nefarii bonum piguit amicum vel suae saevitiae litatum saltem tanto periculo cernens potuit expleri, sed percito atque plagoso ac frustra vulnera contegenti suumque auxilium miseriter roganti per femus dexterum dimisit lanceam tanto ille quidem fidentius quanto crederet ferri vulnera similia futura prosectu dentium. Nec non tamen ipsam quoque bestiam facili manu transadigit.

[6] Ad hunc modum definito iuvene exciti latibulo suo quisque familia maesta concurrimus. At ille quanquam perfecti voto prostrato inimico laetus ageret, vultu tamen gaudium tegit et frontem adseverat et dolorem simulat et cadaver, quod ipse fecerat, avide circumplexus omnia quidem lugentium officia sollerter adfinxit, sed solae lacrimae procedere noluerunt. Sic ad nostri similitudinem, qui vere lamentabamur, conformatus manus suae culpam bestiae dabat.

Necdum satis scelere transacto fama dilabitur et cursus primos ad domum Tlepolemi detorquet et aures infelicis nuptae percutit. Quae quidem simul percepit tale nuntium quale non audiet aliud, amens et vecordia percita cursuque bacchata furibundo per plateas populosas et arva rurestria fertur insana voce casum mariti quiritans. Confluunt civium maestae catervae, secuntur obvii dolore sociato, civitas cuncta vacuatur studio visionis. Et ecce mariti cadaver accurrit labantique spiritu totam se super corpus effudit ac paenissime ibidem, quam devoverat, ei reddidit animam. Sed aegre manibus erepta suorum invita remansit in vita, funus vero toto feralem pompam prosequente populo deducitur ad sepulturam.

[7] Sed Thrasyllus nimium nimius clamare, plangere et quas in primo maerore lacrimas non habebat iam scilicet crescente gaudio reddere et multis caritatis nominibus Veritatem ipsam fallere. Illum amicum, coetaneum, contubernalem, fratrem denique addito nomine lugubri ciere, nec non interdum manus Charites a pulsandis uberibus amovere, luctum sedare, heulatum cohercere, verbis palpatibus stimulum doloris obtundere, variis exemplis multivagi casus solacia nectere, cunctis tamen mentitae pietatis officiis studium contrectandae mulieris adhibere odiosumque amorem suum perperam delectando nutrire.

Sed officiis inferialibus statim exactis puella protinus festinat ad maritum suum demere cunctasque prosus peremptat vias, certe illam lenem otiosamque nec telis ullis indigentem sed placidae quieti consimilem: inedia denique misera et incuria squalida, tenebris imis abscondita, iam cum luce transegerat. Sed Thrasyllus instantia pervicaci partim per semet ipsum, partim per ceteros familiares ac necessarios, ipso denique puellare parentes extorquet tandem iam lurore et inluvie paene conlapsa membra lavacro, cibo denique confoveret. At illa, parentum suorum alioquin reverens, invita quidem, verum religiosae necessitati subcumbens, vultu non quidem hilario, verum paulo seniore obiens, ut iuebatur, viventium munia, prorsus in pectore, immo vero penitus in medullis luctu a maerore carpebat animum; diesque totos totasque noctes insumebat luctuoso desiderio, et imaginem defuncti, quas ad habitum dei Liberi formaverat, adfixo servito divinis percolens honoribus ipso se solacio cruciabat.

[8] Sed Thrasyllus, praeceps alioquin et de ipso nomine temerarium, priusquam dolorem lacrimae satiarent et percitae mentis resideret furor et in sese nimietatis senio lassesceret luctus, adhuc flentem maritum, adhuc vestes lacerantem, adhuc capillos distrahentem non dubitavit de nuptiis convenire et imprudentiae labe tacita pectoris sui secreta fraudesque ineffabiles detegere. Sed Charite vocem nefandam et horruit et detestata est et velut gravi tonitru procellaque sideris vel etiam ipso diali fulmine percussa corrui corpus et obnubilavit animam. Sed intervallo revallescente paulatim spiritu, ferinos mugitus iterans et iam scaenam pessimi Thrasylli perspicuens, ad limam consili desiderium petitoris distulit. Tunc inter moras umbra illa misere trucidati Tlepolemi sanie cruentam et pallore deformem attollens faciem

quietem pudicam interpellat uxoris:

“Mi coniux, quod tibi prorsus ab alio dici iam licebit: etsi in pectore tuo non permanet nostri memoria vel acerbae mortis meae casus foedus caritatis intercidit. — quovis alio felicius maritare, modo ne in Thrasylli manum sacrilegam conveniam neve sermonem conferas nec mensam accumbas nec toro adquiescas. Fuge mei percussoris cruentam dexteram. Noli parricidio nuptias auspicari. Vulnera illa, quorum sanguinem tuae lacrimae perluerunt, non sunt tota dentium vulnera: lancea mali Thrasylli me tibi fecit alienum” et addidit cetera omnemque scaenam sceleris inluminavit.

[9] At illa, ut primum maesta quieverat, toro faciem impressa, etiamnunc dormiens, lacrimis emanantibus genas cohumat et velut quodam tormento inquieta quiete excussa luctu redintegrato prolixum heulat discissaque interula decora brachia saevientibus palmulis converberat. Nec tamen cum quoquam participatis nocturnis imaginibus, sed indicio facinoris prorsus dissimulato, et nequissimum percussorem punire et aerumnabili vitate sese subtrahere tacita decernit, Ecce rursus improvidae voluptatis detestabilis petitor aures obseratas de nuptiis obtundens aderat. Sed illa clementer aspernata sermonem Thrasylli astuque miro personata instanter garrienti summissequ deprecanti:

“Adhuc” inquit “tui fratris meique carissimi mariti facies pulchra illa in meus deversatur oculis, adhuc odor cinnameus ambrosei corporis per nares meas percurrit, adhuc formosus Tlepolemus in meo vivit pectore. Boni ergo et optimi consules, si luctui legitimo miserrimae feminae necessarium concesserit tempus, quoad residuis mensibus spatium reliquum compleatur anni, quae res cum meum pudorem, tum etiam tuum salutare commodum respicit, ne forte in maturitate nuptiarum indignatione iusta manes acerbos mariti ad exitium salutis tuae suscitemus.”

[10] Nec isto sermone Thrasyllus sobriefactum vel saltem tempestita pollicitatione recreatus identidem pergit lingua satianti susurros improbos inurgere, quoad simulanter revicta Charite suscipit: “Istud equidem certe magnopere deprecanti concedas necesse est mihi, Thrasyll, ut interdum taciti clandestinos coitus obeamus nec quisquam persentiscat familiarium, quoad reliquos dies metiatur annus.”

Promissioni fallaciosae mulieris oppressus subcubuit Thrasyllus et prolixo consentit de furtivo concubitu noctemque et opertas exoptat ultro tenebras uno potiundi studio postponens omnia. “Sed heus tu,” inquit Charite, quam prope vestre contactus omnique comite viduatus prima vigilia tacitus fores meas accedas unoque sibilo contentus nutricem istam meam opperiare, quae claustris adhaerens excubabit adventui tuo. Nec setius patefactis aedibus acceptum te nullo lumine conscio ad meum perducet cubiculum.”

[11] Placuit Thrasyлло scaena feralium nuptiarum. Nec sequius aliquid suspicatus sed exspectatione turbidus de diei tantum spatio et vesperae mora querebatur. Sed ubi sol tandem nocti decessit, ex imperio Charites adest ornatus et nutricis captiosa vigilia deceptus inrepat cubiculum pronus spei.

Tunc anus de iussu dominae blandiens ei furtim depromptis calcibus et oenophoro, quod inmixtum vino soporiferum gerebat venenum, crebris potionibus avide ac secure haurientem mentita dominae tarditatem, quasi parentem adsideret aegrotum, facile sepelevit ad somnum. Iamque eo ad omnes iniurias exposito ac supinato introvocata Charite masculis animis impetumque duro fremens invadit ac supersistit sicarium.

[12] “En” inquit “fidus coniugis mei comes, en venator egregius, en carus maritus. Haec est illa dextera quae meum sanguinem fudit, hoc pectus quod fraudulentas ambages in meum concinnavit exitium, oculi isti quibus male placui, qui quodam modo tamen iam futuras tenebras auspicantes venientes poenas antecedunt. Quiesce securus, beate somniare. Non ego gladio, non ferro petam; absit ut simili mortis genere cum marito meo coaequeris: vivo tibi morientur oculi nec quicquam videbis nisi dormiens. Faxe felicior necem inimici tui quam vitam tuam sentias. Lucem certe non tenebis, nuptias non frueris, nec mortis quiete recreaberis nec vitae voluptate laetaberis, sed incertum simulacrum errabis inter Orcum et solem, et diu quaeres dexteram quae tuas expugnavit pupulas, quodque est in aerumna miserrimum, nescies de quo queraris. At ego sepulchrum mei Tlepolemi tuo luminum cruore libato et sanctis manibus eius istis oculis parentabo. Sed quid mora temporis dignum cruciatum lucraris et meos forsitan tibi pestiferos imaginaris amplexus? Relictis somnulentis tenebris ad aliam poenalem evigila caliginem. Attolle vacuam faciem, vindictam recognosce, infortunium intellege, aerumnas computa. Sic pudicae mulieri tui placuerunt oculi, sic faces nuptiales tuos illuminarunt thalamos. Vltrices habebis pronubas et orbitatem comitem et perpetuae conscientiae stimulum.”

[13] Ad hunc modum vaticinata mulier acu crinali capite deprompta Thrasylli convulnerat tota lumina eumque prorsus exosculatum relinquens, dum dolore nescio crapulam cum somno discutit, arrepto nudo gladio, quo se Tlepoletus solebat incingere, per mediam civitatem cursu furioso proripit se procul dubio nescio quod scelus gestiens et recta monumentum mariti contendit. At nos et omnis populus, nudatis totis aedibus, studiose consequimur hortati mutuo ferrum vesanis extorquere manibus. Sed Charite capulum Tlepolemi propter assistens gladioque fulgenti singulos abigens, ubi fletus uberes et lamentationes varias cunctorum intuetur, “Abicite” inquit “importunas lacrimas, abicite luctum meis virtutibus alienum. Vindicavi in mei mariti cruentum peremptorem, punita sum funestum mearum [mearum] nuptiarum praedonem. Iam tempus est ut isto gladio deorsus ad meum Tlepoletum viam quaeram.”

[14] Et enarratis ordine singulis quae sibi per somnium nuntiaverat maritus quoque astu Thrasyllum inductum petisset, ferro sub papillam dexteram transadacto corruit et in suo sibi pervolutata sanguine postremo balbutiens incerto sermone proflavit animam virilem. Tunc propere familiares miserae Charites accuratissime corpus ablutum unita sepultura ibidem marito perpetuam coniugem reddidere.

Thrasyllus vero cognitis omnibus, nequiens idoneum exitum praesenti (cladi nisi nova) clade reddere certusque tanto facinori nec gladium sufficere, sponte delatus ibidem ad sepulchrum “Vltronea vobis, infesti Manes, en adest victima” saepe clamitans, valvis super sese diligenter obseratis inedia statuit elidere sua sententia damnatum spiritum.”

[15] Haec ille longos trahens suspiritus et nonnumquam inlacrimans graviter affectis rusticis adnuntiabat. Tunc illi mutati dominii novitatem metuentes et infortunium domus erilis altius miserantes fugere comparant. Sed equorum magister, qui me curandum magna ille quidem commendatione susceperat, quidquid in casula pretiosum conditumque servabat meo atque aliorum iumentorum dorso repositum asportans sedes pristinas deserit. Gerebamus infantulos et mulieres, gerebamus pullos, passerres, aedos, catellos, et quidquid infirmo gradu fugam morabatur, nostris quoque pedibus ambulabat. Nec me pondus sarcinae, quanquam enormis, urgebat, quippe gaudiali fuga detestabilem illum exsectorem virilitatis meae relinquentem.

Silvosi montis asperum permensi iugum rursusque reposita camporum spatia pervecti, iam vespera semitam tenebrante, pervenimus ad quoddam castellum frequens et opulens, unde nos incolae nocturna immo vero matutina etiam prohibebant egressione: lupos enim numerosos grandes et vastis corporibus sarcinosos ac nimia ferocitate saevientes passim rapinis adsuetos infestare cunctam illam regionem iamque ipsas vias obsidere et in modum latronum praetereuntes adgredi, immo etiam vaesana fame rabidos finitimas expugnare villas, exitiumque inertissimarum pecudum ipsis iam humanis capitibus imminere. Denique ob iter illud qua nobis erat commeadum iacere semesa hominum corpora suisque visceribus nudatis ossibus cuncta candere ac per hoc nos quoque summa cautione viam aggredi debere, idque vel in primis observitare ut luce clara et die iam provecto et sole florido vitantes undique latentes insidias, cum et ipso lumine dirarum bestiarum repigratur impetus, non laciniatim disperso, sed cuneatim spirato commeatu difficultates illa transabiremus.

[16] Sed nequissimi fugitivi ductores illi nostri caecae festinationis temeritate ac metu incertae insecutionis sprete salubri monitione nec exspectata luce proxuma circa tertiam ferme vigiliam noctis onustos nos ad viam propellunt. Tunc ego metu praedicti periculi, quantum pote, iam turbae medius et inter conferta iumenta latenter absconditus clunibus meis ab adgressionibus ferinis consulebam iamque me cursu celeri ceteros equos antecellentem mirabantur omnes. Sed illa pernecitas non erat alacritatis meae, sed formidinis indicium; denique meum ipse reputabam Pegasus inclutum illum metu magis volaticum ac per hoc merito pinnatum proditum, dum in altum at adusque caelum sussilit ac resultat, formidans scilicet igniferae morsum Chimaerae. Nam et illi pastores qui nos agebant in speciem proelii manus obarmaverant: hic lanceam, ille venabulum, alius gerebat spicula, fustem alius, sed et saxa, quae salebrosa semita largiter subministrabat; erant qui sudes praeacutas attollerent; plerique tamen ardentibus facibus

proterrebant feras. Nec quicquam praeter unicam tubam deerat quin acies esset proeliaris. Sed necquicquam frustra timorem illum satis inanem perfuncti longe peiores inhaesimus laqueos. Nam lupi, forsitan confertae iuventutis strepitu vel certe nimia luce flammarum deterriti vel etiam aliorum grassantes, nulli contra nos aditum tulerunt ac ne procul saltem ulli comparverant.

[17] Villae vero, quam tunc forte praeteribamus, coloni multitudinem nostram latrones rati, satis agentes rerum suarum eximieque trepidi, canes rabidos et immanes et quibusuis lupis et ursis saeviores, quos ad tutelae praesidia curiose fuerant alumnati, iubilationibus solitis et cuiusce modi vocibus nobis inhortantur, qui praeter genuinam ferocitatem tumultum suorum exasperati contra nos ruunt et undique laterum circumfusi passim insiliunt ac sine ullo dilectu iumenta simul et homines lacerant diuque grassati plerosque prosternunt. Cerneret non tam hercules memorandum quam miserandum etiam spectaculum: canes copiosos ardentibus animis alios fugientes arripere, alios stantibus inhaerere, quosdam iacentes inscendere, et per omnem nostrum commeatum morsibus ambulare.

Ecce tanto periculo malum maius insequitur. De summis enim tectis ac de proximo colle rusticani illi saxa super nos raptim devolvunt, ut discernere prorsus nequiremus qua potissimum caveremus clade, comminus canum an eminus lapidum. Quorum quidem unus caput mulieris, quae meum dorsum residebat repente percussit. Quo dolore commota statim fletu cum clamore sublato maritum suum pastorem illum suppetiatum ciet.

[18] At ille deum fidem clamitans et cruorem uxoris abstergens altius quiritabat: “Quid miseros homines et laboriosos viatores tam crudelibus animis invaditis atque obteritis? Quas praedas inhialis? Quae damna vindicatis? At non speluncas ferarum vel cautes incolitis barbarorum, ut humano sanguine profuso gaudeatis.” Vix haec dicta et statim lapidum congestus cessavit imber et infestorum canum revocata conquievit procella. Vnus illinc denique de summo cupressus cacumine: “At nos” inquit “non vestrorum spoliis cupidine latrocinamur, sed hanc ipsam cladem de vestris protelamus manibus. Iam denique pace tranquilla securi potestis incedere.”

Sic ille, sed nos plurifariam vulnerati reliquam viam capessimus alius lapidis, alius morsus vulnera referentes, universi tamen saucii. Aliquanto denique viae permenso spatio pervenimus ad nemus quoddam proceris arboribus consitum et pratentibus virectis amoenum, ubi placuit illis ductoribus nostris refectui paululum conquiescere corporaque sua diverse laniata sedulo recurrere. Ergo passim prostrati solo primum fatigatos animos recuperare ac dehinc vulneribus medelas varias adhibere festinant, hic cruorem praeterfluentis aquae rore deluere, ille spongeis inacidatis tumores comprimere, alius fasciolis hiantes vincire plagas. Ad istum modum saluti suae quisque consulebat.

[19] Interea quidam senex de summo colle prospectat, quem circum capellae pascentes opilionem esse profecto clamabant. Eum rogavit unus e nostris,

haberetne venui lactem vel adhuc liquidum vel in caseum recentem inchoatum. At ille diu capite quassanti: “Vos autem” inquit “de cibo vel poculo vel omnino ulla refectione nunc cogitatis? an nulli scitis quo loco consederitis?”, et cum dicto conductis oviculis conversus longe recessit. Quae vox eius et fuga pastoribus nostris non mediocrem pavorem incussit. Ac dum perterriti de loci qualitate sciscitari gestiunt nec est qui doceat, senex alius, magnum ille quidem, gravatus annis, totus in baculum pronus et lassum trahens vestigium ubertim lacrimans per viam proximat visisque nobis cum fletu maximo singulorum iuvenum genua contingens sic adorabat:

[20] “Per Fortunas vestrosque Genios, sic ad meae senectutis spatia validi laetique veniatis, decepto seni subsistite meumque parvulum ab inferis ereptum canis meis reddite. Nepos namque meus et itineris huius suavis comes, dum forte passerem incantantem sepiculae consecratur arripere, delapsus in proximam foveam, quae fruticibus imis subpatet, in extremo iam vitae consistit periculo, quippe cum de fletu ac voce ipsius avum sibi saepicule clamitantis vivere illum quidem sentiam, sed per corporis, ut videtis, mei defectam valetudinem opitulari nequeam. At vobis aetatis et robori beneficio facile est subpetiari miserrimo seni puerumque illum novissimum successionis meae atque unicam stirpem sospitem mihi facere.”

[21] Sic deprecantis suamque canitiem distrahentis totos quidem miseruit. Sed unus prae ceteris et animo fortior et aetate iuvenior et corpore validior, quique solus praeter alios incolumis proelium superius evaserat, exsurgit alacer et percontatus quonam loci puer ille decidisset monstrantem digito non longe frutices horridos senem illum inpigre comitatur. Ac dum pabulo nostro suaeque cura relecti sarcinulis quisque sumptis suis viam capessunt, clamore primum nominatim cientes illum iuvenem frequenter inclamant, mox mora diutina commoti mittunt e suis arcessitorem unum, qui requisitum comitem tempestivae viae commonefactum reduceret. At ille modicum commoratum refert sese: buxanti pallore trepidus mira super conservo suo renuntiat: conspicatum se quippe supinato illi et iam ex maxima parte consumpto immanem draconem mandentem insistere nec ullum usquam miserrimum senem comparere illum. Qua re cognita et cum pastoris sermone conlata, qui saevum prorsus hunc illum nec alium locorum inquilinum praeminabatur, pestilenti deserta regione velociori se fuga proripiunt nosque pellunt crebris tudentes fustibus.

[22] Celerrime denique longo itinere confecto pagum quendam accedimus ibique totam perquiescimus noctem. Ibi coeptum facinus oppido memorabile narrare cupio.

Servus quidam, cui cunctam familiae tutelam dominus permiserat, suos quique possessionem maximam illam, in quam deverteramus, vilicabat, habens ex eodem famulitio conservam coniugam, liberae cuiusdam extrariaeque mulieris flagrabat cupidine. Quo dolore paelicatus uxor eius instricta cunctas mariti rationes et quicquid horreo reconditum continebatur admoto combussit igne. Nec tali damno tori sui contumeliam vindicasse

contenta, iam contra sua saeviens viscera laqueum sibi nectit, infantulumque, quem de eodem marito iam dudum susceperat, eodem funiculo nectit seque per altissimum puteum adpendicem parvulum trahens praecipitat. Quam mortem dominus eorum aegerrime sustinens adreptum servulum, qui causam tanti sceleris luxurie sua praestiterat, nudum ac totum melle perlitum firmiter alligavit arbori ficulneae, cuius in ipso carioso stipite inhabitantium formicarum nidificia bulliebant et ultro citro commeabant multiiuga scaturrigine. Quae simul dulcem ac mellitum corporis nidorem persentiscunt, parvis quidem sed numerosis et continuis morsiunculis penitus inhaerentes, per longi temporis cruciatum ita, carnibus atque ipsis visceribus adesis, homine consumpto membra nudarunt, ut ossa tantum viduata pulpis nitore nimio candentia funestae cohaerent arbori.

[23] Hac quoque detestabili deserta mansione, paganos in summo luctu relinquentes, rursum pergitur dieque tota campestris emensi vias civitatem quandam populosam et nobilem iam fessi pervenimus. Inibi larem sedesque perpetuas pastores illi statuere decernunt, quod et longe quaesituris firmae latebrae viderentur et annonae copiosae beata celebritas invitabat. Triduo denique iumentorum refectis corporibus, quo vendibiliores videremur, ad mercatum producimur magnaue voce praeconis pretia singulis nuntiantis equi atque alii asini opulentis emptoribus praestinantur; at me relictum solum ac subsicivum cum fastidio plerique praeteribant. Iamque taedio contrectationis eorum, qui de dentibus meis aetatem computabant, manum cuiusdam faetore sordentem, qui gingivas identidem meas putidis scalpebat digitis, mordicus adreptam plenissime conterrui. Quae res circumstantium ab emptione mea utpote ferocissimi deterruit animos. Tunc praeco dirruptis faucibus et rauca voce saucius in meas fortunas ridiculos construebat iocos: “Quem ad finem cantherium istum venui frustra subiciemus et vetulum et extritis ungulis debilem et dolore deformem et in hebeti pigritia ferocem nec quicquam amplius quam ruderarium cribrum? Atque adeo vel donemus eum cuipiam, si qui tamen faenum suum perdere non gravatur.”

[24] Ad istum modum praeco ille cachinnos circumstantibus commovebat. Sed illa Fortuna mea saevissima, quam per tot regiones iam fugiens effugere vel praecedentibus malis placare non potui, rursum in me caecos detorsit oculos et emptorem aptissimum duris meis casibus mire repertum obiecit. Scitote qualem: cinaedum, calvum quidem sed cincinnis semicanis et pendulis capillatum, unum de triviali popularium faece, qui per plateas et oppida cymbalis et crotalis personantes deamque Syriam circumferentes mendicare compellunt. Is nimio praestinandi studio praeconem rogat cuiatis essem; at ille Cappadocum me et satis forticulum denuntiat. Rursum requirit annos aetatis meae; sed praeco lasciviens: “Mathematicus quidem, qui stellas eius disposuit, quintum ei numeravit annum, sed ipse scilicet melius istud de suis novit professionibus. Quanquam enim prudens crimen Corneliae legis incurram, si civem Romanum pro servo tibi vendidero, quin emis bonum et frugi mancipium, quod te et foris et domi poterit iuvare?” Sed exinde odiosus

emptor aliud de alio non desinit quaerere, denique de mansuetudine etiam mea percontatur anxie.

[25] At praeco: “Vervecem” inquit “non asinum vides, ad usus omnes quietum, non mordacem nec calcitronem quidem, sed prorsus ut in asini corio modestum hominem inhabitare credas. Quae res cognitu non ardua. Nam si faciem tuam mediis eius feminibus immiseris, facile periclitaberis quam grandem tibi demonstret patientiam.”

Sic praeco lurchonem tractabat dicacule, sed ille cognito cavillatu similis indignanti: “At te” inquit “cadaver surdum et mutum delirumque praeconem omnipotens et omniparens dea Syria et sanctus Sabazius et Bellona et mater Idaea cum (suo Attide et cum) suo Adone Venus domina caecum reddant, qui scurrilibus iam dudum contra me velitaris iocis. An me putas, inepte, iumento fero posse deam committere, ut turbatum repente divinum deiciat simulacrum egoque miseria cogar crinibus solutis discurrere et deae meae humi iacenti aliquem medicum quaerere?”

Accepto tali sermone cogitabam subito velut lymphaticus exsilire, ut me ferocitate cernens exasperatum emptionem desineret. Sed praevenit cogitatum meum emptor anxius pretio depenso statim, quod quidem gaudens dominus scilicet taedio mei facile suscepit, septemdecim denarium, et illico me stomida spartea deligatum tradidit Philebo: hoc enim nomine censebatur iam meus dominus.

[26] At ille susceptum novicium famulum trahebat ad domum statimque illinc de primo limine proclamat: “Puellae, servum vobis pulchellum en ecce mercata perduxī.” Sed illae puellae chorum erat cinaedorum, quae statim exsultantes in gaudium fracta et rauca et effeminata voce clamores absonos intollunt, rati scilicet vere quempiam hominem servulum ministerio suo paratum. Sed postquam non cervam pro virgine sed asinum pro homine succidaneum videre, nare detorta magistrum suum varie cavillantur: non enim servum, sed maritum illum scilicet sibi perduxisse. Et “heus,” aiunt “cave ne solus exedas tam bellum scilicet pullulum, sed nobis quoque tuis palumbulis nonnumquam inperitias.”

Haec et huius modi mutuo blaterantes praesepio me proximum deligant. Erat quidam iuvenis satis corpulentus, choraula doctissimus, conlaticia stipe de mensa paratus, qui foris quidem circumgestantibus deam cornu canens adambulabat, domi vero promiscuis operis partarius agebat concubinus. Hic me simul domi conspexit, libenter adpositis largiter cibariis gaudens adloquitur: “Venisti tamen miserrimi laboris vicarius. Sed diu vivas et dominis placeas et meis defectis iam lateribus consulas.” Haec audiens iam meas futuras novas cogitabam aerumnas.

[27] Die sequenti variis coloribus indusiati et deformiter quisque formati facie caenoso pigmento delita et oculis obunctis graphice prodeunt, mitellis et crocotis et carbasinis et bombycinis iniecti, quidam tunicas albas, in modum lanciolarum quoquoersum fluente purpura depictas, cingulo subligati, pedes luteis induti calceis; deamque serico contactam amiculo mihi gerendam

imponunt bracciisque suis umero tenus renudatis, adtollentes immanes gladios ac secures, evantes exsiliunt incitante tibiae cantu lymphaticum tripudium. Nec paucis pererratis casulis ad quandam villam possessoris beati perveniunt et ab ingressu primo statim absonis ululatibus constrepentes fanaticae provolant diuque capite demisso cervices lubricis intorquentes motibus crinesque pendulos in circulum rotantes et nonnumquam morsibus suos incurstantes musculos ad postremum ancipiti ferro, quod gerebant, sua quisque brachia dissicant. Inter haec unus ex illis bacchatur effusius ac de imis praecordiis anhelitus crebros referens velut numinis divino spiritu repletus simulabat sauciam vecordiam, prorsus quasi deum praesentia soleant homines non sui fieri meliores, sed debiles effici vel aegroti.

[28] Specta denique, quale caelesti providentia meritum reportaverit. Infit vaticinatione clamosa conficto mendacio semet ipsum incessere atque criminari, quasi contra fas sanctae religionis dissignasset aliquid, et insuper iustas poenas noxii facinoris ipse de se suis manibus exposcere. Arrepto denique flagro, quod semiviris illis proprium gestamen est, contortis taenis lanosi velleris prolixae fimbriatum et multiugis talis ovium tesseractum, indidem sese multinodis commulcat ictibus mire contra plagarum dolores praesumptione munitus. Cerneret prosectu gladiatorum ictuque flagrorum solum spurcitia sanguinis effeminati madescere. Quae res incutiebat mihi non parvam sollicitudinem videnti tot vulneribus largiter profusum cruorem, ne quo casu deae peregrinae stomachus, ut quorundam hominum lactem, sic illa sanguinem concupisceret asininum. Sed ubi tandem fatigati vel certe suo laniatus satiati pausam carnificinae dedere, stipes aereas immo vero et argenteas multis certatim offerentibus sinu recepere patulo nec non et siliginis aliquid, et nonnullis hordeum deae gerulo donantibus, avidis animis conradentes omnia et in sacculos huic quaestui de industria praeparatos farcientes dorso meo congerunt, ut duplici scilicet sarcinae pondere gravatus et horreum simul et templum incederem.

[29] Ad istum modum palantes omnem illam depraedabantur regionem. Sed in quodam castello copia laetati largioris quaesticuli gaudiales instruunt dapes. A quodam colono fictae vaticinationis mendacio pinguissimum deposcunt arietem, qui deam Syriam esurientem suo satiaret sacrificio, probeque disposita cenula balneas obeunt, ac dehinc lautique quendam fortissimum rusticanum industria laterum atque imis ventris bene praeparatum comitem cenae secum adducunt paucisque admodum praegustatis olusculis ante ipsam mensam spurcissima illa propudia ad illicitae libidinis extrema flagitia infandis uriginibus efferantur, passimque circumfusi nudatum supinatumque iuvenem exsecrandis oribus flagitabant. Nec diu tale facinus mei oculis tolerantibus “Porro Quirites” proclamare gestivi, sed viduatum ceteris syllabis ac litteris processit “O” tantum sane clarum ac validum et asino proprium, sed inopportuno plane tempore. Namque de pago proximo complures iuvenes abactum sibi noctu perquirentes asellum nimioque studio cuncta devorsoria scrutantes, intus aedium audito ruditu meo, praedam absconditam latibulis

aedium rati, coram rem invasuri suam improvisi conferto gradu se penetrant palamque illos exsecrandas foeditates obeuntes deprehendunt; iamiamque vicinos undique percientes turpissimam scaenam patefaciunt, insuper ridicule sacerdotum purissimam laudantes castimoniam.

[30] Hac infamia consternati, quae per ora populi facile dilapsa merito invisos ac detestabiles eos cunctis effecerat, noctem ferme circa mediam collectis omnibus furtim castello facessunt bonaque itineris parte ante iubaris exortum transacta iam die claro solitudines avias nancti, nulla secum prius conlocuti, accingunt se meo funeri deaque vehiculo meo sublata et humi reposita cunctis stramentis me renudatum ac de quadam quercu destinatum flagro illo pecuinis ossibus catenato verberantes paene ad extremam confecerant mortem; fuit unus, qui poplites meos enervare secure sua comminaretur, quod de pudore illo candido scilicet suo tam deformiter triumphasset: sed ceteri non meae salutis, sed simulacri iacentis contemplatione in vita me retinendum censuere. Rursum itaque me refertum sarcinis planis gladiis minantes perveniunt ad quandam nobilem civitatem, Inibi vir principalis, et alias religiosus et eximie deum reverens, tinnitu cymbalorum et sonu tympanorum cantusque Phrygii mulcentibus modulis excitus procurrit obviam deamque votivo suscipiens hospitio nos omnis intra conseptum domus amplissimae constituit numenque summa veneratione atque hostiis opimis placare contendit.

[31] Hic ego me potissimum capitis periclitatum memini. Nam quidam colonus partem venationis immanis cervi pinguissimum femus domino illi suo numeri miserat, quod incuriose pone culinae fores non altiuscule suspensum canis adaeque venaticus latenter invaserat, laetusque praeda propere custodientes oculos evaserat. Quo damno cognito suaque reprehensa negligentia cocus diu lamentatus lacrimis inefficacibus iamiamque domino cenam flagitante maerens et utcumque metuens altius, filio parvulo suo consalutato adreptoque funiculo, mortem sibi nexu laquei comparabat. Nec tamen latuit fidam uxorem eius casus extremus mariti, sed funestum nodum violenter invadens manibus ambabus: “Adeone” inquit “praesenti malo perterritus mente excidisti tua nec fortuitum istud remedium, quod deum providentia subministrat, intueris? Nam si quid in ultimo fortunae turbine resipiscis, expergite me ausculta et advenam insitum asinum remoto quodam loco deductum iugula femusque eius ad similitudinem perditum detractum et accuratius in protrimentis sapidissime percoctum adpone domino cervini vicem.” Nequissimo verberoni sua placuit salus de mea morte et multum conservae laudata sagacitate destinatae iam lanienae cultros acuebat.

Liber IX

[1] Sic ille nequissimus carnifex contra me manus impias obarmabat. At ego praecipitante consilium periculi tanti praesentia nec exspectata diutina cogitatione lanienam imminentem fuga vitare statui, protinusque vinculo, quo fueram deligatus, abrupto curso me proripio totis pedibus, ad tutelam salutis crebris calcibus velitatus, ilicoque me raptim transcurra proxima porticu triclinio, in quo dominus aedium sacrificales epulas cum sacerdotibus deae cenitabat, incunctanter immitto, nec pauca rerum adparatus cibarii mensas etiam et ignes impetu meo collido atque disturbo. Qua rerum deformi strage paterfamilias commotus ut importunum atque lascivum me cuidam famulo curiose traditum certo aliquo loco clausum (iussit) cohiberi, ne rursum convivium placidum simili petulantia dissiparem. Hoc astutulo commento scitule munitus et mediis lanii manibus ereptus custodela salutaris mihi gaudebam carceris.

Sed nimirum nihil Fortuna rennuente licet homini natu dexterum provenire nec consilio prudenti vel remedio sagaci divinae providentiae fatalis dispositio subverti vel reformari potest. Mihi denique id ipsum commentum, quod momentariam salutem reperisse videbatur, periculum grande immo praesens exitium conflavit aliud.

[2] Nam quidam subito puer mobili ac trepida facile percitus, ut familiares inter se susurrabant, inrumpit triclinium suoque annuntia domino de proximo angiporitu canem rabidam paulo ante per posticam impetu miro sese direxisse ardentisque prorsus furore venaticos canes invasisse ac dehinc proximum petisse pari saevitia nec postremum saltem ipsis hominibus pepercisse; nam Myrtilum mulionem et Hephaestionem cocum et Hypnophilum cubicularium et Apollonium medicum, immo vero et plures alios ex familia abigere temptantes variis morsibus quemque lacerasse, certe venenatis morsibus contacta non nulla iumenta efferari simili rabie.

Quae res omnium statim percussit animos, rati me etiam eadem peste infectum ferocire arreptis cuiusce modi telis mutuoque ut exitium commune protelarent cohortati, ipsi potius eodem vaesaniae morbo laborantes, persecuntur. Nec dubio me lanceis illis vel venabulis immo vero et bipennibus, quae facile famuli subministraverant, membratim compilassent, ni respecto subiti periculi turbine cubiculum, in quo mei domini devertebant, protinus inrupissem. Tunc clausis obseratisque super me foribus obsidebant locum, quoad sine ullo congressionis suae periculo pestilentiae laetatis pervicaci rabie possessus ac peresus absumerer. Quo facto tandem libertatem nactus, solitariae fortunae munus amplexus, super constratum lectum abiectus, post multum equidem temporis somnum humanum quievi.

[3] Iamque clara die mollitie cubilis refota lassitudine vegetus exsurgo atque illos qui meae tutelae pervigiles excubias agitaverant ausculto de meis sic altercare fortunis: “Adhucine miserum istum asinum iugi furore iactari

credimus?” “Immo vero iam virus increscente saevitia prorsum extinctum. Sic opinionis variae terminum ad exploratione conferunt ac de rima quadam prospiciunt sanum me atque sobrium otiose consistere. Iamque utro foribus patefactis plenius, an iam sim mansuetus, periclitantur. Sed unus ex his, de caelo scilicet missus mihi sospitator, argumentum explorandae sanitatis meae commonstrat ceteris, ut aquae recentis completam pelvem offerent potui meo, ac si intrepidus et more solito sumens aquis adlibescentem, sanum me atque omni morbo scirent expeditum: contra vero si visum contactumque laticis vitarem ac perhorrescerem, pro conperto noxiam rabiem pertinaciter durare; hoc enim libris pristinis proditum observari solere.

[4] Isto placito vas immane confestim atque perlucidae de proximo petitae fonte, cunctantes ad hoc, offerunt mihi: at ego sine ulla mora progressum etiam obvio gradu satis sitienter pronus et totum caput immergens salutare vere equidem illas aquas hauriebam. Iamque et plausus manum et aurium flexus et ductum capistri et quiduis aliud periclitantium placide patiebar, quoad contra vesanam eorum praesumptionem modestiam meam liquido cunctis adprobarem.

Ad istum modum vitato duplici periculo, die sequenti rursum divinis exuviis onustus cum crotalis et cymbalis circumforaneum mendicabulum producitur ad viam. Nec paucis casulis atque castellis oberratis devertimus ad quempiam pagum urbis opulentae quondam, ut memorabant incolae, inter semiruta vestigia conditum et hospitio proximi stabuli recepti cognoscimus lepidam de adulterio cuiusdam pauperis fabulam, quam vos etiam cognoscatis volo.

[5] Is gracili pauperie laborans fabriles operas praebendo parvis illis mercedibus vitam tenebat. Erat ei tamen uxorcule etiam satis quidem tenuis et ipsa, verum tamen postrema lascivia famigerabilis. Sed die quadam, dum matutino ille ad opus susceptum proficiscitur, statim latenter inrepat eius hospitium temerarius adulter. Ac dum Veneris conluctationibus securius operantur, maritus ignarus rerum ac nihil etiam tum tale suspicans inprovisus hospitium repetit. Iam clausis et obseratis foribus uxoris laudata continentia ianuam pulsatur, sibilo etiam praesentiam suam denuntiante. Tunc mulier callida et ad huius modi flagitia perastutula tenacissimis amplexibus expeditum hominem dolio, quod erat in angulo semiobrutum, sed alias vacuum, dissimulanter abscondit, et patefactis aedibus adhuc introeuntem maritum aspero sermone accipit: “Sinice vacuus et otiosus insinuat manibus ambulabis mihi nec obito consueto labore vitae nostrae prospicies et aliquid cibati parabis? At ego misera pernox et per diem lanificio nervos meos contorqueo, ut intra cellulam nostram saltem lucerna luceat. Quanto me felicior Daphne vicina, quae mero et prandio matutino saucia cum suis adulteris volutatur!”

[6] Sic confutatus maritus: “Et quid istic est?” ait “Nam licet forensi negotio officinator noster attentus ferias nobis fecerit, tamen hodiernae cenulae nostrae propexi. Vide sis ut dolium, quod semper vacuum, frustra locum detinet

tantum et re vera praeter impedimentum conversationis nostrae nihil praestat amplius. Istud ego sex denariis cuidam venditavi, et adest ut dato pretio secum rem suam ferat. Quin itaque praecingeris mihi que manum tantisper accommodas, ut exobrutum protinus tradatur emptori.?

E re nata fallaciosa mulier temerarium tollens cachinnum: “Magnum” inquit “istum virum ac strenuum negotiatorem nacta sum, qui rem, quam ego mulier et intra hospitium contenta iam dudum septem denariis vendidi, minoris distraxit.”

Additamento pretii laetus maritus: “Et quis est ille” ait “qui tanto praestitavit?” At illa: “Olim, inepte,” inquit “descendit in dolium sedulo soliditatem eius probaturus.”

[7] Nec ille sermoni mulieris defuit, sed exurgens alacriter: “Vis” inquit “verum scire, mater familias? Hoc tibi dolium nimis vetustum est et multifariam rimis hiantibus quassum” ad maritumque eius dissimulanter conversus: “Quin tu, quicumque es, homuncio, lucernam” ait “actutum mihi expedis, ut erasis intrinsecus sordibus diligenter aptumne usui possim dinoscere, nisi nos putas aes de malo habere?” Nec quicquam moratus ac suspicatus acer et egregius ille maritus accensa lucerna: “Discere,” inquit “frater, et otiosus adsiste, donec probe percuratum istud tibi repraesentem”; et cum dicto nudatus ipse delato numine scabiem vetustam cariosae testae occipit exsculpere. At vero adulter bellissimus ille pusio inclinatam dolio pronam uxorem fabri superincurvatus secure dedolabat. Ast illa capite in dolium demisso maritum suum astu meretricio tractabat ludicre; hoc et illud et aliud et rursus aliud purgandum demonstrat digito suo, donec utroque opere perfecto accepit septem denariis calamitosus faber collo suo gerens dolium coactus est ad hospitium adulteri perferre.

[8] Pauculis ibi diebus commorati et munificentia publica saginati vaticinationisque crebris mercedibus suffarcinati purissimi illi sacerdotes novum quaestus genus sic sibi comminiscuntur. Sorte unica pro casibus pluribus enotata consulentes de rebus variis plurimos ah hunc modum cavillatum. Sors haec erat:

“ideo coniuncti terram proscindunt boves,
ut in futurum laeta germinent sata.”

Tum si qui matrimonium forte coaptantes interrogarent, rem ipsa responderi aiebant: iungendos conubio et satis liberum procreandis, si possessionem praestinaturus quaereret, merito boves [ut] et iugum et arva sementis florentia pronuntiari; si qui de profectione sollicitus divinum caperet auspiciu, iunctos iam paratosque quadripedum cunctorum mansuetissimos et lucrum promitti de glebae germine; si proelium capessiturus vel latronum factionem persecuturus utiles necne processus sciscitaretur, addictam victoriam forti praesagio contendebat, quippe cervices hostium iugo subactum iri et praedam de rapinis uberrimam fructuosaque captum iri. Ad istum modum divinationis astu captioso conraserat non parvas pecunias.

[9] Sed adsiduis interrogationibus argumenti satietate iam defecti rursum ad viam prodeunt via tota, quam nocte confeceramus, longe peiorem, quidni? lacunosis incilibus voraginosam, partim stagnanti palude fluidam et alibi subluvie caenosa lubricam. Crebris denique offensaculis et assiduis lapsibus iam contusis cruribus meis vix tandem ad campestrum semitas fessus evadere potui. Et ecce nobis repente de tergo manipulus armati supercurrit equitis aegreque cohibita equorum curruli rabie Philebum ceterosque comites eius involant avidi colloque constricto et sacrilegos impurosque compellantes interdum pugnīs obverberant nec non manicis etiam cunctos coartant et identidem urgenti sermone comprimunt, promerent potius aureum cantharum, promerent auctoramentum illud sui sceleris, quod simulatione sollemnium, quae in operto facitaverant, ab ipsis pulvinaribus matris deum clanculo furati, prosus quasi possent tanti facinoris evadere supplicium tacita protectione, adhuc luce dubia pomerium pervaserint.

[10] Nec defuit qui manu super dorsum meum iniecta in ipso deae, quam gerebam, gremio scrutatus reperiret atque incoram omnium aureum depromeret cantharum. nec isto saltem tam nefario scelere impuratissima illa capita confutari terrerive potuere, sed mendoso risu cavillantes: “En” inquit “indignae rei scaevitatem! Quam plerumque insontes periclitantur homines! Propter unicum caliculum, quem deum mater sorori suae deae Syriae hospitale munus optulit, ut noxius religionis antistites ad discrimen vocari capitis.”

Haec et alias similis afannas frustra blaterantis eos retrorsus abducunt pagani statimque vinctos in Tullianum conpingunt cantharoque et ipso simulacro quod gerebam apud fani donarium redditis ac consecratis altera die productum me rursum voce praeconis venui subiciunt, septemque nummis carius quam prius me comparaverat Philebus quidam pistor de proximo castello praestinauit, protinusque frumento etiam coempto adfatim onustum per inter arduum scrupis et cuiusce modi stirpibus infestum ad pistrinum quod exercebat perducit.

[11] Ibi complurium iumentorum multivii circuitus intorquebant molas ambage varia nec die tantum verum perperi etiam nocte prorsus instabili machinarum vertigine lucubrabant pervigilem farinam. Sed mihi, ne rudimentum servitii perhorrescerem scilicet, novus domitus loca lautia prolixae praebuit. nam et diem primum illum feriatum dedit et cibariis abundanter instruxit praeseptum. Nec tamen illa otii saginaeque beatitudo duravit ulterius, sed die sequenti molae quae maxima videbatur matutinus adstituor et illico velata facile propellor ad incurva spatia flexuosi canalīs, ut in orbe termini circumfluentis reciproco gressu mea recalcans vestigia vagarer errore certo. Nec tamen sagacitatis ac prudentiae meae prorsus oblitus facilem me tirocinio disciplinae praebui; sed quanquam frequenter, cum inter homines agerem, machinas similiter circumrotari vidissem, tamen ut expertes et ignarus operis stupore mentito defixus haerebam, quod enim rebar ut minus aptum et huius modi ministerio satis inutilem me ad alium quempiam utique leviorē

laborem legatum iri vel otiosum certe cibatum iri. Sed frustra sollertiam damnosam exercui. Complures enim protinus baculis armati me circumsteterunt atque, ut eram luminibus obtectis securus etiamnunc, repente signo dato et clamore conserto, plagas ingerentes acervatim, adeo me strepitu turbulentant ut cunctis consiliis abiectis ilico scitissime taeniae spartae totus innixus discursus alacres obirem.

[12] At subita sectae commutatione risum toto coetu commoveram. Iamque maxima diei parte transacta defunctum alioquin me, helcio sparteo dimoto, nexu machinae liberatum adplicant praesepio. At ego, quanquam eximie fatigatus et reflectione virium vehementer indiguus et prorsus fame perditus, tamen familiare curiositate attonitus et satis anxius, postposito cibo, qui copiosus aderat, inoptabilis officinae disciplinam cum delectatione quadam arbitrabar. Dii boni, quales illic homunculi vibicibus lividis totam cutem depicti dorsumque plagosum scissili centunculo magis inumbrati quam obtecti, nonnulli exiguo tegili tantum modo pubem injecti, cuncti tamen sic tunicati ut essent per pannulos manifesti, frontes litterati et capillum semirasi et pedes anulati, tum lurore deformes et fumosis tenebris vaporosae caliginis palpebras adesi atque adeo male luminanti et in modum pugilum, qui pulvisculo perspersi dimicant, farinulenta cinere sordide candidati.

[13] Iam de meo iumentario contubernio quid vel ad quem modum memorem? Quales illi muli senes vel cantherii debiles. Circa praesepium capita demersi contruncabant moles palearum, cervices cariosa vulnerum putredine follicantes, nares languidas adsiduo pulsu tussedinis hiulci, pectora copulae spartae tritura continua exulcerati, costas perpetua castigatione ossium tenus renudati, ungulas multivia circumcursione in enorme vestigium porrecti totumque corium veterno atque scabiosa macie exasperati. Talis familiae funestum mihi etiam metuens exemplum veterisque Lucii fortunam recordatus et ad ultimam salutis metam detrusus summisso capite maerebam. Nec ullum uspiam cruciabilis vitate solacium aderat, nisi quod ingentia mihi curiositate recreabat, dum praesentiam meam parvi facientes libere, quae volunt, omne et agunt et loquuntur. Nec inmerito priscae poeticae divinus auctor apud Graios summae prudentiae virum monstrare cupiens multarum civitatum obitu et variorum populorum cognito summas adeptum virtutes cecinit. Nam et ipse gratas gratias asino meo memini, quod me suo celatum tegmine variisque fortune exercitatum, etsi minus prudentem, multiscium reddidit.

[14] Fabulam denique bonam prae ceteris, suave comptam ad arvis vestras adferre decrevi, et en occipio. Pistor ille, qui me pretio suum fecerat, bonus alioquin vir et adprime modestus, pessimam et ante cunctas mulieres longe deterrimam sortitus coniugam poenas extremas tori larisque sustinebat, ut hercules eius vicem ego quoque tacitus frequenter ingemescerem. Nec enim vel unum vitium nequissimae illi feminae deerat, sed omnia prorsus ut in quandam caenosam latrinam in eius animum flagitia confluxerant: saeva scaeva viriosa ebriosa pervicax pertinax, in rapinis turpibus avara, in

sumptibus foedis profusa, inimica fidei, hostis pudicitiae. Tunc spretis atque calcatis divinis numinibus in viceram certae religionis mentita sacrilega praesumptione dei, quem praedicaret unicum, confictis observationibus vacuis fallens omnis homines et miserum maritum decipiens matutino mero et continuo corpus manciparat.

[15] Talis illa mulier miro me persequabatur odio. Nam et antelucio, recubans adhuc, subiungi machinae novitium clamabat asinum et statim, ut cubiculo primum processerat, insistens iubebat incoram sui plagas mihi quam plurima irrogari, et cum tempestivo prandio laxarentur iumenta cetera, longe tardius applicari praesagio iubebat. Quae saevitia multo mihi magis genuinam curiositatem in suos mores ampliaverat. Nam et assiduo plane commeantem in eius cubiculum quendam sentiebam iuvenem, cuius et faciem videre cupiebam ex summo studio, si tamen velamentum capitis libertatem tribuisset meis aliquando luminibus. Nec enim sollertia defuisset ad detergenda quoquo modo pessimae feminae flagitia. Sed anus quaedam stuprorum sequestra et adulterorum internuntia de die cotidie inseparabilis aderat. Cum qua protinus ientaculo ac dehinc vino mero mutuis vicibus velitata scaenas fraudulentas in exitium miserrimi mariti subdolis ambagibus construebat. At ego, quanquam graviter suscensens errori Photidis, quae me, dum avem fabricat, perfecit asinum, isto tamen vel unico solacio aerumnabilis deformitatis meae recreabar, quod auribus grandissimis praedibus cuncta longule etiam dissita facillime sentiebam.

[16] Denique die quadam timidae illius amicae sermo talis meas adfertur auris: “De isto quidem, mi erilis tecum ipsa videris, quem sine meo consilio pigrum et formidolosum familiarem istum sortita es, qui insuavis et odiosi mariti tui caperratum supercilium ignaviter perhorrescit ac per hoc amoris languidi desidia tuos volentes amplexus discruciat. Quanto melior Philesitherus adulescens et formosus et liberalis et strenuus et contra maritorum inefficaces diligentias constantissimus! Dignus hercules solus omnium matronarum deliciis perfrui, dignus solus coronam nuper in quendam zelotypum maritum eximio studio commento est. Audi denique amatorum diversus ingenium compara.

[17] Nosti quendam Barbarum nostrae civitatis decurionem, quam Scorpionem prae morum acritudine vulgus appellat. Hic uxorem generosam et eximia formositate praeditam mira custodela munitam domi suae quam cautissime cohibebat.”

Ad haec ultima pistoris illa uxor subiciens: “Quidni?” inquit “Novi diligenter. Areten meam condiscipulam memoras.” “Ergo” inquit anus “nostri totam Philesitheri et ipsius fabulam?” “Minime gentium,” inquit “sed nosse valde cupio et oro, ordine mihi singula retexe.”

Nec commorata illa sermocinatrix immodica sic anus incipit: “Barbarus iste cum necessariam profectionem pararet pudicitiamque carae coniugis conservare summa diligentia cuperet, servulum suum Myrmecem fidelitate praecipua cognitum secreto commonet suaeque dominae custodelam omnem

permittit, carcerem et perpetua vincula, mortem denique illam lentam de fame comminatur, si quisquam hominum vel in transitu digito tenus eam contigisset, idque deierans etiam confirmat per omnia divina numina. Ergo igitur summo pavore perculsum Myrmecem acerrimum relinquens uxori secutorem, securam dirigit profectionem.

Tunc obstinato animo vehementer anxius Myrmex nec usquam dominam suam progredi sinebat et lanificio domestico districtam inseparabilis adsidebat ac tantum necessario vespertini lavacri progressu adfixus atque conglutinator, extremas manu prendens lacinias, mira sagacitate commissae provinciae fidem tuebatur.

[18] Sed ardentem Philesitheri vigilantiam matronae nobilis pulchritudo latere non potuit. Atque hac ipsa potissimum famosa castitate et insignis tutelae nimietate instinctus atque inflammatus, quidvis facere, quidvis pati paratus, ad expugnandam tenacem domus disciplinam totis accingitur viribus. Certusque fragilitatis humanae fidei, et quod pecuniae cunctae sint difficultates perviae auroque soleant adamantinae etiam perfringi fores, opportune nactus Myrmecis solitatem, ei amorem suum aperit et supplex eum medellam cruciatui deprecatur: nam sibi statutam decretamque mortem proximare, ni maturius cupito potiatur; nec eum tamen quicquam in re facili formidare debere, quippe cum vespera solus fide tenebrarum contextus atque absconditus introrepere et intra momentum temporis remeare posset.

His et huiusce modi suadelis validum addens ad (postremum) cuneum, qui rigentem prorsus servi tenacitatem violenter diffinderet; porrecta enim manu sua demonstrat ei novitate nimia candentes solidos aureos, quorum viginti quidem puellae destinasset, ipsi vero decem libenter offerret.

[19] Exhorruit Myrmex inauditum facinus et ocllulis auribus effugit protinus. Nec auri tamen splendor flammeus oculos ipsius exire potuit, sed quam procul semotus et domum celeri gradu pervectus, videbat tamen decora illa monetae lumina et opulentam praedam iam tenebat animo miroque mentis salo et cogitationum dissentione misellus in diversas sententias carpebatur ac distrahebatur: illic fides, hic lucrum, illic cruciatus, hic voluptas. Ad postremum tamen formidinem mortis vicit aurum. Nec saltem spatio cupido formonsae pecuniae leniebatur, sed nocturnas etiam curas invaserat pestilens avaritia, ut quamvis erilis eum comminatio domi cohiberet, aurum tamen foras evocaret. Tunc, devorato pudore et dimota cunctatione, sic ad aures dominae mandatum perfert. Nec a genuina levitate descivit mulier, sed exsecrando metallo pudicitiam suam protinus auctorata est. Ita gaudio perfusus advolat ad suae fidei praecipitium Myrmex, non modo capere verum saltem contingere quam exitio suo viderat pecuniam cupiens, et magnis suis laboribus perfectum desiderium Philesithero laetitia percitus nuntiat statimque destinatum praemium repossit, et tenet nummos aureos manus Myrmecis, quae nec aereos norat.

[20] Iamque nocte promota solum perducit ad domum probeque capite contextum amatorem strenuum infert adusque dominae cubiculum.

Commodum novis amplexibus Amore rudi litabant, commodum prima stipendia Veneri militabant nudi milites: et contra omnium opinionem captata noctis opportunitate inprovisus maritus adsistit suae domus ianuam. Iam pulsat, iam clamat, iam saxo fores verberat et ipsa tarditate magis magisque suspectus dira comminatur Myrmeci supplicia. At ille repentino malo perturbatus et misera trepidatione ad inopiam consilii deductus, quod solum poterat, nocturnas tenebras sibi causabatur obsistere quin clavem curiose absconditam reperiret. Interdum Philesitherus cognito strepitu raptim tunicam iniectus sed plane prae turbatione pedibus intectis procurrit cubiculo. Tunc Myrmex tandem clave pessulis subiecta repandit fores et recepit etiam tunc fidem deum boantem dominum eoque propere cubiculum petente clandestino transcurso dimittit Philesitherum. Quo iam pro limite liberato securus sui clausa domo rursum se reddidit quieti.

[21] Sed dum prima luce Barbarus procedit cubiculo, videt sub lectulo soleas incognitas, quibus inductus Philesitherus inrepserat, suspectisque a re nata quae gesta sunt, non uxori non ulli familiarum cordolio patefacto, sublatis iis et in sinum furtim absconditis, iusso tantum Myrmece per conservos vincto forum versus adtrahi, tacitos secum mugitus iterans rapidum dirigit gressum, certum solearum indicio vestigium adulteri posse se perfacile indipisci. Sed ecce per plateam dum Barbarus vultu turgido subductisque superciliis incedit iratus ac pone eum Myrmex vinculis obrutus, non quidem coram noxae prehensus, conscientia tamen pessima permixtus lacrimis uberibus ac postremis lamentationibus inefficacem commovet miserationem, opportune Philesitherus occurrens, quanquam diverso quodam negotio destinatus, repentina tamen facie permotus, non enim deterritus, recolens festinationis suae delictum et cetera consequenter suspicatus sagaciter extemplo sumpta familiari constantia, dimotis invadit cum summo clamore Myrmecem pugnisque malas eius clementer obtundens: “At te,” inquit “nequissimum et periurum caput, dominus iste tuus et cuncta caeli numina, quae deierando temere devocasti, pessimum pessime perduit, qui de balneis soleas hesterna die mihi furatus es: dignus hercules, dignus, qui et ista vincula conteras et insuper carceris etiam tenebras perferas.” Hac opportuna fallacia vigorati iuvenis inductus immo sublatus et ad credulitatem delapsus Barbarus, postliminio domum regressus, vocato Myrmece, soleas illas offerens et ignovit ex animo et, uti domino redderet, cui surripuerat, suasit.”

[22] Hactenus adhuc anicula garriente suscipit mulier: “Beatam illam, quae tam constantis sodalis libertate fruitur! At ego misella molae etiam sonum et ecce illius scabiosi asini faciem timentem familiarem incidi.”

Ad haec anus: “Iam tibi ego prope suasum et confirmatum animi amatorem illum alacrem vadimonium sistam” et insuper condita vespertina regressione cubiculo facessit.

At pudica uxor statim cenas saliares comparat, vina pretiosa defaecat, pulmenta recentia tucetis temperat. Mensam largiter instruit; denique, ut dei cuiusdam adventus, sic exspectatur adulteri. Nam et opportune maritus fortis

apud naccam proximum cenitabat. Ergo igitur metis die propinquante helcio tandem absolutus refectuique secure redditus non tam hercules laboris libertaten gratulabar quam quod revelatis luminibus libere iam cunctas facinorosae mulieris artes prospectare poteram. Sol ipsum quidem delapsus Oceanum subterrenas orbis plagas inluminabat, et ecce nequissimae anus adhaerens lateri temerarius adulter adventat, puer admodum et adhuc lubrico genarum splendore conspicuus, adhuc adulteros ipse delectans. Hunc multis admodum saviis exceptum mulier cenam iubet paratam adcumbere.

[23] Sed ut primum occursoriam potionem et inchoatum gustum extremis labiis continebat adulescens, multo celerius opinione rediens maritus adventat. Tunc uxor egregia diras devotiones in eum deprecata et crurum ei fragium amborum ominata, exsanguis formidine trepidantem adulterum alveo ligneo, quo frumenta contusa purgari consueverant, temere propter iacenti suppositum abscondit, ingenitaque astutia dissimulato tanto flagitio, intrepidum mentita vultum, percontatur de marito cur utique contubernalis artissimi deserta cenula praematurus adforet. At ille dolenti prorsum animo suspirans adsidue:

“Nefarium” inquit “et extremum facinus perditae feminae tolerare nequiens fuga me proripui. Hem qualis, dii boni, matrona, quam fida quamque sobria turpissimo se dedecore foedavit! Iuro per istam ego sanctam Cererem me nunc etiam meis oculis de tali muliere minus credere.”

Hic instincta verbis mariti audacissima uxor noscendae rei cupiens non cessat optundere, totam prorsus a principio fabulam promeret. Nec destitit, donec eius voluntati succubuit maritus et sic, ignarus suorum, domus alienae percenset infortunium:

[24] Contubernalis mei fullonis uxor, alioquin servati pudoris ut videbatur femina, quae semper secundo rumore gloriosa larem mariti pudice gubernabat, occulta libidine prorupit in adulterum quempiam. Cumque furtivos amplexus obiret adsidue, ipso illo denique momento quo nos lauti cenam petebamus, cum eodem illo iuvene miscebatur in venerem. Ergo nostra repente turbata praesentia, subitario ducta consilio, eundem illum subiectum contegit viminea cavea, quae fustium flexu tereti in rectum aggerata cumulum lacinias circumdatas suffusa candido fumo sulphuris inalbabat, eoque iam ut sibi videbatur tutissime celato mensam nobiscum secunda participat. Interdum acerrimo gravique odore sulphuris iuvenis inescatus atque obnubilatus intercluso spiritu difflebat, utque est ingenium vivacis metalli, crebras ei sternutationes commovebat.

[25] Atque ut primum e regione mulieris pone tergum eius maritus acceperat sonum sternutationis — quod enim putaret ab ea profectum — solito sermone salutem ei fuerat imprecatus et iterato rursum et frequentato saepius, donec rei nimietate commotus quod res erat tandem suspicatur. Et impulsus mensa protenus remotaque cavea producit hominem crebros anhelitus aegre reflantem inflammatusque indignatione contumeliae, gladium flagitans, iugulare moriturum gestiebat, ni respecto communi periculo vix eum ab

impetu furioso cohibuissent adseverans brevi absque noxa nostri suapte inimicum eius violentia sulphuris periturum. Nec suadela mea, sed ipsius rei necessitate lenitus, quippe iam semivivum, illum in proximum deportat angiportum. Tum uxorem eius tacite suasi ac denique persuasi, secederet paululum atque ultra limen tabernae ad quampiam tantisper (deverteret) familiarem sibi mulierem, quoad spatium fervens mariti sedaretur animus, qui tanto calore tantaque rabie percussus non erat dubius aliquid etiam de re suaque coniuge tristius profecto cogitare. Talium contubernalis epularum taedio fugatus larem reveni meum.”

[26] Haec recensete pistore iam dudum procax et temeraria mulier execrantibus fullonis illius detestabatur uxorem: illam perfidam, illam impudicam, denique universi sexus grande dedecus, quae suo pudore postposito torique genialis calcato foedere larem mariti lupanari maculasset infamia iamque perdita nuptae dignitate prostitutae sibi nomen adsciverit; addebat et talis oportere vivas exuri feminas. Et tamen taciti vulneris et suae sordidae conscientiae commonita, quo maturius stupratorem suum tegminis cruciatu liberaret, identidem suadebat maritum temperius quieti decedere. At ille utpote intercepta cena, profugus et prorsus ieiunus, mensam potius comiter postulabat. Adponebat ei propere, quamvis invita, mulier quippini destinatam alii. Sed mihi penita carpebantur praecordia et praecedens facinus et praesentem deterrimae feminae constantiam cogitanti mecumque sedulo deliberabam, si quo modo possem detectis ac revelatis fraudibus auxilium meo perhibere domino illumque, qui ad instar testudinis alveum succubabat, depulso tegmine cunctis palam facere.

[27] Sic erili contumelia me cruciatum tandem caelesti respexit providentia. Nam senex claudus, cui nostra tutela permissa fuerat, universa nos iumenta, id hora iam postulante, ad lacum proximum bibendi causa gregatim prominabat. Quae res optatissimam mihi vindictae subministravit occasionem. Namque praetergrediens observatos extremos adulteri digitos, qui per angustias cavi tegminis prominebant, obliquata atque infesta ungula compressos usque ad summam minutiem contero, donec intolerabili dolore commotus, sublato flebili clamore repulsoque et abiecto alveo, conspectui profano redditus scaenam propudiosae mulieris patefecit.

Nec tamen pistor damno pudicitiae magnopere commotus exsanguis pallore trepidantem puerum serena fronte et propitiata facie commulcens incipit: “Nihil triste de me tibi, fili, metuas. Non sum barbarus nec agresti morum squalore praeditus nec ad exemplum naccinae truculentiae sulphuris te letali fumo necabo ac ne iuris quidem severitate lege de adulteris ad discrimen vocabo capitis tam venustum tamque pulchellum puellum, sed plane cum uxore mea partiario tractabo. Nec herciscundae familiae sed communi dividundo formula dimicabo, ut sine ulla controversia vel dissensione tribus nobis in uno conueniat lectulo. Nam et ipse semper cum mea coniugem tam concorditer vixi ut ex secta prudentium eadem nobis ambobus placerent. Sed nec aequitas ipsa patitur habere plus auctoritatis uxorem quam maritum.”

[28] Tali sermonis blanditiae cavillatum deducebat ad torum nolentem puerum, sequentem tamen; et pudicissima illa uxore alterorsus disclusa solus ipse cum puero cubans gratissima corruptarum nuptiarum vindicta perfruebatur. Sed cum primum rota solis lucida diem peperit, vocatis duobus et familia validissimis, quam altissime sublato puero, ferula nates eius obverberans: “Tu autem,” inquit “tam mollis ac tener admodum puer, defraudatis amatoribus aetatis tuae flore, mulieres adpetis atque eas liberas et conubia lege sociata conrumpis et intempestivum tibi nomen adulteri vindicas?”

His et pluribus verbis compellatum et insuper adfatim plagis castigatum forinsecus abicit. At ille adulterorum omnium fortissimus, insperata potitus salute, tamen nates candidas illas noctu diuque dirruptus, maerens profugit. Nec setius pistor ille nuntium remisit uxori eamque protinus de sua proturbavit domo.

[29] At illa praeter genuinam nequitiam contumelia etiam, quamvis iusta, tamen altius commota atque exasperata ad armillum revertit et ad familiares feminarum artes accenditur magnaue cura requisitam veteratricem quandam feminam, quae devotionibus ac maleficiis quiduis efficere posse credebatur, multis exorat precibus multisque suffarcinat muneribus, alterum de duobus postulans, vel rursus mitigato conciliari marito vel, si id nequiverit, certe larva vel aliquo diro numine immisso violenter eius expugnari spiritum. Tunc saga illa et divini potens primis adhuc armis facinerosae disciplinae suae velitatur et vehementer offensus mariti flectere atque in amorem impellere conatur animum. Quae res cum ei sequius ac rata fuerat proveniret, indignata numinibus et praeter praemii destinatum compendium contemptione etiam stimulata ipsi iam miserrimi mariti incipit imminere capiti umbramque violenter peremptae mulieris ad exitium eius instigare.

[30] Sed forsitan lector scrupulosum reprehendes narratum meum sic argumentaberis: “Vnde autem tu, astutule asine, intra terminos pistrini contentus, quid secreto, ut adfirmas, mulieres gesserint scire potuisti?”. Accipe igitur quem ad modum homo curiosus iumentum faciem sustinens cuncta quae in perniciem pistoris mei gesta sunt cognovi. Diem ferme circa mediam repente intra pistrinum mulier reatu miraque tristitiae deformis apparuit, flebili centunculo semiamicta, nudis et intectis pedibus, lurore buxio macieque foedata, et discerptae comae semicanae sordentes inspersu cineris plerumque eius anteventulae contegebant faciem. Haec talis manu pistori clementer iniecta, quasi quippiam secreto conlocutura, in suum sibi cubiculum deducit eum et abducta fore quam diutissime demoratur. Sed cum esset iam confectum omne frumentum, quod inter manus opifices tractaverant, necessarioque peti deberet aliud, servuli cubiculum propter adstantes dominum vocabant operique supplementum postulabant. Atque ut illis (iterum et) saepicula [et inter] vocaliter clamantibus nullus respondit dominus, iam forem pulsare validius, et, quod diligentissime fuerat oppressulata, maius peiusque aliquid opinantes, nisu valido reducto vel diffracto cardine, tandem

patefaciunt aditum. Nec uspiam reperta illa muliere vident e quodam tigillo constrictum iamque exanimem pendere dominum, eumque nodo cervicis absolutum detractumque summis plangoribus summisque lamentationibus atque ultimo lavacro procurant, peractisque feralibus officiis, frequenti prosequente comitatu, tradunt sepulturae.

[31] Die sequenti filia eius accurrit e proximo castello, in quod quidem denupserat, maesta atque crines pendulos quatiens et interdum pugnibus obtundens ubera, quae nullo quidem domus infortunium nuntiante cuncta cognorat, sed ei per quietem obtulit sese flebilis patris sui facies adhuc nodo revincta cevice, eique totum novercae scelus aperuit de adulterio, de maleficio, et quem ad modum larvatus ad inferos demeasset. Ea cum se diutino plangore cruciasset, concursu familiarum cohibita tandem pausam luctui fecit. Iamque nono die rite completis apud tumulum sollemnibus familiam supellectilemque et omnia iumenta ad hereditariam deducit auctionem. Tunc unum larem varie dispergit venditionis incertae licentiosa fortuna. Me denique ipsum pauperculus quidam hortulanus comparat quinquaginta nummis, magno, ut aiebat, sed ut communi labore victum sibi quaereret.

[32] Res ipsa mihi poscere videtur ut huius quoque serviti mei disciplinam exponam. Matutino me multis holeribus onustum proxumam civitatem deducere consuevit dominus atque ibi venditoribus tradita merce, dorsum insidens meum, sic hortum redire. Ac dum fodiens, dum irrigans, ceterosque incurvus labore deservit, ego tantisper otiosus placita quiete recreabar. Sed ecce siderum ordinatis ambagibus per numeros dierum ac mensuum remeans annus post mustulentas autumnii delicias ad hibernas Capricorni pruinas deflexerat, et adsiduis pluviis nocturnisque rorationibus sub dio et intecto conclusus stabulo continuo discruciar frigore, quippe cum meus dominus prae nimia paupertate ne sibi quidem nedum mihi posset stramen aliquod vel exiguum tegimen parare, sed frondoso casulae contentus umbraculo degeret. Ad hoc matutino lutum nimis frigidum gelusque praeacuta frusta nudis invadens pedibus enicabar ac ne suetis saltem cibariis ventrem meum replere poteram. Namque et mihi et ipso domino cena par ac similis oppido tamen tenuis aderat, lactucae veteres et insuaves illae, quae seminis enormi senecta ad instar scoparum in amaram caenosi sucus cariem exolescunt.

[33] Nocte quadam paterfamilias quidam e pago proximo tenebris inluniae caliginis impeditus et imbre nimio madefactus atque ob id ab itinere directo cohibitus ad hortulum nostrum iam fesso equo deverterat, receptusque comiter pro tempore licet non delicato necessario tamen quietis subsidio, remunerari benignum hospitem cupiens, promittit ei de praediis suis sese daturum et frumenti et olivi aliquid et amplius duos vini cados. Nec moratus meus sacculo et utribus vacuis secum adportatis nudae spinae meae residens ad sexagesimum stadium profectionem comparat. Eo iam confecto viae spatio pervenimus ad praedictos agros ibique statim meum dominum comis hospes opipari prandio participat. Iamque iis poculis mutuis altercantibus mirabile

prorsus evenit ostentum. Vna de cetera cohorte gallina per mediam cursitans aream clangore genuino velut ovum parere gestiens personabat. Eam suus dominus intuens: “O bona” inquit “ancilla et satis fecunda, quae multo iam tempore cotidianis nos partubus saginasti. Nunc etiam cogitas, ut video, gustulum nobis praeparare.” Et “heus”, inquit “puer calathum fetui gallinaceo destinatum angulo solito collocato.” Ita, uti fuerat iussum, procurante puero gallina consuetae lecticulae spreto cubili ante ipsius pedes domini praematurum sed magno prorsus futurum scrupulo partum. Non enim ovum, quod scimus, illud; sed pinnis et unguibus et oculis et voce etiam perfectum edidit pullum, qui matrem suam coepit continuo comitari.

[34] Nec eo setius longe maius ostentum et quod omnes merito perhorrescerent exoritur. sub ipsa enim mensa, quae reliquias prandii gerebat, terra dehiscens imitus largissimum emicuit sanguinis fontem; hic resultantes uberrimae guttae mensam cruore perspergunt. Ipsoque illo momento quod stupore defixi mirantur ac trepidant divina praesagia, concurrunt unus e cella vinaria nuntians omne vinum, quod olim diffusum fuerat, in omnibus doliis ferventi calore et prorsus ut igne copioso subdito rebullire. Visa est interea mustela etiam mortuum serpentem forinsecus mordicus adtrahens, et de ore pastoricii canis virens exsiluit ranula, ipsumque canes qui proximus consistebat aries adpetitum unico morsu strangulavit. Haec tot ac talia ingenti pavore domini illius et familiae totius ad extremum stupore deiecerant animos, quid prius quidve posterius, quid magis quid minus numinum caelestium leniendis minis quid et qualibus procuraretur hostiis.

[35] Adhuc omnibus expectatione taeterrimae formidinis torpidis accurrit quidam servulus magnas et postremas domino illi fundorum clades adnuntians. Namque is adultis iam tribus liberis doctrina instructis et verecundia praeditis vivebat gloriosus. His adolescentibus erat cum quodam paupere modicae casulae domino vetus familiaritas. At enim casulae parvulae conterminos magnos et beatos agros possidebat vicinus potens et dives et iuvenis (splendidae) prosapiae (sed) maiorum gloria male utens pollensque factionibus et cuncta facile faciens in civitate; (hic) hostili modo vicini tenuis incursabat pauperiem pecua trucidando, boves abigendo, fruges adhuc immaturas obterendo. Iamque tota frugalitate spoliatum ipsis etiam glebulis exterminare gestiebat finiumque inani commota questione terram totam sibi vindicabat. Tunc agrestis, verecundus alioquin, avaritia divitis iam spoliatus, ut suo saltem sepulchro patrum retineret solum, amicos plurimos ad demonstrationem finium trepidans eximie corrogarat. Aderant inter alios tres illi fratres cladibus amici quantum quantum ferentes auxilium.

[36] Nec tamen ille vaesanus tantillum praesentia multorum civium territus vel confusus, licet non rapinis, saltem verbis temperare voluit, sed illis clementer expostulantibus fervidosque eius mores blanditiis permulcentibus repente suam suorumque carorum salutem quam sanctissime adiurans adseverat parvi se pendere tot mediatorum praesentiam, denique vicinum illum auriculis per suos servulos sublatum de casula longissime statimque

proiectum iri. Quo dicto insignis indignatio totos audientium pertemptavit animos. Tunc unus et tribus fratribus incunctanter et paulo liberius respondit frustra eum suis opibus confisum tyrannica superbia comminari, cum alioquin pauperes etiam liberali legum praesidio de insolentia locupletium consueverint vindicari. Quod oleum flammae, quod sulphur incendio, quod flagellum Furiae, hoc et iste sermo truculentiae hominis nutrimento fuit. Iamque ad extremam insaniam vecors, suspendium sese et totis illis et ipsis legibus mandare proclamans, canes pastoricios, villaticos feros atque immanes, adsuetos abiecta per agros essitare cadavera, praeterea etiam transeuntium viatorum passivis morsibus alumnatos, laxari atque in eorum exitium inhortatos immitti praecepit. Qui simul signo solito pastorum incensi atque inflammati sunt, furiosa rabie conciti et latratibus etiam absonis horribiles eunt in homines eosque variis adgressi vulneribus distrahunt ac lacerant nec fugientibus saltem compercunt, sed eo magis irritiores secuntur.

[37] Tunc inter confertam trepidae multitudinis stragem e tribus iunior offenso lapide atque obtunsis digitis terrae prosternitur saevisque illis et ferocissimis canibus instruit nefariam dapem; protenus enim nanci praedam iacentem miserum illum adolescentem frustatim discernunt. Atque ut eius letalem ululatum cognovere ceteri fratres, accurrunt maesti suppetias obvolutisque lacinia laevis manibus lapidum crebris iactibus propugnare fratri atque abigere canes adgrediuntur. Nec tamen eorum ferociam vel conterere vel expugnare potuere, quippe cum miserrimus adulescens ultima voce prolata, vindicarent de pollutissimo divite mortem fratris iunioris, ilico laniatus interisset. Tunc reliqui fratres non tam hercules desperata quam ultro neglecta sua salute contendunt ad divitem atque ardentibus animis impetuque vaesano lapidibus crebris in eum velitantur. At ille cruentus et multis ante flagitiis similibus exercitatus percussor iniecta lancea duorum alterum per pectus medium transadegit. Nec tamen peremptus ac prorsus exanimatus adulescens ille terrae concidit; nam telum transvectum atque ex maxima parte pone tergum elapsum soloque nisus violentia defixum rigore librato suspenderat corpus. Sed et quidam de servulis procerus et validus sicario ille ferens auxilium lapide contorto tertii illius iuvenis dexterum brachium longo iactu petierat, sed impetu casso per extremos digitos transcurrens lapis contra omnium opinionem deciderat innoxius.

[38] Non nullam tamen sagacissimo iuveni proventus humanior vindictae speculam subministravit. Ficta namque manus usae debilitate sic crudelissimum iuvenem compellat: Fruere exitio totius nostrae familiae et sanguine trium fratrum insatiabilem tuam crudelitatem pasce et de prostratis tuis civibus gloriose triumphas, dum scias, licet privato suis possessionibus paupere fines usque et usque proterminaveris, habiturum te tamen vicinum aliquem. Nam haec etiam dextera, quae tuum prorsus amputasset caput, iniquitate fati contusa decidit.” Quo sermone, alioquin exasperatus, furiosus latro raptō gladio sua miserrimum iuvenem manu perempturus invadit avidus.

Nec tamen sui molliorem provocat; quippe insperato et longe contra eius opinionem resistens iuvenis complexu fortissimo arripit eius dexteram magnoque nisu ferro librato multis et crebris ictibus impuram elidit divitis animam et, ut accurrentium etiam familiarium manu se liberaret, confestim adhuc inimici sanguine delibuto mucrone gulam sibi prorsus exsecuit.

Haec erant quae prodigiosa praesagaverant ostenta, haec quae miserrimo domino fuerant nuntiata. Nec ullum verbum ac ne tacitum quidem fletum tot malis circumventus senex quivit emittere, sed adrepto ferro, quo commodum inter suos epulones caseum atque alias prandii partes diviserat, ipse quoque ad instar infelicissimi sui filii iugulum sibi multis ictibus contrucidat, quoad super mensam cernulus corruens portentosi cruoris maculas novi sanguinis fluvio proluit.

[39] Ad istum modum puncto brevissimo dilapsae domus fortunam hortulanus ille miseratus suosque casus graviter ingemescens, depensis pro prandio lacrimis vacuasque manus complodens saepicule, protinus inscenso me retro quam veneramus viam capessit. Nec innoxius ei saltem regressus evenit. Nam quidam procerus et, ut indicabat habitus atque habitudo, miles e legione, factus nobis obvius, superbo atque adroganti sermone percontatur, quorsum vacuum duceret asinum? At meus, adhuc maerore permixtus et alias Latini sermonis ignarus, tacitus praeteribat. Nec miles ille familiarem cohibere quivit insolentiam, sed indignatus silentio eius ut convicio, viti quam tenebat obtundens eum dorso meo proturbat. Tunc hortulanus subpublice respondit sermonis ignorantia se quid ille disceret scire non posse. Ergo igitur Graece subiciens miles: “Vbi” inquit “ducis asinum istum?”.

Respondit hortulanus petere se civitatem proximam. “Sed mihi” inquit “opera eius opus est; nam de proximo castello sarcinas praesidis nostri cum ceteris iumentis debet advehere”; et iniecta statim manu loro me, quo ducebar, arreptum incipit trahere. Sed hortulanus prioris plagae vulnere prolapsum capite sanguinem detergens rursus deprecatur civilius atque mansuetius versari commilitonem idque per spes prosperas eius orabat adiurans. “Nam et hic ipse” aiebat “iners asellus et nihilo minus (mordax) morboque detestabili caducus vix etiam paucos holerum maniculos de proximo hortulo solet anhelitu languido fatigatus subvehere, nedum ut rebus amplioribus idoneus videatur gerulus.”

[40] Sed ubi nullis precibus mitigari militem magisque in suam perniciem advertit efferari iamque inversa vite de vastiore nodulo cerebrum suum diffindere, currit ad extrema subsidia simulansque sese ad commovendam miserationem genua evis velle contingere, summissus atque incurvatus, arreptis eius utrisque pedibus sublimem terrae graviter adplodit et statim qua pugnīs qua cubitis qua morsibus, etiam de via lapide correpto, totam faciem manusque eius et latera converberat. Nec ille, ut primum humi supinatus est, vel repugnare vel omnino munire se potuit, sed plane identidem comminabatur, si surrexisset, sese concisurum eum machaera sua frustatim. Quo sermone eius commonefactus hortulanus eripit ei spatham eaque

longissime abiecta rursum saevioribus eum plagis adgreditur. Nec ille prostratus et praeventus vulneribus reperire salutem quiens subsidium, quod solum restabat, simulat sese mortuum. Tunc spatham illam secum asportans hortulanus inscenso me concito gradu recta festinat ad civitatem nec hortulum suum saltem curans invisere ad quempiam sibi devertit familiarem. Cunctisque narratis deprecatur, periclitanti sibi ferret auxilium seque cum suo sibi asino tantisper occultaret, quoad celatus spatio bidui triduique capitalem causam evaderet. Nec oblitus ille veteris amicitiae prompte suscipit, meque per scalas complicitis pedibus in superius cenaculum adtracto hortulanus deorsus in ipsa tabernula derepit in quandam cistulam et supergesto delitiscit orificio.

[41] At miles ille, ut postea didici, tandem velut emersus gravi crapula, nutabundus tamen et tot plagarum dolore saucius baculoque se vix sustinens, civitatem adventat confususque de impotentia deque inertia sua quicquam ad quemquam referre popularium, sed tacitus iniuriam devorans quosdam commilitones nactus is tantum clades enarrat suas. Placuit ut ipse quidem contubernio se tantisper absconderet — nam praeter propriam contumeliam militaris etiam sacramenti genium ob amissam spatham verebatur — , ipsi autem signis enotatis investigationi vindictaeque sedulam darent operam. Nec defuit vicinus perfidus, qui nos ilico occultari nuntiaret. Tunc commilitones accersitis magistratibus mentiuntur sese multi pretii vasculum argenteum praesidis in via perdidisse idque hortulanum quendam reperisse nec velle restituere, sed apud familiarem quendam sibi delitescere. Tunc magistratus et damno et praesidis nomine cognito veniunt ad deversori nostri fores claraque voce denuntiant hospiti nostro nos, quos occultaret apud se certo certius, dedere potius quam discrimen proprii subiret capitis. Nec ille tantillum conterritus salutique studens eius, quem in suam receperat fidem, quicquam de nobis fatetur ac diebus plusculis nec vidisse quidem illum hortulanum contendit. Contra commilitones ibi nec uspiam illum delitescere adiurantes genium principis contendebant. Postremum magistratibus placuit obstinate denegantem scrutinio detegere. Immissis itaque lictoribus ceterisque publicis ministeriis angulatim cuncta sedulo perlustrari iubent, nec quisquam mortalium ac ne ipse quidem asinus intra comparere nuntiatur.

[42] Tunc gliscit violentior utrimquesecus contentio, militum pro comperto de nobis adseverantium fidemque Caesaris identidem implorantium, at illius negantis adsidueque deum numen obtestantis. Qua contentione et clamoso strepitu cognito, curiosus alioquin et inquieti procacitate praeditus asinus, dum obliquata cervice per quandam fenestram quidquam sibi vellet tumultus ille prospicere gestio, unus e commilitonibus casu fortuito conclimatis oculis ad umbram meam cunctos testatur incoram. Magnus denique continuo clamor exortus est et emensis protinus scalis iniecta manu quidam me velut captivum detrahunt. Iamque omni sublata cunctatione scrupulosius contemplantes singula, cista etiam illa revelata, repertum productumque et oblatum magistratibus miserum hortulanum poenas scilicet capite pensurum

in publicum deducunt carcerem summoque risu meum prospectum cavillari non desinunt. Vnde etiam de prospectu et umbra asini natum est frequens proverbium.

Liber X

[1] Die sequenti meus quidem dominus hortulanus quid egerit nescio, me tamen miles ille, qui propter eximiam impotentiam pulcherrime vapularat, ab illo praesepio nullo equidem contradicente dictum abducit atque a suo contubernio — hoc enim mihi videbatur sarcinis propriis onustum et prorsum exornatum armatumque militariter producit ad viam. Nam et galeam nitore praedicantem et scutum gerebam longius relucens, sed etiam lanceam longissimo hastili conspicuam, quae scilicet non disciplinae tunc quidem causa, sed propter sarcinarum cumulo ad instar exercitus sedulo composuerat. Confecta campestri nec adeo difficili via quandam civitatulam pervenimus nec in stabulo, sed in domo cuiusdam decurionis devertimus. Statimque me commendato cuidam servulo ipse ad praepositum suum, qui mille armatorum ducatum sustinebat, sollicite proficiscitur.

[2] Post dies plusculos ibidem dissignatum scelestum ac nefarium facinus memini, sed ut vos etiam legatis, ad librum profero. Dominus aedium habebat iuvenem filium prope litteratum atque ob id consequenter pietate modestia praecipuum, quem tibi quoque provenisse cuperes vel talem. Huius matre multo ante defuncta rursum matrimonium sibi reparaverat ductaque alia filium procreaverat alium, qui adaeque iam duodecimum annum aetatis supergressus erat. Sed noverca forma magis quam mortibus in domo mariti praepollens, seu naturaliter impudica seu fato ad extremum impulsu flagitium, oculos ad privignum adiecit. Iam ergo, lector optime, scito te tragoediam, non fabulam legere et a socco ad coturnum ascendere.

Sed mulier illa, quamdiu primis elementis Cupido parvulus nutriebatur, imbecillis adhuc eius viribus facile ruborem tenuem deprimens silentio resistebat. At ubi completis igne vaesano totis praecordiis inmodice bacchatus Amor exaestuabat, saevienti deo iam succubuit, et languore simulato vulnus animi mentitur [in] corporis valetudinem. Iam cetera salutis vultusque detrimenta et aegris et amantibus examussim convenire nemo qui nesciat: pallor deformis, marcentes oculi, lassa genua, quies turbida et suspiritus cruciatus tarditate vehementior. Crederes et illam fluctuare tantum vaporibus februm, nisi quod et flebat. Heus medicorum ignarae mentes, quid venae pulsus, quid coloris intemperantia, quid fatigatus anhelitus et utrimquesecus iactatae crebiter laterum mutuae vicissitudines? Dii boni, quam facilis licet non artifice medico cuivis tamen docto Veneriae cupidinis comprehensio, cum videas aliquem sine corporis calore flagrantem!

[3] Ergo igitur impatientia furoris altius agitata diutinum rupit silentium at ad se vocari praecipit filium — quod nomen in eo, si posset, ne ruboris admoneretur, libenter eraderet. Nec adulescens aegrae parentis moratus imperium, senili tristitie striatam gerens frontem, cubiculum petit, uxori patris matrique fratris utcumque debitum sistens obsequium. Sed illa cruciabili silentio diutissime fatigata et ut in quodam vado dubitationis haerens omne

verbum, quod praesenti sermoni putabat aptissimum, rursum improbens nutante etiam nunc pudore, unde potissimum caperet exordium, decunctatur. At iuvenis nihil etiam tunc sequius suspicatus summisso vultu rogat ultro praesentis causas aegritudinis. Tunc illa nacta solitudinis damnosam occasionem prorumpit in audaciam et ubertim adlacrimans laciniamque contegens faciem voce trepida sic eum breviter adfatur:

“Causa omnis et origo praesentis doloris set etiam medela ipsa et salus unica mihi tute ipse es. Isti enim tui oculi per meos oculos ad intima delapsi praecordia meis medullis acerrimum commovent incendium. Ergo miserere tua causa pereuntis nec te religio patris omnino deterreat, cui morituram prorsus servabis uxorem. Illius enim recognoscens imaginem in tua facie merito te diligo. Habes solitudinis plenam fiduciam, habes capax necessarij facinoris otium. Nam quod nemo novit, paene non fit.”

[4] Repentino malo perturbatus adulescens, quanquam tale facinus protinus exhorruisset, non tamen negationis intempestiva severitate putavit exasperandum, sed cautae promissionis dilatione leniendum. Ergo prolixè pollicetur et bonum caperet animum refectionique se ac saluti redderet impendio suadet, donec patris aliqua profectione liberum voluptati concederetur spatium, statimque se refert a noxio conspectu novercae. Et tam magnam domus cladem ratus indigere consilio pleniore ad quendam compertae gravitatis educatorem senem protinus refert. Nec quicquam diutina deliberatione tam salubre visum quam fuga celeri procellam fortunae saevientis evadere. Sed impatiens vel exiguae dilationis mulier ficta qualibet causa confestim marito miris persuadet artibus ad longissime dissitas festinare villulas. Quo facto maturae spei vesania praeceps promissae libidinis flagitat vadimonium. Sed iuvenis, modo istud modo aliud causae faciens, execrabilem frustratur eius conspectum, quoad illa, nuntiorum varietate pollicitationem sibi denegatam manifesto perspicuens, mobilitate lubrica nefarium amorem ad longe deterius transtulisset odium. Et adsumpto statim nequissimo et ad omne facinus emancipato quodam dotali servulo perfidiae suae consilia communicat; nec quicquam melius videtur quam vita miserum privare iuvenem. Ergo missus continuo furcifer venenum praesentarium comparat idque vino diligenter dilutum insontis privigni praeparat exitio.

[5] Ac dum de oblationis opportunitate secum noxii deliberant homines, forte fortuna puer ille iunior, proprius pessimae feminae filius, post matutinum laborem studiorum domum se recipiens, prandio iam capto sitiens repertum vini poculum, in quo venenum latebat inclusum, nescius fraudis occultae continuo perduxit haustu. Atque ubi fratri suo paratam mortem ebibit, examinis terrae procumbit, ilicoque repentina pueri pernicie paedagogus commotus ululabili clamore matrem totamque ciet familiam. Iamque cognito casu noxiae potionis varie quisque praesentium auctorem insimulabant extremi facinoris. Sed dira illa femina et malitiae novercalis exemplar unicum non acerba filii morte, non parricidii conscientia, infortunio domus, non luctu mariti vel aerumna funeris commota cladem familiae in vindictae

compendium traxit, missoque protinus cursore, qui vianti marito domus expugnationem nuntiaret, ac mox eodem ocus ab itinere regresso personata nimia temeritate insimulat privigni veneno filium suum interceptum. Et hoc quidem non adeo mentiebatur, quod iam destinatam iuveni mortem praevenisset puer, sed fratrem iuniorem fingeat ideo privigni scelere peremptum, quod eius probrosae libidini, qua se comprimere temptaverat, nolisset succumbere. Nec tam immanibus contenta mendacis addebat sibi quoque ob detectum flagitium eundem illum gladium comminari. Tunc infelix duplici filiorum morte percussus magnis aerumnarum procellis aestuat. Nam et iuniorem incoram sui funerari videbat et alterum ob incestum parricidiumque capitis scilicet nimium mentitis lamentationibus ad extremum subolis impellebatur odium.

[6] Vixdum pompae funebres et sepultura filii fuerant explicatae, et statim ab ipso eius rogo senex infelix, ora sua recentibus adhuc rigans lacrimis trahensque cinere sordentem canitiem, foro se festinus immittit. Atque ibi tum fletu tum precibus genua etiam decurionum contingens nescius fraudium pessimae mulieris in exitium reliqui filii plenis operabatur affectibus: illum incestum paterno thalamo, illum parricidam fraterno exitio et in comminata novercae caede sicarium. Tanta denique miseratione tantaque indignatione curiam sed et plebem maerens inflammaverat, ut remoto iudicandi taedio et accusationis manifestis probationibus et responsionis meditationis ambagibus cuncti conclamarint lapidibus obrutum publicum malum publice vindicari. Magistratus interim metu periculi proprii, ne de parvis indignationis elementis ad exitium disciplinae civitatisque seditio procederet, partim decuriones deprecari, partim populares compescere, ut rite et more maiorum iudicio reddito et utrimquesequs allegationibus examinatis civiliter sententia promeretur, nec ad instar barbaricae feritatis vel tyrannicae impotentiae damnaretur aliquis inauditus et in pace placida tam dirum saeculo proderetur exemplum.

[7] Placuit salubre consilium et ilico iussus praeco pronuntiat, patres in curiam convenirent. Quibus protinus dignitatis iure consueta loca residentibus rursum praeconis vocatu primus accusator incendit. Tunc demum clamatus inducitur etiam reus, et exemplo legis Atticae Martique iudicii causae patronis denuntiat praeco neque principia dicere neque miserationem commovere.

Haec ad istum modum gesta compluribus mutuo sermocinantibus cognovi. Quibus autem verbis accusator urserit, quibus rebus diluerit reus ac prorsus orationes altercationesque neque ipse absens apud praeseptum scire neque ad vos, quae ignoravi, possim enuntiare, sed quae plane comperi, ad istas litteras proferam.

Simul enim finita est dicentium contentio, veritatem criminum fidemque probationibus certis instructi nec suspicionibus tantam coniecturam permitti placuit, atque illum potissimum servum, qui solus haec ita gesta esse scire diceretur, sisti modis omnibus oportere. Nec tantillum cruciarius ille vel

fortuna tam magni indicii vel confertae conspectu curiae vel certe noxia conscientia sua deterrimus, quae ipse finxerat, quasi vera adseverare atque adserere incipit: quod se vocasset indignatus fastidio novercae iuvenis, quod, ulciscens iniuriam, filiis eius mandaverit necem, quod promississet grande silentii praemium, quod recusanti mortem sit comminatus, quod venenum sua manu temperatum dantum fratri reddiderit, quod ac criminis probationem reservatum poculum neclexisse (se) suspicatus sua postremum manu porrexit puero.

Haec eximie nimis ad veritatis imaginem verberone illo simulata cum trepidatione proferente finitum est indicium.

[8] Nec quisquam decurionum tam aequus remanserat iuveni, quin eum evidenter noxae compertum insui culleo pronuntiaret. Cum iam sententiae pares, cunctorum stilis ad unum sermonem congruentibus, ex more perpetuo in urnam aeream deberent coici, quo semel conditis calculis, iam cum rei fortuna transacto, nihil postea commutari licebat, sed mancipabatur potestas capitis in manum carnificis, unus e curia senior prae ceteris compertae fidi atque auctoritatis praecipuae medicus orificium urnae manu contegens, ne quis mitteret calculum tenere, haec ad ordinem pertulit: “Quod aetatis sum, vobis adprobatum me vixisse gaudeo, nec patiar falsis criminibus petito reo manifestum homicidium perpetrari nec vos, qui vire iurando adstrictis, inductos servuli mendacio peierare. Ipse non possum calcata numinum religione conscientiam meam fallens perperam pronuntiare. Ergo, ut res est, de me cognoscite.

[9] Furcifer iste, venenum praesentarium comparare sollicitus centumque aureos solidos offerens pretium, me non olim convenerat, quod aegroto cuidam dicebat necessarium, qui morbi inextricabilis veterno vehementer implicitus vitate se cruciatui subtrahere gestiret. At ego, perspicuens malum istum verberonem blaterantem atque inconcinne causificantem certusque aliquod moliri flagitium, dedi quidem potionem, dedi; sed futurae quaestioni praecavens non statim pretium, quod offerebatur, accepi, aureorum nequam vel adulter reperiatur, in hoc ipso sacculo conditos eos anulo tuo praenota, donec altera die nummulario praesente comprobentur”.

Sic inductus signavit pecuniam, quam exinde, ut iste repraesentatus est iudicio, iussi de meis aliquem curriculo taberna promptam adferre et en ecce perlatam coram exhibeo. Videat et suum sigillum recognoscat. Nam quem ad modum eius veneri frater insimulari potest, quod iste comparaverit?”

[10] Ingens exinde verberonem corripit trepidatio et in vicem humani coloris succedit pallor infernus perque universa membra frigidus sudor emanabat: tunc pedes incertis alternationibus commovere, modo hanc, modo illam capitis partem scalpere et ore semiclauso balbutiens nescio quas afannas effutire, ut eum nemo prorsus a culpa vacuum merito crederet; sed revalescente rursus astutia constantissime negare et accersere mendacii non desinit medicum. Qui praeter iudicii religionem cum fidem suam coram lacerari videret, multiplicato studio verberonem illum contendit redarguere,

donec iussu magistratuum ministeria publica contrectatis nequissimi servi manibus anulum ferreum deprehensum cum signo sacculi conferunt, quae comparatio praecedentem roboravit suspicionem. Nec rota vel eculeus more Graecorum tormentis eius apparata iam deerant, sed offirmatus mira praesumptione nullis verberibus ac ne ipso quidem succumbit igni.

[11] Tunc medicus: “Non patiar” inquit “hercules, non patiar vel contra fas de innocente isto iuvene supplicium vos sumere vel hunc ludificato nostro iudicio poenam noxii facinoris evadere. Dabo enim rei praesenti evidens argumentum. Nam cum venenum peremptorium comparare pessimus iste gestiret nec meae sectae crederem convenire causas ulli praebere mortis nec exitio sed saluti hominum medicinam quaesitam esse didicissem, verens ne, si daturum me negassem, intempestiva repulsa viam sceleri subministrarem et ab alio quopiam exitiabilem mercatus hic potionem vel postremum gladio vel quovis telo nefas inchoatum perficeret, dedi venenum, sed somniferum, mandragoram illum gravedinis compertae famosum et morti simillimi soporis efficacem. Nec mirum desperatissimum istum latronem certum extremae poenae, quae more maiorum in eum competit, cruciatus istos ut leviores facile tolerare. Sed si vere puer meis temperatam manibus sumpsit potionem, vivit et quiescit et dormit et protinus marcido sopore discusso remeabit ad diem lucidam. Quod [sive peremptus est] si morte praeventus est, quaeratis licet causas mortis eius alias.”

[12] Ad istum modum seniore adorante placuit, et itur confestim magna cum festinatione ad illud sepulchrum quo corpus pueri depositum iacebat. Nemo de curia, de optimatibus nemo ac ne de ipso quidem populo quisquam, qui non illuc curiose confluerit. Ecce pater, suis ipse manibus coperculo capuli remoto, commodum discusso mortifero sopore surgentem postliminio mortis deprehendit filium eumque complexum artissime, verbis impar praesenti gaudio, producit ad populum. Atque ut erat adhuc feralibus amiculis instrictus atque obditus deportatur ad iudicium puer. Iamque liquido servi nequissimi atque mulieris nequioris patefactis sceleribus procedit in medium nuda veritas et novercae quidem perpetuum indicitur exsilium, servus vero patibulo suffigitur et omnium consensu bono medico sinuntur aurei, opportuni somni pretium. Et illius quidem senis famosa atque fabulosa fortuna providentiae divinae condignum accepit exitum, qui momento modico immo puncto exiguo post orbitatis periculum adolescentium duorum pater repente factus est.

[13] At ego tunc temporis talibus factorum fluctibus volutabar. Miles ille, qui me nullo vendente comparaverat et sine pretio suum fecerat, tribuni sui praecepto debitum sustinens obsequium, litteras ad magnum scriptas principem Romam versus perlaturus, vicinis me quibusdam duobus servis fratribus undecim denariis vendidit. Hic erat dives admodum dominus. At illorum alter pistor dulciarius, qui panes et mellita concinnabat edulia, alter cocus, qui sapidissimis intrimentis succum pulmenta condita vapore molliabat. Vnico illi contubernio communem vitam sustinebant meque ad vasa illa compluria gestanda praestinarant, quae domini religiones plusculas pererrantis

variis usibus erant necessaria. Adsciscor itaque inter duos illos fratres tertius contubernalis, haud ullo tempore tam benivolam fortunam expertus. Nam vespera post opiparas cenas eramque splendidissimo apparatus multas numero partes in cellulam suam mei solebant reportare domini: ille porcorum, pullorum, piscium et cuiusce modi pulmentorum largissima reliquias, hic panes, crustula, lucunculos, hamos, lacertulos et plura scitamenta mellita. Qui cum se refecturi clausa cellula balneas petissent, oblati ego divinitus dapibus adfatim saginabar. Nec enim tam stultus eram tamque vere asinus, ut dulcissimi illis relictis cibis cenarem asperrimum faenum.

[14] Et diu quidem pulcherrime mihi furatrinae procedebat artificium, quippe adhuc timide et satis parce subripiendi de tam multis pauciora nec illis fraudes ullas in asino suspicantibus. At ubi fiducia latenti pleniore capta partes opimas quasque devorabam et iucundiora eligens abligurribam dulcia, suspicio non exilis fratrum pupugit animos, et quanquam de me nihil etiam tum tale crederent, tamen cotidiani damni studiose vestigabant reum. Illi vero postremo etiam mutuo sese rapinae turpissimae criminabantur, iamque curam diligentiorum at acriorem custodelam et dinumerationem adhibebant partium. Tandem denique rupta verecundia sic alter alterum compellat:

“At istud iam neque aequum ac ne humanum quidem cotidie te partes electiores surripere atque iis divenditis peculium latenter augere, de reliquis aequam vindicare divisionem, Si tibi denique societas ista displicet, possumus omnia quidem cetera fratres manere, ab isto tamen nexu communionis discidere. Nam videro in immensum damni procedentem querelam nutrire nobis immanem discordiam.”

Subicit alvis: “Laudo istam tuam mehercules et ipse constantiam, quod cotidie furatis clanculo partibus praevenisti querimoniam, quam diutissime sustinens tacitus ingemescebam, ne viderer rapinae sordidae meum fratrem arguere. Sed bene, quod utrimquesecus sermone prolato iacturae remedium quaeritur, ne silentio procedens simultas Eteocleas nobis contentiones pariat.”

[15] His et similibus altercati conviciis deierantur utrique nullam se prorsus fraudem, nullam denique subreptionem factitasse, sed plane debere cunctis artibus communis dispendii latronem inquiri; nam neque asinum, qui solus interesset, talibus cibis adfici posse, et tamen cotidie partis electiles comparere nusquam, nec utique cellulam suam tam immanes involare muscas, ut olim Harpyiae fuere, quae diripiebant Phineias dapes. Interea liberalibus cenis inescatus et humanis adfatim cibis saginatus corpus obesa pinguitie compleveram, corium arvina succulenta molliveram, pilum liberali nitore nutriverat. Sed iste corporis mei decor pudori peperit grande dedecus. Insolita namque tergoris vastitate commoti, faenum prorsus intactum cotidie remanere cernentes, iam totis ad me dirigunt animos. Et hora consueta velut balneas petituri clausis ex more foribus per quandam modicam cavernam rimantur me passim expositis epulis inhaerentem. Nec ulla cura iam damni sui habita mirati monstruosas asini delicias risu maximo dirumpuntur vocatoque uno et altero ac dein pluribus conservis gulam. Tantum denique ac tam liberatis

cachinnus cunctos invaserat, ut ad aures quoque praetereuntis perveniret domini.

[16] Sciscitatus denique, quid bonum rideret familia, cognito quod res erat, ipse quoque per idem prospiciens forarem delectatur eximie; ac dehinc risu ipse quoque latissimo adusque intestinorum dolorem redactum, iam patefacto cubiculo proxime consistens coram arbitratur. Nam et ego tandem ex aliqua parte mollius mihi renidentis fortunae contemplatum faciem, gaudio praesentium fiduciam mihi subministrante, nec tantillum commotus securus esitabam, quoad novitate spectaculi laetus dominus aedium duci me iussit, immo vero suis etiam ipse manibus ad triclinium perduxit mensaque posita omne genus edulium solidorum et inlibata fercula iussit adponi. At ergo quanquam iam bellule suffarcinatus, gratiosum commendatioremque me tamen ei fare cupiens esurienter exhibitas escas adpetebam. Nam et quid potissimum abhorreret asino excogitantes scrupulose ad explorandam mansuetudinem id offerebant mihi, carnes lasere infectas, altilia pipere inspersa, pisces exotico iure perfusos. Interim convivium summo risu personabat. Quidam denique praesentes scurrula: “Date? inquit “sodali huic quippiam meri.”

Quod dictum dominus secutus: “Non adeo” respondit “absurde iocatus es, furcifer; valde enim fleri potest, ut contubernalis noster poculum quoque mulsi libenter adpetat.” Et “heus”, ait “ puer, lautum diligenter ecce illum aureum cantharum mulso contempera et offer parasito meo; simul, quod ei praebiberim, commoneto.”

Ingens exin oborta est epulonum exspectatio. Nec ulla tamen ego ratione conterritus, otiose ac satis genialiter contorta in modum linguae postrema labia grandissimum illum calicem uno haustum perdux. Et clamor exsurgit consola voce cunctorum salute me prosequentium.

[17] Magno denique delibutus gaudio dominus, vocatis servis suis, emptoribus meis, iubet quadruplum restitui pretium meque cuidam acceptissimo liberto suo et satis peculiatu magnam praefatus diligentiam tradidit. Qui me satis humane satisque comiter nutriebat et, quo se patrono commendationem faceret, studiosissime voluptates eius per meas argutias instruebat. Et primum me quidem mensam accumbere suffixo cubito, dein adluctari et etiam saltares sublatis primoribus pedibus perdocuit, quodque esset adprime mirabile, verbis nutum commodare, ut quod nollem relato, quod vellem deiecto capite monstrarem, sitiensque pocillatore respecto, ciliis alterna conivens, bibere flagitarem. Atque haec omnia perfacile oboediebam, quae nullo etiam monstrante scilicet facerem. Sed verebar ne, si forte sine magistro humano ritu ederem pleraque, rati saevum praesagium portendere, velet monstrum ostentumque me obruncatum vulturiis opimum pabulum redderent. Iamque rumor publice crebruerat, quo conspectum atque famigerabilem meis miris artibus affeceram dominum: hic est, qui sodalem conivamque possidet asinum luctantem, asinum saltantem, asinum voces humanas intellegentem, sensum nutibus exprimentem.

[18] Sed prius est ut vobis, quod initio facere debueram, vel nunc saltem referam, vis iste vel unde fuerit: Thiasus hoc enim nomine meus nuncupabatur dominus — oriundus patria Corintho, quod caput est totius Achaiae provinciae, ut eius prosapia atque dignitas postulabat, gradatim permensis honoribus quinquennali magistratui fuerat destinatus, et ut splendori capessendorum responderet fascium, munus gladiatorum tridui spectaculi pollicitus latius munificentiam suam porrigebat. Denique gloriae publicae studio tunc Thessaliam etiam accesserat nobilissimas feras et famosos inde gladiatores comparaturus, iamque ex arbitrio dispositis coemptisque omnibus domuitionem parabat. Spretis luculentis illis suis vehiculis ac posthabitis decoris raedarum carpentis, quae partim contexta partim revelata frustra novissimis trahebantur consequiis, equis etiam Thessalicis et aliis iumentis Gallicanis, quibus generosa suboles perhibet pretiosa dignitatem, me phaleris aureis et fucatis ephippis et purpureis tapetis et frenis argenteis et pictilibus balteis et tintinnabulis perargutis exornatum ipse residens amantissime nonnumquam commisit adfatur sermonibus atque inter alia pleraque summe se delectari profitebatur, quod haberet in me simul et convivam et vectorem.

[19] At ubi partim terrestri partim maritimo itinere confecto Corinthum accessimus, magnae civium turbae confluebant, ut mihi videbatur, non tantum Thiasi studentes honori quam mei conspectus cupientes. Nam tanta etiam ibidem de me fama pervaserat, ut non mediocri questui praeposito illo meo fuero. Qui cum multos videret nimio favore lusus meos spectare gestientes, obserata fore atque singulis eorum sorsus admissis, stipes acceptans non parvas summulas diurnas corradere consuevit.

Fuit in illo conventiculo matrona quaedam pollens et opulens. Quae more ceterorum visum meum mercata ac dehinc multiformibus ludicris delectata per admirationem adsiduam paulatim in admirabilem mei cupidinem incidit; nec ullam vaesanae libidini medelam capiens ad instar asinariae Pasiphaeae complexus meos ardenter exspectabat, grandi denique praemio cum altore depecta est noctis unius concubitum; at ille nequaquam <anxius, ecquid> posset de me suave provenire, lucro suo tantum contentus, adnuit.

[20] Iam demique cenati a triclinio domini decesseramus et iam dudum praestolantem cubiculo meo matronam offendimus. Dii boni, qualis ille quamque praeclarus apparatus! Quattuor eunuchi confestim pulvillis compluribus ventose tumentibus pluma delicata terrestrem nobis cubitum praestruunt, sed et strangula veste auro ac murice Tyrio depicta probe consternunt ac desuper brevibus admodum, sed satis copiosis pulvillis aliis nimis modicis, quis maxillas et cervices delicatae mulieres suffulcire consuevit, superstruunt. Nec dominae voluptates diutina sua praesentia morati, clavis foribus facessunt. At intus cerei praeclara micantes luce nocturnas nobis tenebras inalabant.

[21] Tunc ipsa cuncto prorsus spoliata tegmine, taenia quoque, qua decoras devinxerat papillas, lumen propter adsistens, de stagneo vasculo multo sese perungit oleo balsamino meque indidem largissime perfricat, sed multo tanta

impensius (cura) etiam nares perfundit meas. Tunc exosculata pressule, non qualia in lupanari solent basiola vel meretricum poscinummia vel adventorum negantinummia, sed pura atque sincera instruit et blandissimos adfatus: “Amo” et “Cupio” et “Te solum diligo” et “Sine te iam vivere nequeo” et cetera, quis mulieres et alios inducunt et suas testantur adfectiones, capistroque me prehensum more, quo didiceram, reclinat facile, quippe cum nil novi nihilque difficile facturus mihi viderer, praesertim post tantum temporis tam formosae mulieris cupiens amplexus obiturus; nam et vino pulcherrimo atque copioso memet madefeceram et ungento flagrantissimo prolubium libidinis suscitaram.

[22] Sed angebar plane non exili metu reputans, quem ad modum tantis tamque magis cruribus possem delicatam matronam inscendere vel tam lucida tamque tenera et lacte ac melle confecta membra duris ungulis complecti labiasque modicas ambroseo rore purpurantes tam amplo ore tamque enormi et saxeis dentibus deformi saviari, novissime quo pacto, quanquam ex unguiculis perpruriscens, mulier tam vastum genitale suscipet: heu me, qui dirrupta nobili femina bestiis obiectus munus instructurus sim mei domini! Molles interdum vocolas et adsidua savia et dulces gannitus commorsicantibus oculis iterabat illa, et in summa: “Teneo te” inquit “teneo, meum palumbulum, meum passerem” et cum dicto vanas fuisse cogitationes meas ineptumque monstrat metus. Artissime namque complexa totum me prorsus, sed totum recepit. Illa vero quotiens ei parcens nates recellebam, accedens totiens nisu rabido et spinam prehensens meam adplicitiore nexu inhaerebat, ut hercules etiam deesse mihi aliquid ad supplendam eius libidinem crederem, nec Minotauri matrem frustra delectatam putarem adultero mugiente. Iamque operosa et pervigili nocte transacta, vitata lucis conscientia facessit mulier condicto pari noctis futurae pretio.

[23] Nec gravate magister meus voluptates ex eius arbitrio largiebatur partim mercedes amplissimas acceptando, raptim novum spectaculum domino praeparando. Incunctanter ei denique libidinis nostrae totam detegit scaenam. At ille liberto magnifice munerato destinat me spectaculo publico. Et quoniam neque egregia illa uxor mea propter dignitatem neque prorsus ulla alis inveniri potuerat grandi praemio, quae mecum incoram publicans pudicitiam populi caveam frequentaret. Eius poenae talem cognoveram fabulam.

Maritum habuit, cuius pater peregre proficiscens mandavit uxoris suae, matri eiusdem iuvenis — quod enim sarcina praegnationis oneratam eam relinquebat — ut, si sexus sequioris edidisset fetum, protinus quo esset editum necaretur. At illa, per absentiam mariti nata puella, insita matribus pietate praeventa descivit ab obsequio mariti eamque prodidit vicinis alumnandam, regressoque iam marito natam necatamque nuntiavit. Sed ubi flos aetatis nuptialem virgini diem flagitabat nec ignaro marito dotare filiam pro natalibus quibat, quod solum potuit, filio suo tacitum secreto aperuit. Nam et oppido verebatur ne quos casu, caloris iuvenalis impetu lapsus, nescius nesciam sororem incurreret. Sed pietatis spectatae iuvenis et matris obsequium et

sororis officium religiose dispensat et arcanis domus venerabilis silentii custodiae traditis, plebeiam facie tenus praetendens humanitatem, sic necessarium sanguinis sui munus adgreditur ut desolatam domus suae tutela receptaret ac mox artissimo multumque sibi dilecto contubernali, largius de proprio dotem, liberalissime traderet.

[24] Sed haec bene atque optime pleneque cum sanctimonia disposita feralem Fortunae nutum latere non potuerunt, cuius instinctu domum iuvenis protinus se direxit saeva Rivalitas. Et illico haec eadem uxor eius, quae nunc bestiis propter haec ipsa fuerat addicta, coepit puellam velut aemulam tori succubamque primo suspicari, dehinc detestari, dehinc crudelissimis laqueis mortis insidiari, Tali denique comminiscitur facinus.

Anulo mariti surrepto rus profecta mittit quendam servulum sibi quidem fidelem, sed de ipsa Fide pessime merentem, qui puellae nuntiaret quod eam iuvenis profectus ad villulam vocarent ad sese, addito ut sola et sine ullo comite quam maturissime perveniret. Et ne qua forte nasceretur veniendi cunctatio, tradit anulum marito subtractum, qui monstratus fidem verbis adstipularetur. At illa mandatu fratris obsequens — hoc enim nomen sola sciebat — respecto etiam signo eius, quod offerebatur, naviter, ut praeceptum fuerat, incommitata festinabat. Sed ubi fraudis extremae lapsa decipulo laqueos insidiarum accessit, tunc illa uxor egregia sororem mariti libidinosae furiae stimulis efferata primum quidem nudam flagris ultime verberat, dehinc quod res erat, clamantem quodque frustra paelicatus indignatione bulliret fratrisque nomen saepius iterantem velut mentitam atque cuncta fingentem titione candenti inter media femina detruso crudelissimae necavit.

[25] Tunc acerbae mortis exciti nuntiis frater et maritus accurrunt variisque lamentationibus defletam puellam tradunt sepulturae. Nec iuvenis sororis suae mortem tam miseram et qua minime par erat inlatam aequo quivit animo, sed medullitus dolore commotus acerrimaeque bilis noxio furore perfusus exin flagrantissimi febribus ardebat, ut ipsi quoque iam medela videretur esse necessaria. Sed uxor, quam iam pridem nomen uxoris cum fide perdiderat, medicum convenit quendam notae perfidiae, qui iam multarum palmarum spectatus proeliis magna dexterarum suarum tropaea numerabat, eique protinus quinquaginta promittit sestertia, ut ille quidem momentarium venenum venderet, ipsa autem emeret mortem mariti sui. Quo compecto simulatur necessaria praecordiis leniendis bilive subtrahendae illa praenobilis potio, quam sacram doctiores nominant, sed in eius vicem subditur alia Proserpinae sacra Saluti. Iamque praesente familia et nonnullis amicis et adfinibus aegroto medicus poculum probe temperatum manu sua porrigebat.

[26] Sed audax illa mulier, ut simul et conscium sceleris amoliretur et quam desponderat pecuniam lucraretur, coram detento calice: “Non prius”, inquit “medicorum optime, non prius carissimo mihi marito trades istam potionem quam de ea bonam partem hauseris ipse. Vnde enim scio an noxium in eam lateat venenum? Quae res utique te tam prudentem tamque doctum virum nequaquam offendet, si religiosa uxor circa salutem mariti sollicita

necessariam adfero pietatem.”

Qua mira desperatione truculentae feminae repente perturbatus medicus excussusque toto consilio et ob angustiam temporis spatio cogitandi privatus, antequam trepidatione aliqua vel cunctatione ipsa daret malae conscientiae suspicionem, indidem de potione gustavit ampliter. Quam quidem secutus adulescens etiam, sumpto calice, quod offerebatur hausit. Ad istum modum praesenti transacto negotio medicus quam celerrime domum remeabat, salutifera potione pestem praecedentis veneni festinans extinguere. Nec eum obstinatione sacrilega, qua semel coeperat, truculenta mulier ungue latius a se discere passa est— “priusquam” inquit “digesta potione medicinae proventus appareat” — sed aegre precibus et ostentationibus eius multum ac diu fatigata tandem abire concessit. Interdum perniciem caenam totis visceribus furentem medullae penitus adtraxerant, multum denique saucius et gravedine somnulenta iam demersus domum pervadit aegerrime. Vixque enarratis cunctis ad uxorem mandato saltem promissam mercedem mortis geminatae deposceret, sic elisum violenter spectatissimus medicus effundit spiritum.

[27] Nec ille tamen iuvenis diutius vitam tenuerat, sed inter fictas mentitasque lacrimas uxoris pari casu mortis fuerat extinctus. Iamque eo sepulto, paucis interiectis diebus, quis feralia mortuis litantur obsequia, uxor medici pretium geminae mortis petens aderat. Sed mulier usquequaque sui similis, fidei suppressa faciem, praetendens imaginem, blandiculae respondit et omnia prolixè adaccumulateque pollicetur et statutum praemium sine mora se reddituram constituit, modo paxillum de ea potione largiri sibi vellet ad incepti negotii persecutionem. Quid pluribus? Laqueis fraudum pessimarum uxor inducta medici facile consentit et, quo se gratiorem locupleti feminae faceret, properiter domo petitam totam prorsus veneri pyxidem mulieri tradidit. Quae grandem scelerum nancta materiam longe lateque cruentas suas manus porrigit.

[28] Habebat filiam parvulam de marito, quem nuper necaverat. Huic infantulae quod leges necessariam patris successionem deferrent, sustinebat aegerrime inhiansque toto filiae patrimonio imminebat et capiti. Ergo certa defunctorum liberorum matres sceleratas hereditates excipere, talem parentem praebuit, pro tempore et uxorem medici simul et suam filiam venero eodem percutit. Sed parvulae quidem tenuem spiritum et delicata ac tenera praecordia conficit protinus viris infestum, at uxor medici, dum noxiis ambagibus pulmones eius pererrat tempestas detestabilis potionis, primum suspicata, quod res erat, mox urgente spiritu iam certo certior contendit ad ipsam praesidis domum magnoque fidem eius protestata clamore et populi concitato tumultu, utpote tam immania detectura flagitia, efficit, statim sibi simul et domus et aures praesidis patefierent. Iamque ab ipso exordio crudelissimae mulieris cunctis atrocitatibus diligenter expositis, repente mentis nubilo turbine correpta semihiantes adhuc compressit labias et, attritu dentium longo stridore reddito, ante ipso praedis pedes examinis corrui. Nec ille vir, alioquin exercitus, tam multiforme facinus excetrae venenatae dilatione languida

passus marcescere confestim cubiculariis mulieris adtractis vi tormentorum veritatem eruit atque illam, minus quidem quam merebatur, sed quod dignus cruciatus alius excogitari non poterat, certe bestiis obiciendam pronuntiavit.

[29] Talis mulieris publicitus matrimonium confarreaturus ingentique angore oppido suspensus expectabam diem muneris, saepius quidem mortem mihimet volens consciscere, priusquam scelerosae mulieris contagio macularer vel infamia publici spectaculi depudescerem. Sed privatus humana manu, privatus digitis, ungula rutunda atque mutila gladium stringere nequaquam poteram. Plane tenui specula solabar clades ultimas, quod ver in ipso ortu iam gemmulis floridis cuncta depingeret et iam purpureo nitore praeta vestiret et commodum dirrupto spineo tegmine spirantes cinnameos odores promicaret rosae, quae me priori meo Lucio redderent.

Dies ecce numeri destinatus aderat. Ad conseptum caveae prosequente populo pompatico favore deducor. Ad dum ludicris scaenorum choreis primitiae spectaculi dedicantur, tantisper ante portam constitutus pabulum laetissimi graminis, quod in ipso germinabat aditu, libens adfectabam, subinde curiosos oculos patente porta spectaculi prospectu gratissimo reficiens. Nam puelli puellaeque virenti florentes aetatula, forma conspicui veste nitidi, incessu gestuosi, Graecanicam saltaturi pyrricam dispositis ordinationibus decoros ambitus inerrabant nunc in orbem rotatum flexuosi, nunc in obliquam seriem conexi et in quadratum patorem cuneati et in catervae discidium separati. Ad ubi discursus reciproci multinodas ambages tubae terminalis cantus explicuit, aulaeo subductu et complicitis siparis scaena disponitur.

[30] Erat mons ligneus, ad instar incliti montis illius, quem vates Homerus Idaeum cecinit, sublimi instructus fabrica, consitus virectis et vivis arboribus, summo cacumine, de manibus fabri fonti manante, fluvialis aquas eliquans. Capellae pauculae tondebant herbulas et in modum Paridis, Phrygii pastoris, barbaricis amiculis umeris defluentibus, pulchre indusiatus simulabat magisterium. Adest luculentus puer nudus, nisi quod ephebica chlamida sinistrum tegebat umerum, flavis crinibus usquequaque conspicuus, et inter conas eius aureae pinnulae colligatione simili sociatae prominebant; quem [caduceum] et virgula Mercurium indicabat, Is saltatorie procurrens malumque bracteis inauratum dextra gerens (adulescentis), qui Paris videbatur, porrigit, qui mandaret Iuppiter nutu significans, et protinus gradum scitule referens et conspectu facessit.

Insequitur puella vultu honesta in deae Iunonis speciem similis: nam et caput stringebat diadema candida, ferebat et sceptrum. Inrupit alia, quam putares Minervam, caput contexta fulgenti galea — et oleaginea corona tegebatur ipsa galea — clypeum attollens et hastam quatiens et qualis illa, cum pugnat.

[31] Super has introcessit alia, visendo decore praepollens, gratia coloris ambrosei designans Venerem, qualis fuit Venus, cum fuit virgo, nudo et intecto corpore perfectam formositatem professa, nisi quod tenui pallio bombycino inumbrabat spectabilem pubem. Quam quidem laciniam

curiosulus ventus satis amanter nunc lasciviens reflabat, ut dimota pateret flos aetatulae, nunc luxurians aspirabat, ut adhaerens pressule membrorum voluptatem graphice liniaret. Ipse autem color deae diversus in speciem, corpus candidum, quod caleo demeat, amictus caeruleus, quod mari remeat. Iam singulas virgines, quae deae putabantur, (sui tutabantur) comites, Iunonem quidem Castor et Pollux, quorum capita cassides ovatae stellarum apicibus insignes contegebant, sed et isti Castores erant scaenici pueri. Haec puella varios modulos Iastia concinente tibia procedens quieta et inadfectata gesticulatione nutibus honesti pastori pollicetur, si sibi praemium decoris addixisset, sese regnum totius Asiae tributuram. At illam quam cultus armorum Minervam fecerat duo pueri muniebant, proelialis deae comites armigeri, Terror et Metus, nudis insultantes gladiis. At pone tergum tibice Dorium canebat bellicosum et permiscens bombis gravibus tinnitus acutos in modum tubae saltationis agilis vigorem suscitabat. Haec inquieto capite et oculis in aspectum minacibus citato et intorto genere gesticulationis alacer demonstrabat Paridi, si sibi formae victoriam tradidisset, fortem tropaeisque bellorum inclitum suis adminiculis futurum.

[32] Venus ecce cum magno favore caveae in ipso meditullio scaenae, circumfuso populo laetissimorum, dulce subridens constitit amoene: illos teretes et lacteos puellios dices tu Cupidines veros de caelo vel mari commodum involasse; nam et pinnulis et sagittulis et habitu cetero formae praeclare congruebant et velut nuptialis apulas obiturae dominae coruscis praelucebant facibus. Et influunt innuptarum puellarum decorae subole, hinc Gratiae gratissimae, inde Horae pulcherrimae, quae iaculis foris serti et soluti deam suam propitiantes scitissimum construxerant chorum, dominae voluptatum veris coma blandientes. Iam tibiae multiforabiles cantus Lydios dulciter consonant. Quibus spectatorum pectora suae mulcentibus, longe suavior Venus placide commoveri cunctantique lente vestigio et leniter fluctuante spinula et sensim adnutante capite coepit incedere mollique tibiatarum sono delicatis respondere gestibus et nunc mite coniventibus nunc acre comminantibus gestire pupulis et nonnumquam saltare solis oculis. haec ut primum ante iudicis conspectum facta est, nisu brachiorum polliceri videbatur, si fuisset deabus ceteris antelata, daturam se nuptam Paridi forma praecipuam suique consimilem. Tunc animo volenti Phrygius iuvenis malum, quod tenebat, aureum velut victoriae calculum puellae tradidit.

[33] Quid ergo miramini, vilissima capita, immo forensia pecora, immo vero togati vulturii, si totis nunc iudices sententias suas pretio nundinantur, cum rerum exordio inter deos et homines agitatum indicium corruperit gratia et originalem sententiam magni Iovis consiliis electus iudex rusticanus et opilio lucro libidinis vendiderit cum totis etiam suae stirpis exitio? Sic hercules et aliud sequensque iudicium inter inclito Achivorum duces celebratum, [vel] eum falsis insimulationibus eruditione doctrinaque praepollens Palamedes prodicionis damnatur, virtute Martia praepotenti praefertur Vlixes modicus Aiaci maximo. Quale autem et illud iudicium apud legiferos Athenienses

catos illos et omnis scientiae magistros? Nonne divinae prudentiae senex, quem sapientia praetulit cunctis mortalibus deus Delphicus, fraude et invidia nequissimae factionis circumventus velut corruptor adolescentiae, quam frenis cohercebat, herbae pestilentis suco noxio peremptus est relinquens civibus ignominiae perpetuae maculam, cum nunc etiam egregii philosophi sectam eius sanctissimam praeoptent et summo beatitudinis studio iurent in ipsius nomen? Sed nequis indignationis meae reprehendat impetum secum sic reputans: “Ecce nunc patiemur philosophantem nobis asinum?”, rursus, unde decessi, revertar ad fabulam.

[34] Postquam finitum est illud Paridis iudicium, Iuno quidem cum Minerva tristes et iratis similes e scaena redeunt, indignationem repulsae gestibus professae, Venus vero gaudens et hilaris laetitiam suam saltando toto cum choro professa est. Tunc de summo montis cacumine per quandam latentem fistulam in excelsum prorumpit vino crocus diluta sparsique deflens pascentis circa capellas odoro perpluit imbre, donec in meliorem maculatae speciem canitiem propriam luteo colore mutarent. Iamque tota suae fraglante cavea montem illum ligneum terrae vorago decepit.

Ecce quidam miles per mediam plateam dirigit cursum petiturus iam populo postulante illam de puplico carcere mulierem, quam dixi propter multiforme scelus bestis esse damnatam meisque praeclaris nuptiis destinatam. Et iam torus genialis scilicet noster futurus accuratissime disternebatur lectus Indica testudine perlucidus, plumea congerie tumidis, veste serica floribus. At ego praeter pudorem obeundi publice concubitus, praeter contagium scelerae pollutaeque feminae, metu iam mortis maxime cruciabar sic ipse mecum reputans, quod in amplexus Venerio scilicet nobis cohaerentibus, quaecumque ad exitium mulieris bestia fuisset immissa, non adeo vel prudentia sollers vel artificio docta vel absistentia frugi posset provenire, ut adiacentem lateri meo laceraret mulierem, mihi vero quasi indemnato et innoxio parceret.

[35] Ergo igitur non de pudore iam, sed de salute ipsa sollicitus, dum magister meus lectulos probe coaptando districtus inseruit et tota familia partim ministerio venationis occupata partim voluptario spectaculo adtonita meis cogitationibus liberum tribuebatur arbitrium, nec magnoque quisquam custodiendum tam mansuetum putabat asinum, paulatim furtivum pedem proferens portam, quae proxima est, potitus iam cursu memet celerrimo proripio Cenchreas pervado, quod oppidum audit quidem nobilissimae coloniae Corinthiensium, adluitur autem Aegaeo et Saronico mari. Inibi portus etiam tutissimum navium receptaculum magno frequentatur populo. Vitatis ergo turbulis et electo secreto litore prope ipsa fluctuum aspergines in quodam mollissimo harenae gremio lassum corpus porrectus refovero. Nam et ultimam diei metam curriculum solis deflexerat et vespertinae me quieti traditum dulcis somnus oppresserat.

Liber XI

[1] Circa primam ferme noctis vigiliam expectatus pavore subito, video praemicantis lunae candore nimio completum orbem commodum marinis emergentem fluctibus; nactusque opacae noctis silentiosa secreta, certus etiam summam deam praecipua maiestate pollere resque prorsus humanas ipsius regi providentia, nec tantum pecunia et ferina, verum inanima etiam divino eius luminis numinisque nutu vegetari, ipsa etiam corpora terra caelo marique nunc incrementis consequenter augeri, nunc detrimentis obsequenter imminui, fato scilicet iam meis tot tantisque cladibus satiato et spem salutis, licet tardam, subministrante, augustum specimen deae praesentis statui deprecari; confestimque discussa pigra quiete <laetus et> alacer exsurgo meque protinus purificandi studio marino lavacro trado septiesque summerso fluctibus capite, quod eum numerum praecipue religionibus aptissimum divinus ille Pythagoras prodidit, [laetus et alacer] deam praepotentem lacrimoso vultu sic adprecabar:

[2] “Regina caeli, — sive tu Ceres alma frugum parens originalis, quae, repertu laetata filiae, vetustae glandis ferino remoto pabulo, miti commonstrato cibo nunc Eleusiniam glebam percolis, seu tu caelestis Venus, quae primis rerum exordiis sexuum diversitatem generato Amore sociasti et aeterna subole humano genere propagato nunc circumfluo Paphi sacrario coleris, seu Phoebi soror, quae partu fetarum medelis lenientibus recreato populos tantos educasti praeclarisque nunc veneraris delubris Ephesi, seu nocturnis ululatibus horrenda Proserpina triformi facie larvales impetus comprimens terraeque claustra cohibens lucos diversos inerrans vario cultu propitiaris, — ista luce feminea conlustrans cuncta moenia et udis ignibus nutriens laeta semina et solis ambagibus dispensans incerta lumina, quoquo nomine, quoquo ritu, quaqua facie te fas est invocare: tu meis iam nunc extremis aerumnis subsiste, tu fortunam collapsam adfirma, tu saevis exanclatis casibus pausam pacemque tribue; sit satis laborum, sit satis periculorum. Depelle quadripedis diram faciem, redde me conspectui meorum, redde me meo Lucio, ac si quod offensum numen inexorabili me saevitia premit, mori saltem liceat, si non licet vivere.”

[3] Ad istum modum fuis precibus et adstructis miseris lamentationibus rursus mihi marcentem animum in eodem illo cubili sopor circumfusus oppressit. Necdum satis conixeram, et ecce pelago medio venerandos diis etiam vultus attollens emergit divina facies; ac dehinc paulatim toto corpore perlucidum simulacrum excusso pelago ante me constitisse visum est. Eius mirandam speciem ad vos etiam referre conitar, si tamen mihi disserendi tribuerit facultatem paupertas oris humani vel ipsum numen eius dapsilem copiam elocutilis facundiae subministraverit. Iam primum crines uberrimi prolixique et sensim intorti per divina colla passive dispersi molliter defluebant. Corona multiformis variis floribus sublimen destrinxerat verticem,

cuius media quidem super frontem plana rotunditas in modum speculi vel immo argumentum lunae candidum lumen emicabat, dextra laevaue sulcis insurgentium viperarum cohibita, spicis etiam Cerialibus desuper porrectis <conspicua. Tunica> multicolor, bysso tenui pertexta, nunc albo candore lucida, nunc croceo flore lutea, nunc roseo rubore flammida et, quae longe longeque etiam meum confutabat optutum, palla nigerrima splendens atro nitore, quae circumcirca remeans et sub dexterum latus ad umerum laevum recurrens umbonis vicem deiecta parte laciniae multiplici contabulatione dependula ad ultimas oras nodulis fimbriarum decoriter confluebat.

[4] Per intextam extremitatem et in ipsa eius planitie stellae dispersae coruscabant earumque media semenstris luna flammeos spirabat ignes. Quaque tamen insignis illius pallae perfluebat ambitus, individuo nexu corona totis floribus totisque constructa pomis adhaerebat. Nam dextra quidem ferebat aereum crepitaculum, cuius per angustam lamminam in modum baltei recurvatam traiectae mediae paucae virgulae, crispante brachio trigeminis iactus, reddebant argutum sonorem. Laevae vero cymbium dependebat aureum, cuius ansulae, qua parte conspicua est, surgebat aspis caput extollens arduum cervicibus late tumescentibus. Pedes ambroseos tegebant soleae palmae victricis foliis intextae. Talis ac tanta, spirans Arabiae felicia germina, divina me voce dignata est:

[5] “En adsum tuis commota, Luci, precibus, rerum naturae parens, elementorum omnium domina, saeculorum progenies initialis, summa numinum, regina manium, prima caelitus, deorum dearumque facies uniformis, quae caeli luminosa culmina, maris salubria flamina, inferum deplorata silentia nutibus meis dispenso: cuius numen unicum multiformi specie, ritu vario, nomine multiugo totus veneratus orbis. Inde primigenii Phryges Pessinuntiam deum matrem, hinc autochthones Attici Cecropeiam Minervam, illinc fluctuantes Cyprii Paphiam Venerem, Cretes sagittiferi Dictynnam Dianam, Siculi trilingues Stygiam Proserpinam, Eleusinii vetusti Actaeam Cererem, Iunonem alii, Bellonam alii, Hecatam isti, Rhamnusiam illi, et qui nascentis dei Solis <et occidentis inclinantibus> inlustrantur radiis Aethiopes utrique priscaque doctrina pollentes Aegyptii caerimoniis me propriis percolentes appellant vero nomine reginam Isidem. Adsum tuos miserata casus, adsum favens et propitia. Mitte iam fletus et lamentationes omitte, depelle maerorem; iam tibi providentia mea inlucescit dies salutaris. Ergo igitur imperiis istis meis animum intende sollicitum. Diem, qui dies ex ista nocte nascetur, aeterna mihi nuncupavit religio, quo sedatis hibernis tempestatibus et lenitis maris procellosis fluctibus navigabili iam pelago rudem dedicantes carinam primitias commeatus libant mei sacerdotes. Id sacrum nec sollicita nec profana mente debebis opperiri.

[6] Nam meo monitu sacerdos in ipso procinctu pompae roseam manu dextera sistro cohaerentem gestabit coronam. Incunctanter ergo dimotis turbulis alacer continuare pompam mea voluntia fretus et de proximo clementer velut manum sacerdotis osculabundus rosis decerptis pessimae

mihi que iam dudum detestabilis belvae istius corio te protinus exue. Nec quicquam rerum mearum reformides ut arduum. Nam hoc eodem momento, quo tibi venio, simul et ibi praesens, quae sunt sequentia, sacerdoti meo per quietem facienda praecipio. Meo iussu tibi constricti comitatus decedent populi, nec inter hilares caerimonias et festiva spectacula quisquam deformem istam quam geris faciem perhorrescet vel figuram tuam repente mutatam sequius interpretatus aliquis maligne criminabitur. Plane memineris et penita mente conditum semper tenebis mihi reliqua vitae tuae curricula adusque terminos ultimi spiritus vadata. Nec iniurium, cuius beneficio redieris ad homines, ei totum debere, quod vives. Vives autem beatus, vives in mea tutela gloriosus, et cum spatium saeculi tui permensus ad inferos demearis, ibi quoque in ipso subterraneo semirutundo me, quam vides, Acherontis tenebris interlucentem Stygiisque penetralibus regnantem, campos Elysios incolens ipse, tibi propitiam frequens adorabis. Quodsi sedulis obsequiis et religiosis ministeriis et tenacibus castimoniis numen nostrum promerueris, scies ultra statuta fato tuo spatia vitam quoque tibi prorogare mihi tantum licere.”

[7] Sic oraculi venerabilis fine prolato numen invictum in se recessit. Nec mora, cum somno protinus absolutus pavore et gaudio ac dein sudore nimio permixtus exsurgo summeque miratus deae potentis tam claram praesentiam, marino rore respersus magnisque imperiis eius intentus monitionis ordinem recalebam. Nec mora, cum noctis atrae fugato nubilo sol exsurgit aureus, et ecce discursu religioso ac prorsus triumphali turbulae complent totas plateas, tantaque hilaritudine praeter peculiarem meam gestire mihi cuncta videbantur, ut pecua etiam cuiusce modi et totas domos et ipsum diem serena facie gaudere sentirem. Nam et pruina pridiana dies apricus ac placidus repente fuerat insecutus, ut canorae etiam aviculae prolectatae verno vapore concentus suaves adsonarent, matrem siderum, parentem temporum orbisque totius dominam blando mulcentes adfamiae. Quid quod arbores etiam, quae pomifera subole fecundae quaeque earum tantum umbra contentae steriles, austrinis laxatae flatibus, germine foliorum renidentes, clementi motu brachiorum dulces strepitus obsibilabant, magnoque procellarum sedato fragore ac turbido fluctuum tumore posito mare quietas adluvia temperabat, caelum autem nubilosa caligine disiecta nudo sudoque luminis proprii splendore candebat.

[8] Ecce pompae magnae paulatim praecedunt anteludia votivis cuiusque studiis exornata pulcherrime. Hic incinctus balteo militem gerebat, illum succinctum chlamide crepides et venabula venatorem fecerant, alius soccis obauratis inductus serica veste mundoque pretioso et adtextis capite crinibus incessu perfluo feminam mentiebatur. Porro alium ocreis, scuto, galea ferroque insignem e ludo putares gladiatorio procedere. Nec ille deerat, qui magistratum fascibus purpuraque luderet, nec qui pallio baculoque et baxeis et hircino barbitio philosophum fingeret, nec qui diversis harundinibus alter aucupem cum visco, alter piscatorem cum hamis induceret. Vidi et ursam mansuem <quae> cultu matronali sella vehebatur, et simiam pilleo textili

crocotisque Phrygiis Catamiti pastoris specie aureum gestantem poculum et asinum pinis adglutinatīs adambulāntem cuidam senī debili, ut illum quidem Bellerophontem, hunc autem dicerēs Pegasum, tamen rideres utrumque.

[9] Inter has oblectationes ludicras popularium, quae passim vagabantur, iam sospitatricis deae peculiaris pompa moliebatur. Mulieres candido splendentes amicimine, vario laetantes gestamine, verno florentes coronamine, quae de gremio per viam, qua sacer incedebat comitatus, solum sternebant flosculis, aliae, quae nitentibus speculis pone tergum reversis venienti deae obvium commonstrarent obsequium et quae pectines eburnos ferentes gestu brachiorum flexuque digitorum ornatum atque obpexum crinium regalium fingerent, illae etiam, quae ceteris unguentis et geniali balsamo guttatim excusso conspargebant plateas; magnus praeterea sexus utriusque numerus lucernis, taedis, cereis et alio genere facticii luminis siderum caelestium stirpem propitiantes.

Symphoniae dehinc suaves, fistulae tibiaeque modulis dulcissimis personabant. Eas amoenus lectissimae iuventutis veste nivea et cataclista prae nitens sequebatur chorus, carmen venustum iterantes, quod Camenarum favore sollers poeta modulatus edixerat, quod argumentum referebat interim maiorum antecantamenta votorum. Ibant et dicati magno Sarapi tibicines, qui per oblicum calamum, ad aurem porrectum dexteram, familiarem templi deque modulum frequentabant, et plerique, qui facilem sacris viam dari praedicarent.

[10] Tunc influunt turbae sacris divinis initiatæ, viri feminaeque omnis dignitatis et omnis ætatis, lintheae vestis candore puro luminosi, illae limpido tegmine crines madidos obvolutæ, hi capillum derasi funditus verticem prae nitentes, magnæ religionis terrena sidera, aereis et argenteis immo vero aureis etiam sistris argutum tinnitum constrepentes, et antistites sacrorum procures illi, qui candido lintheamine cinctum pectoralem adusque vestigia strictum iniecti potentissimorum deum proferebant insignis exuvias. Quorum primus lucernam claro præmicantem porrigebat lumine non adeo nostris illis consimilem, quæ vespertinas illuminant epulas, sed aureum cymbium medio sui patore flammulam suscitans largiorem. Secundus vestitum quidem similis, sed manibus ambabus gerebat altaria, id est auxilia, quibus nomen dedit proprium deae summatis auxiliariis providentia. Ibat tertius attollens palmam auro subtiliter foliatam nec non et Mercuriale caduceum. Quartus æquitatis ostendebat indicium deformatam manum sinistram porrecta palmula, quæ genuina pigritia, nulla calliditate nulla sollertia prædita, videbatur æquitati magis aptior quam dextera; idem gerebat et aureum vasculum in modum papillæ rutundatum, de quo lacte libabat. Quintus auream vannum laureis congestam ramulis, sextus ferebat amphoram.

[11] Nec mora, cum dei dignati pedibus humanis incedere prodeunt; hic horrendus ille superum commeator et inferum, nunc atra, nunc aurea facie sublimis, attollens canis cervices arduas, Anubis, laeva caduceum gerens, dextera palmam virentem quatiens. Huius vestigium continuum sequebatur

bos in erectum levata statum, bos, omniparentis deae fecundum simulacrum, quod residens umeris suis proferebat unus e ministerio beato gressu gestuosus. Ferebatur ab alio cista secretorum capax penitus celans operta magnificae religionis. Gerebat alius felici suo gremio summi numinis venerandam effigiem, non pecoris, non avis, non ferae ac ne hominis quidem ipsius consimilem, sed sollerti repertu etiam ipsa novitate reverendam, altioris utcumque et magno silentio tegendae religionis argumentum ineffabile, sed ad istum plane modum fulgente auro figuratum; urnula faberrime cavata, fundo quam rutundo, miris extrinsecus simulacris Aegyptiorum effigiata; eius orificium non altiuscule levatum in canalem porrectum longo rivulo prominebat, ex alia vero parte multum recedens spatiosa dilatione adhaerebat ansa, quam contorto nodulo supersedebat aspis squameae cervicis striato tumore sublimis.

[12] Et ecce praesentissimi numinis promissa nobis accedunt beneficia et fata salutemque ipsam meam gerens sacerdos adpropinquat, ad ipsum praescriptum divinae promissionis ornatum dextera proferens sistrum deae, mihi coronam — et hercules coronam consequenter, quod tot ac tantis exanclatis laboribus, tot emensis periculis deae maximae providentia adluctantem mihi saevissime Fortunam superarem. Nec tamen gaudio subitario commotus inclementi me cursu proripui, verens scilicet ne repentino quadripedis impetu religionis quietus turbaretur ordo, sed placido ac prorsus humano gradu cunctabundus paulatim obliquato corpore, sane divinitus decedente populo, sensim inrepo.

[13] At sacerdos, ut reapse cognoscere potui, nocturni commonefactus oraculi miratusque congruentiam mandati muneris, confestim restitit et ultro porrecta dextera ob os ipsum meum coronam exhibuit. Tunc ego trepidans, adsiduo cursu micanti corde, coronam, quae rosis amoenis intexta fulgurabat, avido ore susceptam cupidus promissi devoravi. Nec me fefellit caeleste promissum: protinus mihi delabitur deformis et ferina facies. Ac primo quidem squalens pilus defluit, ac dehinc cutis crassa tenuatur, venter obesus residet, pedum plantae per ungulas in digitos exeunt, manus non iam pedes sunt, sed in erecta porriguntur officia, cervix procera cohibetur, os et caput rutundatur, aures enormes repetunt pristinam parvitatem, dentes saxei redeunt ad humanam minutiem, et, quae me potissimum cruciabat ante, cauda nusquam! Populi mirantur, religiosi venerantur tam evidentem maximi numinis potentiam et consimilem nocturnis imaginibus magnificentiam et facilitatem reformationis claraque et consona voce, caelo manus adtendentes, testantur tam inlustre deae beneficium.

[14] At ego stupore nimio defixus haerebam, animo meo tam repentinum tamque magnum non capiente gaudium, quid potissimum praefarer primum, unde novae vocis exordium caperem, quo sermone nunc renata lingua felicius auspicarer, quibus quantisque verbis tantae deae gratias agerem. Sed sacerdos utcumque divino monitu cognitis ab origine cunctis cladibus meis, quamquam et ipse insigni permotus miraculo, nutu significato

prius praecipit tegendo mihi linteam dari laciniam; nam me cum primum nefasto tegmine despoliaverat asinus, compressis in artum feminibus et superstrictis accurate manibus, quantum nudo licebat, velamento me naturali probe muniveram. Tunc e cohorte religionis unus inpigre superiorem exutus tunicam supertexit me celerrime. Quo facto sacerdos vultu geniali et hercules inhumano in aspectum meum attonitus sic effatur:

[15] “Multis et variis exanclatis laboribus magnisque Fortunae tempestatibus et maximis actus procellis ad portum Quietis et aram Misericordiae tandem, Luci, venisti. Nec tibi natales ac ne dignitas quidem, vel ipsa, qua flores, usquam doctrina profuit, sed lubrico virentis aetatulae ad serviles delapsus voluptates curiositatis inprosperae sinistram praemium reportasti. Sed utcumque Fortunae caecitas, dum te pessimis periculis discruciat, ad religiosam istam beatitudinem improvida produxit malitia. Eat nunc et summo furore saeviat et crudelitati suae materiem quaerat aliam; nam in eos, quorum sibi vitas <in> servitium deae nostrae maiestas vindicavit, non habet locum casus infestus. Quid latrones, quid ferae, quid servitium, quid asperrimorum itinerum ambages reciprocae, quid metus mortis cotidiana nefariae Fortunae profuit? In tutelam iam receptus es Fortunae, sed videntis, quae suae lucis splendore ceteros etiam deos illuminat. Sume iam vultum laetiores candido isto habitu tuo congruentem, comitare pompam deae sospitatricis inovanti gradu. Videant inreligiosi, videant et errorem suum recognoscant: en ecce pristinis aerumnis absolutus Isidis magnae providentia gaudens Lucius de sua Fortuna triumphat. Quo tamen tutior sis atque munitior, da nomen sanctae huic militiae, cuius non olim sacramento etiam rogaberis, teque iam nunc obsequio religionis nostrae dedica et ministerii iugum subi voluntarium. Nam cum coeperis deae servire, tunc magis senties fructum tuae libertatis.”

[16] Ad istum modum vaticinatus sacerdos egregius fatigatos anhelitus trahens conticuit. Exin permixtus agmini religioso procedens comitabar sacrarium totae civitati notus ac conspicuus, digitis hominum nutibusque notabilis. Omnes in me populi fabulabantur: “Hunc omnipotentis hodie deae numen augustum reformavit ad homines. Felix hercule et ter beatus, qui vitae scilicet praecedentis innocentia fideque meruerit tam praeclarum de caelo patrocinium ut renatus quodam modo statim sacrorum obsequio desponderetur.” Inter haec et festorum votorum tumultum paulatim progressi iam ripam maris proximamus atque ad ipsum illum locum quo pridie meus stabulaverat asinus pervenimus. Ibi deum simulacris rite dispositis navem faberrime factam picturis miris Aegyptiorum circumsecus variegatam summus sacerdos taeda lucida et ovo et sulpure, sollemnissimas preces de casto praefatus ore, quam purissime purificatam deae nuncupavit dedicavitque. Huius felicitatis alvei nitens carbasus litteras [votum] <auro> intextas progerebat: eae litterae votum instaurabant de novi commeatus prospera navigatione. Iam malus insurgit pinus rutunda, splendore sublimis, insigni carchesio conspicua, et puppis intorta chenisco, bracteis aureis vestita fulgebat omnisque prorsus carina citro limbo perpolita florebat. Tunc cuncti

populi tam religiosi quam profani vannos onustas aromatis et huiusce modis suppliciis certatim congerunt et insuper fluctus libant intritum lacte confectum, donec muneribus largis et devotionibus faustis completa navis, absoluta strophiiis ancoralibus, peculiari serenoque flatu pelago redderetur. Quae, postquam cursus spatio prospectum sui nobis incertat, sacrorum geruli sumptis rursum quae quisque detulerant, alacres ad fanum reditum capessunt simili structu pompae decori.

[17] At cum ad ipsum iam templum pervenimus, sacerdos maximus quique divinas effigies progerebant et qui venerandis penetralibus pridem fuerant initiati intra cubiculum deae recepti disponunt rite simulacra spirantia. Tunc ex his unus, quem cuncti grammatea dicebant, pro foribus assistens coetu pastophorum — quod sacrosancti collegii nomen est — velut in contionem vocato indidem de sublimi suggestu de libro de litteris fausta vota praefatus principi magno senatuique et equiti totoque Romano populo, nauticis navibusque quae sub imperio mundi nostratis reguntur, renuntiat sermone ritum Graeciensi ploiaphesia. Quam vocem feliciter cunctis evenire signavit populi clamor insecutus. Exin gaudio delibuti populares thallos verbenas corollas ferentes exosculatis vestigiis deae, quae gradibus haerebat argento formata, ad suos discedunt lares. Nec tamen me sinebat animus ungue latius indidem digredi, sed intentus <in praesentis> deae specimen pristinos casus meos recordabar.

[18] Nec tamen Fama volucris pigra pinnarum tarditate cessaverat, sed protinus in patria deae providentis adorabile beneficium meamque ipsius fortunam memorabilem narraverat passim. Confestim denique familiares ac vernulae quique mihi proximo nexu sanguinis cohaerebant, luctu deposito, quem de meae mortis falso nuntio susceperant, repentino laetati gaudio varie quisque ad meum festinant ilico diurnum reducemque ab inferis conspectum. Quorum desperata ipse etiam facie recreatus oblationes honestas aequi bonique facio, quippe cum mihi familiares, quo ad cultum sumptumque largiter succederet, deferre prospicue curassent.

[19] Adfatis itaque ex officio singulis narratisque meis propere et pristinis aerumnis et praesentibus gaudiis me rursum ad deae gratissimum mihi refero conspectum aedibusque conductis intra conseptum templi larem temporarium mihi constituo, deae ministeriis adhuc privatis adpositus contuberniisque sacerdotum individuus et numinis magni cultor inseparabilis. Nec fuit nox una vel quies aliqua visu deae monituque ieiuna, sed crebris imperiis sacris suis me, iam dudum destinatum, nunc saltem censebat initiari. At ego quanquam cupienti voluntate praeditus tamen religiosa formidine retardabar, quod enim sedulo percontaveram difficile religionis obsequium et castimoniorum abstinentiam satis arduam cautoque circumspectu vitam, quae multis casibus subiacet, esse muniendam. Haec identidem mecum reputans nescio quo modo, quanquam festinans, differebam.

[20] Nocte quadam plenum gremium suum visus est mihi summus sacerdos offerre ac requirenti, quid utique istud, respondisse partes illas de Thessalia

mihi missas, servum etiam meum indidem supervenisse nomine Candidum. Hanc experrectus imaginem diu diuque apud cogitationes meas revolvebam, quid rei protenderet, praesertim cum nullum unquam habuisse me servum isto nomine nuncupatum certus essem. Utut tamen sese praesagium somni porrigeret, lucrum certum modis omnibus significari partium oblatione credebam. Sic anxius et in proventum prosperiorem attonitus templi matutinas apertiones opperiebar. Ac dum, velis candentibus reductis in diversum, deae venerabilem conspectum adprecamur, et per dispositas aras circumiens sacerdos, rem divinam procurans supplicamentis sollemnibus, de penetrali fontem petitem spondeo libat; rebus iam rite consummatis incohatae lucis salutationibus religiosi primam nuntiantes horam perstrepunt. Et ecce superveniunt Hypata quos ibi reliqueram famulos, cum me Photis malis incapistrasset erroribus, cognitis scilicet fabulis meis, nec non et equum quoque illum meum reducentes, quem diversae distractum notae dorsualis agnitione recuperaverant. Quare sollertiam somni tum mirabar vel maxime, quod praeter congruentiam lucrosae pollicitationis argumento servi Candidi equum reddidisset colore candidum.

[21] Quo facto idem sollicitius sedulum colendi frequentabam ministerium, spe futura beneficiis praesentibus pignerata. Nec minus in dies mihi magis magisque accipiendorum sacrorum cupido gliscebat, summisque precibus primum sacerdotem saepissime conveneram petens ut me noctis sacratae tandem arcanis initiaret. At ille, vir alioquin gravis et sobriae religionis observatione famosus, elementer ac comiter et ut solent parentes inmaturo liberorum desideriis modificari, meam differens instantiam, spei melioris solaciis alioquin anxium mihi permulcebat animum: nam et diem, quo quisque possit initiari, deae nutu demonstrari et sacerdotem, qui sacra debeat ministrare, eiusdem providentia deligi, sumptus etiam caerimoniis necessarios simili praecepto destinari. Quae cuncta nos quoque observabili patientia sustinere censebat, quippe cum aviditati contumaciaeque summe cavere et utramque culpam vitare ac neque vocatus morari nec non iussus festinare deberem; nec tamen esse quemquam de suo numero tam perditae mentis vel immo destinatae mortis, qui, non sibi quoque seorsum iubente domina, temerarium atque sacrilegum audeat ministerium subire noxamque letalem contrahere; nam et inferum claustra et salutis tutelam in deae manu posita, ipsamque traditionem ad instar voluntariae mortis et precariae salutis celebrari, quippe cum transactis vitae temporibus iam in ipso finitae lucis limine constitutos, quis tamen tuto possint magna religionis committi, silentia, numen deae soleat elicere et sua providentia quodam modo renatos ad novae reponere rursus salutis curricula; ergo igitur me quoque oportere caeleste sustinere praeceptum, quanquam perspicua evidentique magni numinis dignatione iam dudum felici ministerio nuncupatum destinatumque; nec secus quam cultores ceteris cibis profanis ac nefariis iam nunc temperarem, quo rectius ad arcana purissimae religionis secreta pervaderem.

[22] Dixerat sacerdos, nec inpatientia corrumpebatur obsequium meum, sed

intentus miti quiete et probabili taciturnitate sedulum quot dies obibam culturae sacrorum ministerium. Nec me fefellit vel longi temporis prolatione cruciavit deae potentis benignitas salutaris, sed noctis obscurae non obscuris imperiis evidenter monuit advenisse diem mihi semper optabilem, quo me maximi voti compotiret, quantoque sumptu deberem procurare supplicantis, ipsumque Mithram illum suum sacerdotem praecipuum divino quodam stellarum consortio, ut aiebat, mihi coniunctum sacrorum ministrum decernit. Quis et ceteris benivolis praeceptis summatis deae recreatus animi necdum satis luce lucida, discussa quiete, protinus ad receptaculum sacerdotis contendo atque eum cubiculo suo commodum prodeuntem prodeuntem continuatus saluto. Solito constantius destinaveram iam velut debitum sacris obsequium flagitare. At ille statim ut me conspexit, prior: “O” inquit “Luci, te felicem, te beatum, quem propitia voluntate numen augustum tantopere dignatur”; et “Quid” inquit “iam nunc stas otiosus teque ipsum demoraris? Adest tibi dies votis adsiduis exoptatus, quo deae multinominis divinis imperiis per istas meas manus piissimis sacrorum arcanis insinueris.” Et iniecta dextera senex comissimus ducit me protinus ad ipsas fores aedis amplissimae ritumque sollemni apertionis celebrato ministerio ac matutino peracto sacrificio de opertis adyti profert quosdam libros litteris ignorabilibus praenotatos, partim figuris cuiusce modi animalium concepti sermonis compendiosa verba suggerentes, partim nodosis et in modum rotae tortuosis capreolatimque condensis apicibus a curiositate profanorum lectione munita. Indidem mihi praedicat, quae forent ad usum teletae necessario praeparanda.

[23] Ea protinus naviter et aliquanto liberalius partim ipse, partim per meos socios coemenda procuro. Iamque tempore, ut aiebat sacerdos, id postulante stipatum me religiosa cohorte deducit ad proximas balneas et prius sueto lavacro traditum, praefatus deum veniam, purissime circumrorans abluit, rursumque ad templum reductum, iam duabus diei partibus transactis, ante ipsa deae vestigia constituit secretoque mandatis quibusdam, quae voce meliora sunt, illud plane cunctis arbitris praecepit, decem continuis illis diebus cibariam voluptatem coacerem neque ullum animal essem et invinius essem. Quis venerabili continentia rite servatis, iam dies aderat divino destinatus vadimonio, et sol curvatus intrahebat vesperam. Tum ecce confluunt undique turbae sacrorum ritu vetusto variis quisque me muneribus honorantes. Tunc semotis procul profanis omnibus linteo rudique me contextum amicimine arrepta manu sacerdos deducit ad ipsius sacrarii penetralia. Quaeras forsitan satis anxie, studiose lector, quid deinde dictum, quid factum; dicerem, si dicere liceret, cognosceres, si liceret audire. Sed parem noxam contraherent et aures et lingua, <ista impiae loquacitatis>, illae temerariae curiositatis. Nec te tamen desiderio forsitan religioso suspensum angore diutino cruciabo. Igitur audi, sed crede, quae vera sunt. Accessi confinium mortis et calcato Proserpinae limine per omnia vectus elementa remeavi, nocte media vidi solem candido coruscantem lumine, deos inferos et deos superos accessi

coram et adoravi de proximo. Ecce tibi rettuli, quae, quamvis audita, ignores tamen necesse est. ergo quod solum potest sine piaculo ad profanorum intelligentias enuntiari, referam.

[24] Mane factum est, et perfectis sollemnibus processu duodecim sacratus stolis, sed effari deo eo nullo vinculo prohibeor, quippe quod tunc temporis videre praesentes plurimi. Namque in ipso aedis sacrae meditullio ante deae simulacrum constitutum tribunal ligneum iussus superstiti byssina quidem sed floride depicta veste conspicuus. Et umeris dependebat pone tergum talorum tenuis pretiosa chlamida. Quaque tamen viseres, colore vario circumnotatis insignibar animalibus; hinc dracones Indici, inde grypes Hyperborei, quos in speciem pinnatae alitis generat mundus alter. Hanc Olympiacam stolam sacrati nuncupant. At manu dextera gerebam flammis adultam facem et caput decore corona cinxerat palmae candidae foliis in modum radiorum prosistentibus. Sic ad instar Solis exornato me et in vicem simulacri constituto, repente velis reductis, in aspectum populus errabat. Exhinc festissimum celebravi natalem sacrorum, et suaves epulae et faceta convivia. Dies etiam tertius pari caerimoniarum ritu celebratus et ientaculum religiosum et teletae legitima consummatio. Paucis dehinc ibidem commoratus diebus inexplicabili voluptate simulacri divini perfruebar, inremunerabili quippe beneficio pigneratus. Sed tandem deae monitu, licet non plene, tamen pro meo modulo supplicue gratis persolutis, tardam satis domuitionem comparo, vix equidem abruptis ardentissimi desiderii retinaculis. Provolutus denique ante conspectum deae et facie mea diu detergis vestigiis eius, lacrimis obortis, singultu crebro sermonem interficiens et verba devorans aio:

[25] “Tu quidem sancta et humani generis sospitatrix perpetua, semper fovendis mortalibus munifica, dulcem matris adfectionem miserorum casibus tribuis. Nec dies nec quies nulla ac ne momentum quidem tenue tuis transcurrit beneficiis otiosum, quin mari terraque protegas homines et depulsis vitae procellis salutarem porrigas dexteram, qua factorum etiam inextricabiliter contorta retractas licia et Fortunae tempestates mitigas et stellarum noxios meatus cohibes. Te superi colunt, observant inferi, tu rotas orbem, luminas solem, regis mundum, calcas tartarum. Tibi respondent sidera, redeunt tempora, gaudent numina, serviunt elementa. Tuo nutu spirant flamina, nutriunt nubila, germinant semina, crescunt germina. Tuam maiestatem perhorrescunt aves caelo meantes, ferae montibus errantes, serpentes solo latentes, beluae ponto natantes. At ego referendis laudibus tuis exilis ingenio et adhibendis sacrificiis tenuis patrimonio; nec mihi vocis ubertas ad dicenda, quae de tua maiestate sentio, sufficit nec ora mille linguaeque totidem vel indefessi sermonis aeterna series. Ergo quod solum potest religiosus quidem, sed pauper alioquin, efficere curabo: divinos tuos vultus numenque sanctissimum intra pectoris mei secreta conditum perpetuo custodiens imaginabor.” Ad istum modum deprecatum summo numine complexus Mithram sacerdotem et meum iam parentem colloque eius multis osculis inhaerens veniam postulabam, quod eum condigne tantis beneficiis munerari nequirem.

[26] Diu denique gratiarum gerendarum sermone prolixo commoratus, tandem digredior et recta patrium larem revisurus meum post aliquam<?> multum temporis contendo paucosque post diebus deae potentis instinctu raptim constrictis sarcinulis, nave conscensa, Romam versus profectionem dirigo, tutusque prosperitate ventorum ferentium Augusti portum celerrime <pervenio> ac dehinc carpento pervolavi, vesperaque, quam dies insequabatur Iduum Decembrium, sacrosanctam istam civitatem accedo. Nec ullum tam praecipuum mihi exinde studium fuit quam cotidie supplicare summo numini reginae Isidis, quae de templi situ sumpto nomine Campensis summa cum veneratione propitiatur. Eram cultor denique adsiduus, fani quidem advena, religionis autem indigena. Ecce transcurso signifero circulo Sol magnus annum compleverat, et quietem meam rursus interpellat numinis benefici cura pervigilis et rursus teletae, rursus sacrorum commonet. Mirabar, quid rei temptaret, quid pronuntiaret futurum; quidni? <Qui> plenissime iam dudum videbar initiatus.

[27] Ac dum religiosum scrupulum partim apud meum sensum disputo, partim sacratorum consiliis examino, novum mirumque plane comperior: deae quidem me tantum sacris imbutum, at magni dei deumque summi parentis invicti Osiris necdum sacris inlustratum; quanquam enim conexa, immo vero unita ratio numinis religionisque esset, tamen teletae discrimen interesse maximum; prohinc me quoque peti magno etiam deo famulum sentire deberem. Nec diu res in ambiguo stetit. Nam proxuma nocte vidi quendam de sacratis linteis iniectum, qui thyrsos et hederas et tacenda quaedam gerens ad ipsos meos lares collocaret et occupato sedili meo religionis amplae denuntiaret epulas. Is ut agnitionem mihi scilicet certo aliquo sui signo subministraret, sinistri pedis talo paululum reflexo cunctabundo clementer incedebat vestigio. Sublata est ergo post tam manifestam deum voluntatem ambiguitatis tota caligo et ilico deae matutinis perfectis salutationibus summo studio percontabar singulos, ecqui vestigium similis ut somnium. Nec fides afuit. Nam de pastophoris unum conspexi statim praeter indicium pedis cetero etiam statu atque habitu examussim nocturnae imagini congruentem, quem Asinium Marcellum vocitari cognovi postea, reformationis meae <minime> alienum nomen. Nec moratus conveni protinus eum sane nec ipsum futuri sermonis ignarum, quippe iam dudum consimili praecepto sacrorum ministrandorum commonefactum. Nam sibi visus est quiete proxima, dum magno deo coronas exaptat, * * * et de eius ore, quo singulorum fata dictat, audisse mitti sibi Madaurensem, sed admodum pauperem, sui statim sua sacra deberet ministrare; nam et illi studiorum gloriam et ipsi grande compendium sua comparari providentia.

[28] Ad istum modum desponsus sacris sumptuum tenuitate contra votum meum retardabar. Nam et viriculas patrimonii peregrinationis adtriverant impensae et erogationes urbanae pristinis illis provincialibus antistabant plurimum. Ergo duritia paupertatis intercedente, quod ait vetus proverbium, inter sacrum ego et saxum positus cruciabar, nec setius tamen identidem

numinis premebar instantia. Iamque saepicula non sine magna turbatione stimulatus, postremo iussus, veste ipsa mea quamvis parvula distracta, sufficientem contraxi summulam. Et id ipsum praeceptum fuerat specialiter: “An tu” inquit “si quam rem voluptati struendae moliris, laciniis tuis nequaquam parceres: nunc tantas caerimonias aditurus impaenitendae te pauperiei cunctaris committere?” Ergo igitur cunctis adfatim praeparatis, decem rursus diebus inanitis contentus cibus, insuper etiam deraso capite, principalis dei nocturnis orgiis inlustratus, plena iam fiducia germanae religionis obsequium divinum frequentabam. Quae res summum peregrinationi meae tribuebat solacium nec minus etiam victum uberiores subministrabat, quidni? Spiritu faventis Eventus quaesticulo forensi nutrito per patrocinia sermonis Romani.

[29] Et ecce post pauculum tempus inopinatis et usquequaque mirificis imperiis deum rursus interpellor et cogor tertiam quoque teletam sustinere. Nec levi cura sollicitus, sed oppido suspensus animi mecum ipse cogitationes exercitius agitabam, quorsus nova haec et inaudita se caelestium porrigeret intentio, quid subsicivum, quamvis iteratae iam, traditioni remansisset: “Nimirum perperam vel minus plene consuluerunt in me sacerdos uterque”; et hercules iam de fide quoque eorum opinari coeptabam sequius. Quo me cogitationis aestu fluctuantem ad instar insaniae percitum sic instruxit nocturna divinatione clemens imago: “Nihil est” inquit “quod numerosa serie religionis, quasi quicquam sit prius omissum terreare. Quin adsidua ista numinum dignatione laetus capesse gaudium et potius exsulta ter futurus, quod alii vel semel vix conceditur, teque de isto numero merito praesume semper beatum. Ceterum futura tibi sacrorum traditio pernecessaria est, si tecum nunc saltem reputaveris exuvias deae, quos in provincia sumpsisti, in eodem fano depositas perseverare nec te Romae diebus sollempnibus vel supplicare iis vel, cum praeceptum fuerit, felici illo amictu illustrari posse. Quid felix itaque ac faustum salutareque sit, animo gaudiali rursus sacris initiare deis magnis auctoribus.”

[30] Hactenus divini somnii suada maiestas, quod usus foret, pronuntiavit. Nec deinceps postposito vel in supinam procrastinationem reiecto negotio, statim sacerdoti meo relatis quae videram, inanimae protinus castimoniae iugum subeo et lege perpetua praescriptis illis decem diebus spontali sobrietate multiplicatis instructum teletae comparo largitus, <omnibus> ex studio pietatis magis quam mensura rerum <meorum> collatis. Nec hercules laborum me sumptuumque quidquam tamen paenituit, quidni? Liberali deum providentia iam stipendiis forensibus bellule folum. Denique post dies admodum pauculos deus deum magnorum potior et potiorum summus et summorum maximus et maximorum regnator Osiris non in alienam quampiam personam reformatus, sed coram suo illo venerando me dignatus adfamem per quietem recipere visus est: quae nunc, incunctanter gloriosa in foro redderem patrocinia, nec extimescerem malevolorum disseminationes, quas studiorum meorum laboriosa doctrina ibidem exciverat. Ac ne sacris suis

gregi cetero permixtus deservirem, in collegium me pastophorum suorum immo inter ipsos decurionum quinquennales adlegit. Rursus denique quaquaraso capillo collegii vetustissimi et sub illis Syllae temporibus conditi munia, non obumbrato vel obtecto calvitio, sed quoquo versus obvio, gaudens obibam.

DE DOGMATE PLATONIS

Liber I

I. Platoni habitudo corporis cognomentum dedit; namque Aristocles prius est nominatus. Ei Ariston fuisse pater dictus est; ceterum Perictione, Glauci filia, mater fuit: et de utroque nobilitas satis clara; nam Ariston pater per Codrum ab ipso Neptuno originem duxit, a Solone sapientissimo, qui legum Atticarum fundator fuit, maternus derivatus est sanguis. Sunt qui Platonem augustiore conceptu prosatum dicant, cum quidem Apollinis figuratio Perictionae se miscuisset. Mense etiam, qui apud Atticos thargelion dicitur, natus est, die qua apud Delum Latona fertur Apollinem Dianamque peperisse. Pridie Socraten genitum accepimus. Somnium etiam Socratis scitum ferunt: nam vidisse sibi visus est cygni pullum ex altari, quod in Academia Cupidini consecratum est, volasse et in eius gremio residisse et postea olorem illum pinnis caelum petisse, canore musico auditus hominum deorumque mulcentem. Cum hoc Socrates in conventu amicorum referret, Ariston Platonem puerum oblaturus Socrati magistro commodum prosequabatur. Quem ubi adspexit ille ingeniumque intimum de exteriori conspicatus est facie: “Hic ille erat, amici” inquit, “de Academia Cupidinis cygnus”.

II. Talis igitur ac de talibus, Plato non solum heroum virtutibus praestitit, verum etiam aequiperavit divum potestatibus. Nam Speusippus, domesticis documentis instructus, et pueri eius acre in percipiendo ingenium et admirandae verecundiae indolem laudat, et pubescentis primitias labore atque amore studendi imbutas refert, et in viro harum incrementa virtutum et ceterarum convenisse testatur. Ex isdem genitoribus Glaucus et Adimantus ei fratres fuerunt. Doctores habuit in prima litteratura Dionysium, at in palaestra Aristonem Argis oriundum, tantosque progressus exercitatio ei contulit, ut Pythia et Isthmia de lucta[ta] certaverit. Picturae non aspernans artem, tragoediis et dithyrambis se utilem finxit. Iamque carminum confidentia elatus, certatorem se profiteri cupiebat, ni Socrates humilitatem cupidinis ex eius mentibus expulisset et verae laudis gloriam in eius animum inserere curasset. Et antea quidem Heracliti secta fuerat inbutus. Verum cum se Socrati dedisset, non solum ingenio atque doctrina Socraticos ceteros vicit, verum etiam labore et elegantia inlustravit sapientiam ab eo sibi traditam: labore, quo adserere eam nisus est; elegantia, per quam venustate et maiestate verborum ei plurimum adhibuit dignitatis.

III. Sed posteaquam Socrates homines reliquit, quae sivit unde proficeret et ad Pythagorae disciplinam se contulit; quam etsi ratione diligenti et magnifica instructam videbat, rerum tamen continentiam et castitatem magis cupiebat imitari; et, quod Pythagoreorum ingenium adiutum disciplinis aliis sentiebat, ad Theodorum Cyrenas, ut geometriam disceret, est profectus et astrologiam adusque Aegyptum ivit petitum, ut inde prophetarum etiam

ritus addisceret. Et ad Italiam iterum venit et Pythagoreos Eury[ta]tum Tarentinum et seniore Archytam sectatus est. Atque ad Indos et Magos intendisset animum, nisi tunc eum bella vetuissent. Dialectica quapropter inventia Parmenidae ac Zenonis studiosius exsecutus, ita omnibus quae admirationi sunt singula suos libros explevit, ut primus tripartitam philosophiam copularet, sibi invicem necessarias partes nec pugnare inter se tantummodo, sed etiam mutuis adiuvere auxiliis ostenderet. Nam quamvis de diversis officinis haec ei essent philosophiae membra suscepta, naturalis a Pythagoreis, de Eleaticis rationalis atque moralis ex ipso Socratis fonte, unum tamen ex omnibus et quasi proprii partus corpus effecit; et, cum principes harum familiarum inpolitas sententias et inchoatas auditoribus tradidissent, eas hic, cum ratione limando tum ad orationis augustae honestissimam speciem induendo, perfectas atque etiam admirabiles fecit.

IV. Multi auditorum eius utriusque sexus in philosophia floruerunt. Patrimonium in hortulo, qui Academiae iunctus fuit, et in duobus ministris in patera, qua diis supplicabat, reliquit; auri tantum, quantum puer nobilitatis insigne in auricula gestavit. Ceterum tres ad Siciliam adventus mali quidam carpunt, diversis opinionibus dissonantes. Sed ille primo historiae gratia, ut naturam Aetnae et incendia concavi montis intellexeret, secundo, petitu Dionysi, ut Syracusanis adsisteret, est profectus, et ut municipales leges eius provinciae disceret; tertius eius adventus fugientem Dionem, inpetrata a Dionysio venia, patriae suaveredit.

Quae autem consulta, quae dogmata graece licet dici, ad utilitatem hominum vivendique et intellegendi ac loquendi rationem extulerit, hinc ordiemur. Nam, quoniam tres partes philosophiae congruere inter se primus obtinuit, nos quoque separatim dicemus de singulis, a naturali philosophia facientes exordium.

V. Initia rerum esse tria arbitratur Plato: deum et materiam inabsolutam, informem, nulla specie nec qualitatis significatione distinctam, rerumque formas, quas ideas idem vocat. Sed haec de Deo sentit, quod sit incorporeus. Is unus, ait, aperi-metros, genitor rerumque omnium exstructor, beatus et beatificus, optimus, nihil indigens, ipse conferens cuncta. Quem quidem caelestem pronuntiat, indictum, innominabilem, ut ait ipse, aoraton, adamaston; cuius naturam invenire difficile est; si inventa sit, in multos eam enuntiari non posse. Platonis haec verba sunt: theon heurein te ergon, heuronta te eis pollous ekpherein adynaton. Materiam vero improcreabilem incorruptamque commemorat, non ignem neque aquam nec aliud de principiis et absolutis elementis esse, sed ex omnibus primam, figurarum capacem fictionique subiectam, adhuc rudem et figurationis qualitate viduatam, deus artifex conformat universam. Infinitam vero idcirco, quod ei sit interminata magnitudo; nam quod infinitum est indistinctam magnitudinis habet finem; atque ideo, cum viduata sit fine, infinibilis recte videri potest. Sed neque corpoream (sed) nec sane incorpoream concedit esse; ideo autem non putat corpus, quod omne corpus specie qualicumque non careat; sine corpore vero

esse non potest dicere, quod nihil incorporale corpus exhibeat; sed vi et ratione sibi eam videri corpoream, atque ideo nec tactu solo neque tamen sola opinione cogitationis intellegi. Namque corpora, propter insignem evidentiam sui, simili indicio cognosci; sed quae substantiam non habent corporum, ea cogitationibus videri; unde adulterata opinione ambiguum materiae huius intellegi qualitatem.

VI. Ideas vero, id est formas omnium, simplices et aeternas esse neccorporales tamen; esse autem ex his, quae deus sumpserit, exempla rerum quae sunt eruntue; nec posse amplius quam singularum specierum singulas imagines in exemplaribus inveniri gignentiumque omnium, ad instar cerae, formas et figurationes ex illa exemplorum inpressione signari. Ousias, quas essentias dicimus, duas esse ait, per quas cuncta gignantur mundusque ipse; quarum una cogitatione sola concipitur, altera sensibus subici potest. Sed illa, quae mentis oculis comprehenditur, semper et eodem modo et sui par ac similis invenitur ut quae vere sit; at enim altera opinione sensibili et inrationabili aestimanda est, quam nasci et interire. Et, sicut superior vere esse memoratur, hanc non esse vere possumus dicere.

Et primae quidem substantiae vel essentiae primum deum esse et mentem formasque rerum et animam; secundae substantiae, omnia quae informantur quaeque gignuntur et quae ab substantiae superioris exemplo originem ducunt, quae mutari et converti possunt, labentia et ad instar fluminum profuga. Adhuc illa, quam dixi, intelligendi substantia quoniam constanti nititur robore, etiam quae de ea disputantur ratione stabili et fide plena sunt. At eius, quae veluti umbra et imago est superioris, rationes quoque et verba, quae de ea disputantur, incostanti sunt disciplina.

VII. Initium omnium corporum materiam esse memoravit; hanc et signari inpressione formarum. Hinc prima elementa esse progenita, ignem et aquam et terram et aera. Quae si elementa sunt, simplicia esse debent neque ad instar syllabarum nexu mutuo copulari, quod istis evenit, quorum substantia multimoda (multi) potestatum coitione conficitur. Quae cum inordinata permixtaque essent, ab illo aedificatore mundi deo ad ordinem numeris et mensuris in ambitum deducta sunt. Haec e plurimis elementis ad unum redacta esse. Et ignem quidem et aera et aquam habere originem atque principium ex trigono, qui sit anguli recti, imparibus lateribus; terram vero de recti[s] quidem anguli[s] trigonis, sed fastigiis paribus, esse. Et prioris quidem formae tres species existere; pyramidem, octangulam et vigintiangulam sphaeram. Et pyramidem figuram ignis in se habere, octangulam vero aeris, angulatam vicies sphaeram aquae dicatam esse; aequipedum vero trigonum efficere ex esse quadratum, kython, quae terrae sit propria. Quapropter mobilem pyramidis formam igni dedit, quod eius celeritas agitationis huius videatur esse consimilis, secundae velocitatis octangula sphaera est; hanc aeri detulit, qui levitate et pernicitate post ignem secundus esset. Vicen[is] alis sphaera loco tertio est; huius forma fluvida et volubilis aqua esimilior est visa. Restat tesserarum figura, quae cum sit immobilis terrae constantiam non

absurde sortita est. Et alia initia inveniri forsitan posseait, quae deo nota sint vel ei qui sit diis amicus.

VIII. Sed de primis elementis, igni et aqua ceterisque, et illa constareparticulatim animalium et inanimantium corpora; mundumque omnem ex omni aqua totoque igni et aeris universitate cunctaque terra esse factum, et non solum nullam horum partem extra orbem relinqui, sed ne vim quidem eius (et) extrinsecus inveniri. Haec autem invicem ex se intra se apta et conexas esse; idcircoque in igne atque terra aquae et aeri est situs, et, sicut ignis aeri cognatione coniungitur, ita humor adfinitati terrenae iugatur. Hinc unum esse mundum in eoque omnia nec relictum locum, in quo alius, nec elementa superesse, ex quibus alterius mundi corpus possit esse. Ad haec ei adtributa est perpetua iuventus et inviolata valetudo; eoque nihil praeterea extrinsecus est relictum, quod corrumpere posset ingenium eius et, si superesset, non eum laederet, cum ita apud se ex omni parte compositus atque ordinatus foret, ut adversantia et contraria naturae disciplinaeque eius officere non possent.

Idcirco autem perfectissimo et pulcherrimo mundo instar pulchrae et perfectae sphaerae a fabricatore deo quaesitum est, ut sit nihil indigens, sed operiens omnia coercensque contineat, pulcher et admirabilis, sui similis sibi que respondens. Hinc illud etiam: cum septem locorum motus habeantur, progressus et retrocessus, dexteriores ac sinistri, sursum etiam deorsumque nitentium et quae in gyrum circuitumque torquentur, sex superioribus remotis, haec una mundo relicta est sapientia[e] et prudentia[e] propria, ut rationabiliter volveretur. Et hunc quidem mundum nunc sine initio esse dicit, alias originem habere natumque esse: nullum autem eius exordium atque initium esse ideo quod semper fuerit; nativum vero videri, quod ex his rebus substantia eius et natura constet, quae nascendi sortitae sunt qualitatem. Hinc et tangitur et videtur sensibusque corporeis est obviu. Sed quo ei nascendi causam deus praestitit, ideo immortalis perseverantia est semper futurus.

IX. Animam vero animantium omnium non esse corpoream nec sane perituram, cum corpore fuerit absoluta, omniumque gignentium esse seniores; atque ideo et inperitare et regere ea quorum curam fuerit diligentiamque sortita; ipsamque semper et per se moveri, agitatricem aliorum, quae natura sui inmotas sunt atque pigras. Sed illam, fontem animarum omnium, caelestem animam, optimam et sapientissimam virtute esse genetricem, subservire etiam fabricatori deo et praesto esse ad omnia inventa eius pronuntiat. Verum substantiam mentis huius numeris et modis confici congeminationis ac multiplicatis augmentis incrementisque per se et extrinsecus partis; et hinc fieri ut musice mundus et canore moveatur. Naturasque rerum binas esse, et earum alteram esse, quam quidem doxastem appellat ille et quae videri oculis et adtingi manu possit; alteram, quae veniat in mentem, cogitabilem et intellegibilem; detur enim veniamovitati verborum, rerum obscuritatibus serventi. Et superiorem quidem partem mutabilem esse ac facilem contuenti, hanc autem, quae mentis acie videtur et penetrabili cogitatione percipitur

atque concipitur, incorruptam, immutabilem, constantem eandemque et semper esse. Hinc et duplicem rationem interpretationemque dicit: namque illa visibilis fortuita et non ita perseveranti suspicione colligitur, at haec intellegibilis vera, perenni et constanti ratione probatur esse.

X. Tempus vero aevi esse imaginem, si quidem tempus movetur, perennitatisfixa et inmotata natura est; et ire in eam tempus, et in eius magnitudinem finire ac dissolvere posse, si quando hoc decreverit fabricator mundi deus. Eiusdem temporis spatiis mensuras mundanae conversionis intellegi. Solis quippe et lunae globum hoc agere, ceterasque stellas, quas nos non recte erroneas et vagas dicimus; nostrae enim super earum cursibus opiniones disputationesque possunt in errorem intellectum inducere. Ceterum ille rerum ordinator moras progressusque constituit, ut ne modico quidem errori locus esset. Dies quippe cum noctibus mensium spatia complete, menses vicissim annorum orbis involvunt, nec prius quam signa haec luce siderea ardere coeperunt, iniri potuerunt temporum numeri, perituramque esse observationem computationis huius, si hic olim chorus antiquus steterit. Namque ut mensurae et reversiones temporum noscerentur circuitusque mundi videretur, solis incensa sunt lumina, et vicissim, ut quies desiderata proveniret animantibus, opacitas est inventa noctis. Mensesque effici, cum luna, circuli sui completo curriculo, ad eundem locum, a quo discesserit, revertatur; anni vero spatia concludi, cum sol quadrimas temporum contigerit vices et ad idem signum fuerit invectus. Horum enim ratio in se revertentium et a se proficiscentium intellectum cogitationis invenit. Esse autem stellarum nihilominus certos ambitus legitimis curriculis perpetuo servatos, quos vix hominum sollertia comprehendit. Vnde fit ut et magnus ille vocitatus annus facile noscatur, cuius tempus inplebitur, cum vagantium stellarum comitatus ad eundem pervenerit finem novumque sibi exordium et itinera per vias mundi reparaverit.

XI. Globorum vero caelestium, nexorum inter se per vices mutuas, omniumsupremum esse eum qui inerrabili meatu censetur; eius amplexu ceteros coerceri. Et esse aplanesi primum ordinem, secundum Saturno datum, Iovi tertium, Martem quartum tenere, quintum Mercurio dari, sextum Veneris esse, septimum solis itineribus incendi, octavum metiri lunam. Exinde elementis omnia ac principiis occupari. Ignem ante alia superiorem esse, mox aeris locum, hinc aquae proximum et tunc globum terrae in medio situm, aequalem loco ac figura, immobilem stare. Hoc astrorum ignes sphaeris adfixos perpetuis atque indefessis cursibus labi, et hoc animalis deos dicit esse; sphaerarum vero ingenium ex igni coalitum et fabricatum. Iam ipsa animantium genera in quattuor species dividuntur, quarum una est ex natura ignis eiusmodi qualem solem ac lunam videmus ceterasque siderum stellas, alterum ex aerea qualitate hanc etiam daemonum dicit, tertium ex aqua terraque coalescere; et mortale genus corporum ex eo dividi terrenum atque terrestre sic enim engeion et epigeion censui<t> nuncupanda terrenumque esse arborum ceterarumque frugum, quae humi fixae vitam trahunt, terrestria

vero quae alit ac sustinet tellus. Deorum trinas nuncupat species, quarum est, prima unus et solus summus ille, ultramundanus, incorporeus, quem patrem et architectum huius divini orbis superius ostendimus; aliud genus est quale astra habent ceteraque numina, quos caelicolas nominamus; tertium habent, quos medioximos Romani veteres appellant, quod (est) sui ratione, sed et loco et potestate diis summis sunt minores, natura hominum profecto maiores.

XII. Sed omnia quae naturaliter et propterea recte feruntur providentiae custodia gubernantur nec ullius mali causa deo poterit adscribi. Quare nec omnia ad fati sortem arbitratur esse referenda. Ita enim definit: providentiam esse divinam sententiam, conservatricem prosperitatis eius, cuius causa tale suscepit officium; divinam legem esse fatum, per quod inevitabiles cogitationes dei atque incepta complentur. Vnde si quid providentia geritur, id agitur et fato, et quod fato terminatur providentia debet susceptum videri. Et primam quidem providentiam esse summi exsuperantissimique deorum omnium, qui non solum deos caelicolas ordinavit, quos ad tutelam et decus per omnia mundi membra dispersit, sed natura etiam mortales eos, qui praestarent sapientia ceteris terrenis animantibus, ad aevitatem temporis edidit fundatisque legibus reliquarum dispositionem ac tutelam rerum, quas cotidie fieri necesse est, diis ceteris tradidit. Vnde susceptam providentiam dii secundae providentiae ita naviter retinent, ut omnia, etiam quae caelius mortalibus exhibentur, inmutabilem ordinationis paternae statum teneant. Daemonas vero, quos Genios et Lares possumus nuncupare, ministros deorum arbitrantur custodesque hominum et interpretes, si quid a diis velint. Nec sena omnia referenda esse ad vim fati putant, sed esse aliquid in nobis et in fortuna esse non nihil. Et fortunae quidem improvidos casus ignorari a nobis fatetur; instabile enim quiddam et incurrens intercedere solere, quae consilio fuerint et meditatione suscepta, quod non patiatur meditata ad finem venire. Et tunc quidem cum impedimentum istud utiliter provenit, res illa felicitas nominatur; at ubi repugnationes istae nocivae erunt, infelicitas dicitur. Omnium vero terrenorum nihil homine praestabilius providentia dedit.

XIII. Quare idem bene hominis pronuntiat esse animam corporis dominam. Etenim cum tres partes animae ducat esse, rationabilem, id est mentis optumam portionem, hanc ait capitis arcem tenere; irascentiam vero procul a ratione ad domicilium cordis deductam esse obsequique eam in loco respondere sapientiae; cupidinem atque adpetitus, postremam mentis portionem, infernas abdominis sedes tenere ut popinas quasdam et latrinarum latebras, deversoria nequitiae atque luxuriae; relegatam vero idcirco longius a sapientia hanc partem videri, nec inopportuna vicinitate rationem consulturam desuper cunctorum saluti in ipsa cogitationum utilitate turbaret. Totum vero hominem in capite vultuque esse; nam prudentiam sensusque omnis non alias quam illa parte corporis contineri.

Cetera enim membra ancillari et subservire capiti, cibos et alia subministrare, vectare etiam sublime possumus ut dominum atque

rectorem providentiae eius a periculis vindicari. Sed machinamenta, quibus adsentiendas et diiudicandas qualitates sensus instructi sunt, ibidem erga regiam capitis constituta esse in conspectu rationis, ut intellegendi ac persentiscendi veritas adiuvetur.

XIV. Sensus vero ipsi ad ea quae sunt sensibilia apte composita naturae intelligentiam cognatam tenent. Ac primo oculorum acies gemellas perlucidas et quadam luce visionis inlustres noscendi luminis officium tenere. Auditionem vero, aerae naturae participem, aeris nuntiis percipere sonores. Iam gustatus solutiores esse sensus ideoque umidioribus et aquosis potius commodatos. Tactum etiam terrarum atque corporeum solidiora quaeque contingi offendique possunt sentire. Eorum etiam quae corrupta mutantur separata intelligentia est; in media namque regione oris nares natura constituit, quarum bifori via odor cum spiritu comseat. Conversiones autem multationesque odoratus causas dare easque de corruptis vel adustis vel mitescentibus aut madefactis sentiri, cum quidem ea, quae feruntur vapore vel fumo exhalantur, odorum viis iudicium sensusque succedunt; nam res[istent] integrae et aer purus numquam eiusmodi auris inficiunt eos. Sensus quidem ipsi communes nobis sunt cum ceteris animantibus; at enim hominis sollertia eiusmodi divino beneficio instructor auctiorque, quod auditus illi est visusque praestantior. Oculis namque metitus est caelum siderumque circuitus et astrorum obitus atque ortus eorumque cum significatibus spatia comprehendit, ex quo pulcherrimus et uberrimus fons ille philosophiae profluxit. Auditum vero quid homini magnificentius potuit evenire, per quem prudentiam sapientiamque condisceret numerosque orationis metiretur ac modos faceret fieretque ipse totus modulatus ac musicus? Lingua et dentium vallum et ipsius osculi venustas accessit. Quod quidem aliis animantibus ad explendam victus necessitatem inferendasque ventri copias comparatum est, sed homini promptuarium potius rectae rationis et suavissimae orationis hoc datum est, ut, quae prudentia corde conceperit, ea sensa promat oratio.

XV. Sed totius corporis habitus et figura membrorum alia condicione sunt optima, alia longe peiora: inferiora reguntur optimatum praestantia et ipsa ministerium suggerunt victuale. Pedes ceteraque umerorum tenus capiti oboediunt. At superciliorum saepes praemuniunt oculis, ne desuper proruat, quod teneras visiones mollesque perturbet. Pulmones loco ac sui genere cordi plurimum consulunt, cum exardescit ira trepidansque celerioribus motibus vertex cordis ipsius, madens sanguine, pulmonum excipitur mollitia, siti, frigore. Lienem vero iocineri non frustra esse finitimum, ut eius redundantiam participatis haustibus relevet abstergeatque ea quae sordium fuerint purumque ac sincerum praestet, quod maxime fibris est commodum. Ventrem hiris intestinorum circumplexum et nexibus ineditum esse, ne esculenta et potulenta sese penetrarent, sed ut retenta paulisper utilitatem sui ac censum animantibus exhiberent; nam [ne] exhaustis et labentibus usque quae inferuntur, momentis omnibus adpetendi cibi necessitas inmineret et ad hoc unum occupari nobis dies noctesque esset necesse.

XVI. Visceribus ossa sunt tecta; eadem revincta sunt nervis. Et tamen eaque sunt internuntia sentiendi sic sunt operta visceribus, ne crassitudine sensus hebetentur. Illa etiam, quae iuncturis et copulis nexa sunt, adceleritatem facilius se movendi, haud multis sunt inpedita visceribus. Denique ipsius capitis verticem specta: contextum tenui cute capillisque hirsutum videbis adversum vim frigoris et caloris. At enim illae op[t]imaesunt partes quas labor subigit, ut femina ipsaque sessitandi regio est. Quid de cibatu ipso loquar, quem itinera ex utero manantia, fibris iecoris adiuncta, dispartiant in cruoris habitudinem versum, ut eum ex eo loco per omnes artus natura sollers derivari faciat? Sed e regione cordis venarum meatus oriuntur, per pulmonum spiracula vivacitatem transferentes, quam de corde susceperint, et rursus ex illo loco divisae per membra totum hominem iuvant spiritu[m]. Hinc illae anhelandi vices haustae redditaeque alterno modo, ne mutuis inpediantur occursibus. Venarum diversae sunt qualitates, quas ad procreandum e regione cervicum per medullas renum commeare et suspici inguinum loco certum est et pulsu venarum genitale seminium humanitatis exire.

XVII. At cum totius corporis tres dicat esse substantias, primam vult videri ex igni et aqua et ceteris elementis, aliam ex consimilibus partibus viscerum, ossiculorum, cruoris et ceterorum, tertiam de discrepantibus diversisque membris, id est capite, utero et articulis disparibus. Vnde et substantia, quae de simplicibus constat elementis, si id quod necessitate victus extrinsecus adrogatur commodo congruit et generi singulorum, qualitatem corporis temperiemque custodit, et illis quae de consimilibus, robur auget et iis, quae inter se disparia supra diximus, pulchritudinem nutrit; et simul[abo] aequalitas ista sicci atque umidi, ferventis ac frigidi sanitatem, vires speciemque largitur, sicuti illa intemperans atque inmoderata permixtio singulis universisque vitatis animalceleri exitio corrumpit.

XVIII. Tripartitam animam idem dicit: primam eius rationabilem esse partem, aliam excandescientiam vel iritabilitatem, tertiam adpetitus; eadem cupiditatem possumus nuncupare. Sed tunc animanti sanitatem adesse, vires, pulchritudinem, cum ratio totam regit parentesque ei inferiores duae partes concordantesque inter se iracundia et voluptas nihil adpetunt, nihil commovent, quod inutile esse duxerit ratio. Eiusmodi ad aequabilitatem partibus animae temperatis, corpus nulla turbatione frangitur. Alioquin invehit aegritudinem atque invalentiam et foeditatem, cum incompositae et inaequales inter se erunt, cum irascentiam et consilium subegerit sibi subiecerit cupiditas aut cum dominam illa reginamque rationem, obsequente licet et pacata cupidine, ira flagrantior vicerit. Sed aegritudinem mentis stultitiam esse dicit eamque in partes duas dividit; harum unam inperitiam nominat, aliam insaniam vocat; et inperitiae morbum ex gloriosa iactatione contingere, cum eorum, quorum ignarus est, doctrinam aliquis scientiamque mentitur; furorem vero pessima consuetudine et libidinosa vita solere evenire hancque insaniam nominari, quam vitiosa

qualitas corporis prodit, cum ea quae rationi sunt parata in ipso vertice inportunis angustiis coartantur. At enim hominem tunc esse perfectum, cum anima et corpus aequaliter copulantur et inter se conveniunt sibi que respondent, ut firmitas mentis praevalentibus corporis viribus non sit inferior; corporis vero tunc nativis incrementis augetur, cum valitudinis ratio procurata salubriter modum necessarii victus nescit excedere nec valitudo obteritur magnitudine externorum laborum nec pabuli sarcina inmoderatus invecti vel non, ut oportet, digesti distributique per corpus. Tunc enim artus ac membra vigoris debiti modum et vires retinent, cum id quod infertur ad totius corporis conservationem veluti singillatim exaequatum cunctis partibus dividitur. Verum enimvero tunc exitium copo<r>...

Liber II

I. Moralis philosophiae caput est, Faustine fili, ut scias quibus ad beatam vitam perveniri rationibus possit. Verum ut beatitudinem bonorum fine ante alia contingere putes, ostendam quae de hoc Plato senserit. Bonorum igitur alia eximia ac prima per se ducebat esse, per praeceptionem cetera bona fieri existimabat. Prima bona esse deum summum mentemque illam, quam voũv idem vocat; secundum ea quae ex priorum fonte profluerent esse animi virtutes: prudentiam, iustitiam, pudicitiam, fortitudinem; sed his omnibus praestare prudentiam; secundam numero ac potestate continentiam posuit; has iustitiam sequi; fortitudinem quartam esse. Differentiam hanc bonorum esse constituit: partim divina per se et prima simplicia duci bona; alia hominum nec eadem omnium existimari. Divina quapropter esse atque simplicia virtutes animi, humana autem bona eaque quorundam esse[nt], quae cum corporis commodis congruunt, et illa quae nominamus externa, quae sapientibus et cum ratione ac modo viventibus sunt sane bona, stolidis et eorum usum ignorantibus esse oportet mala.

II. Bonum primum est verum et divinum illud, optimum et amabile et concupiscendum, cuius pulchritudinem rationabiles adpetunt mentes natura duce instinctae ad[em] eius ardorem. Et quod non omnes id adipisci queunt neque primi boni adipiscendi facultatem possunt habere, ad id feruntur quod hominum est, quod secundum nec commune multis est nec omnibus similiter bonum. Namque adpetitus et agendi aliquid cupido aut ver[b]o bono incitatur aut eo quod videatur bonum. Unde natura duce cognatio quaedam est cum bonis ei animae portioni[s], quae cum ratione consentit. Accidens autem bonum est et putatur, quod corpori rebusque venientibus extrinsecus copulatur. Et illum quidem, qui natura inbutus est ad sequendum bonum, non modo sibimet intimatum putat, sed omnibus etiam hominibus; nec pari aut simili modo, verum (etiam) ... unumquemque acceptum esse, dehinc proximis et mox ceteris, qui familiari usu vel notitia iunguntur.

III. Hominem ab stirpe ipsa neque absolute malum nec bonum nasci, sed ad utrumque proclive ingenium eius esse; habere semina quidem quaedam utrarumque rerum cum nascendi origine copulata, quae educationis disciplina in partem alteram debeant emicare; doctoresque puerorum nihil antiquius curare oportet quam ut amatores virtutum velint esse, moribus, institutis eos ad id prorsus inbuere, et regere et regi discant magistra iustitia. Quare praeter cetera induci ad hoc eos oportere, ut sciant quae sequenda fugiendaque sint, esse honesta et turpia, plena illa voluptatis ac laudis, haec [tenus] dedecoris ac turpitudinis; honesta eadem, quae sunt bona, confidenter optare non oportere. Tria genera ingeniorum ab eo sunt comprehensa, quorum praestans et egregium appellat unum, alterum deterrimum pessimumque, tertium ex utroque modice temperatum medium nuncupavit: mediocritatis huius vult esse participes puerum docilem et virum progredientem ad modestiam eundemque

commodum ac venustum. Eiusmodi quippe medietatis inter virtutes et vitia intercedere dicebat tertium quiddam, ex quo alia laudanda, alia culpanda essent. Inter scientiam et inscientiam validam alteram opinionem, alteram falsam pervicaciae vanitate iactatam, inter pudicitiam libidinosamque vitam abstinentiam et intemperantiam posuit, fortitudini ac timori medios pudorem et ignaviam fecit. Horum quippe, quos mediocres vult videri, neque sinceras esse virtutes nec vitia tamen mera et intemperata, sed hinc atque inde permixta esse.

IV. Malitiam vero deterrimi et omnibus vitiis inbuti hominis ducebat esse; quod accidere censebat, cum optima et rationabilis portio et quae etiam imperitare ceteris debet, servit aliis, illae vero vitiorum ducatrices, iracundia et libido, ratione sub iugum missa dominantur. Eandem malitiam de diversis, abundantia inopiaque, constare; nec solum eam inaequalitatis vitio claudicare arbitratur, sed etiam incumbere dissimilitudine; neque enim posse[t] cum bonitate congruere, quae a semetipsa tot modis discrepet et non solum disparilitatem, sed etiam inconcinnitatem prae se gerat. Tres quapropter partes animae tribus dicit vitiis urgeri: prudentiam indocilitas in pugnat, quae non abolitionem infert scientiae, sed contraria est disciplinae discendi huius duas ab eo species accipimus, inperitiam et fatuitatem, quarum inperitia sapientiae, fatuitas prudentiae inveniuntur inimicae, iracundiam audacia; in eius comitatum secuntur indignatio et incommobilitas aorgesian sic interim dixerim, quae non extinguit incitamenta irarum, sed ea stupore defigit immobili. Cupiditatibus luxuriam, id est adpetitus adplicat voluptatum et desideriorum ad fruendum potiendumque haustus inexpleribiles. Ex hac manat avaritia atque lascivia, quarum altera liberalitatem coercet, altera inmoderatus fundendo patrimonia prodigit facultates.

V. Sed virtutem Plato habitum esse dicit mentis optime et nobiliter figuratum, quae concordem sibi, quietem, constantem etiam eum facit, cui fuerit fideliter intimata, non verbis modo sed factis etiam secum et cum ceteris congruentem: haec vero proclivius, si ratio in regni sui solio constituta adpetitus e(s)t iracundias semper [in] domitas et in frenis habet ipsaeque ita oboediunt, ut tranquillo ministerio fugantur. Unimodam vero esse virtutem, quod bonum suapte natura[e] adminiculo non indiget, perfectum autem quod sit solitudine debet esse contentum. Nec solum aequalitas verum etiam similitudo cum virtutis ingenio coniungitur: ita enim secum ex parte omni congruit, ut ex se apta sit sibi respondeat. Hinc et medietates easdemque virtutes ac summitates vocat, non solum quod careant redundantia et egestate, sed quod in meditullio quodam vitiorum sitae sint; fortitudo quippe circumssistitur hinc audacia, inde timiditate; audacia quidem confidentiae fit abundantia, metus vero vitio deficientis audaciae.

VI. Virtutum perfectae quaedam, imperfectae sunt aliae; et imperfectae illae, quae in omnibus beneficio solo naturae proveniunt vel quae solis disciplinis traduntur et magistra ratione discuntur; eas igitur, quae ex omnibus constant, dicemus esse perfectas. Imperfectas virtutes semet comitari negat; eas vero,

quae perfectae sint, individuas sibi et inter se conexas esse ideo maxime arbitratur, quod ei, cui sit egregium ingenium, si accedat industria, usus etiam et disciplina, quam dux rerum ratio fundaverit, nihil relinquetur, quod non virtus administret. Virtutes omnes cum animae partibus dividit et illam virtutem, quae ratione sit nixa et est spectatrix diiudicatrixque omnium rerum, prudentiam dicit atque sapientiam; quarum sapientiam disciplinam vult videri divinarum humanarumque rerum, prudentiam vero scientiam esse intellegendorum bonorum et malorum, eorum etiam, quae media dicuntur. In ea vero parte quae iracundior habeatur fortitudinis sedes esse et vires animae nervosque ad ea implenda, quae nobis severius agenda legum inponuntur imperio. Tertia pars mentis est cupidinum et desideriorum, cui necessario abstinencia comes est, quam vult esse servatricem convenientiae eorum, quae natura recta pravaque sunt in homine. A displicentia(m) ad mediocritatem libido flectitur actusque voluptarios ratione huius dicit ac modestia coerceri.

VII. Per has tres animae partes quartam virtutem, iustitiam, aequaliter dividentem se scientiamque causam esse dicit, ut unaquaeque portio(re) ratione ac modo ad fungendum munus oboediat. Hanc ille heros modo iustitiam nominat, nunc universae virtutis nuncupatione complectitur et item fidelitatis vocabulo nuncupat; sed cum ei a quo possidetur est utilis, benivolentia est, at cum foras spectat et est fida speculatrix utilitatis alienae, iustitia nominatur. Est et illa iustitia, quae quantum in vulgata divisione virtutum locum possidet, quae cum religiositate, id est hosioteti, copulatur; quarum religiositas deum honori ac suppliciis divinae rei mancipata est, illa vero hominum societatis et concordiae remedium atque medicina est. Duabus autem aequalibus de causis utilitatem hominum iustitia regit, quarum est prima numerorum observantia et divisionum aequalitas et eorum quae pacta sunt symbole, ad haec ponderum mensurarumque custodia et communicatio opum publicarum; secunda finalis est et veniens ex aequitate partitio, ut singulis in agros dominatus congruens deferatur ac servetur, (bonus) opimis optatior, minor non bonis; ad hoc bonus quisque natura et industria in honoribus et officiis praeferatur, pessimi cives luce careant dignitatis. Sed ille iustus in defetendo honore ac servando modus est ei qui est suffragator bonorum et malorum subiugator, ut semper in civitate emineant, quae sunt omnibus profutura, iaceant et subiecta sint cum suis auctoribus vitia.

VIII. Quod facilius obtinebitur, si duobus exemplis instruamur: unius divini ac tranquilli ac beati, alterius inreligiosi et inhumani ac merito instabilis, ut pessimo quidem alienus et aversus a recta vivendi ratione, pro facultate sua divino illi et caelesti bonus similior esse velit. Hinc rhetoricae duae sunt apud eum partes, quarum una est disciplina contemplatrix bonorum, iusti tenax, apta et conveniens cum secta eius qui politicus vult videri; alia vero adulandi scientia est, captatrix verisimilium, usus nulla ratione collectus sic enim alogon trithen elocuti sumus, quae persuasum velit quod docere non valeat. Hanc dynamin tou peithein aneu tou didaskein definivit Plato, quam civilitatis articuli umbram, id est imaginem, nominavit. Civilitatem, qua

politiken vocat, ita vult a nobis intellegi, ut eam esse ex virtutum numero sentiamus. Nec solum agentem atque in ipsis administrationibus rerum spectari, sed ab ea universa discerni; nec solum providentiam prodesse civilibus rebus, sed omnem sensum eius atque propositum fortunatum et beatum statum facere civitatis.

IX. Haec eadem utilitati animae procurat duobus modis; altera namque legalis est, iuridicialis altera. Sed prior consimilis est exercitationi, per quam pulchritudo animae et robur acquiritur, sicut exercitatione validudo corporis gratiaque retinetur; iuridicialis illa medicinae par(s) est, nam morbis animae medetur sicut illa corporis. Has disciplinas vocat plurimumque earum curationem commoditatis adferre profitetur. Harum imitatrices esse coquinam et unguentariam et artem sophisticam professionemque iuris blandas et adsentationum inlecebris turpes profitentibus, inutiles cunctis. Quarum sophisticam coquinae coniungit; nam ut illa medicinae professione interdum opinionem inprudantium captat, quasi ea quae agit cum morborum medela conveniant, sic sophisticen imitata iuridicialem statum dat opinionem stultis, quasi iustitiae studeat, quam iniquitati favere constat. Unguentariam vero professio[n]es iuris imita[n]tur; nam sicut illa dum remedio vult esse, per quod species corporibus ac validudo servantur, non modo utilitatem corporum minuit, sed robur etiam viresque frangit et verum colorem ad desidiam sanguinis mutat, sic haec (in) scientiam imitata iuris simulat quidem virtutem se animis augere, cenervat autem, quod in illis nativae fuerit industriae. Virtutes eas doceri et studeri posse arbitrabatur, quae ad rationabilem animum pertinent, id est sapientiam et prudentiam; et illas, quae vitiosis partibus pro remedio resistunt, id est fortitudinem et continentiam, rationabiles quidem esse, sed superiores virtutes pro disciplinis haberi, ceteras, si perfectae sunt, virtutes appellat; si semiperfectae sunt, non illas quidem disciplinas vocandas esse censet, sed nec in totum existimat disciplinis alienas. Iustitiam vero, quod trinis animae regionibus sparsa sit, artem vivendi ac disciplinam putat, et nunc docilem esse, nunc usu et experiendo provenire.

X. Bonorum autem quaedam sui gratia adserit adpetenda, ut beatitudinem, ut bonum gaudium; alia non sui, ut medicinam; alia et sui et alterius, ut providentiam ceterasque virtutes, quas et sui causa expetimus ut praestantes per se et honestas et alterius, id est beatitudinis, qui virtutum exoptatissimus fructus est. Hoc pacto etiam mala quaedam sui causa fugitanda sunt, alia ceterorum, pleraque et sui et aliorum, ut stultitia et eiusmodi vitia, quae et sui causa vitanda sunt et eorum quae accidere ex his possunt, id est miseriae atque infelicitatis. Eorum, quae adpetenda sunt, quaedam absolute bona dicimus, quae semper atque omnibus, cum adsunt, inchunt commoda, ut virtutes, quarum beatitas fructus est, alia quibusdam nec cunctis vel perpetuo bona, ut vires, validudo, divitiae et quaecumque corporis et fortunae sunt. Pari pacto et eorum quae declinanda sunt, quaedam omnibus ac semper videri mala, quando nocent atque obsunt, ut sunt vitia et infortunia, quaedam aliis nec ea semper nocere, ut aegritudinem, egestatem et cetera.

XI. Sed virtutem liberam et in nobis sitam et nobis voluntate adpetendam; peccata vero esse non minus libera et in nobis sita, non tamen ea suscipi voluntate. Namque ille virtutis spectator cum eam penitus intellexerit bonam esse et benignitate praestare, ad eam adfectabit profecto et sectandam existimabit sui causa; (a)ut item ille, qui senserit vitia non solum turpitudinem existimationi invehere, sed nocere alio pacto fraudique esse, qui potest sponte se ad eorum consortium iungere? Sed si ad eiusmodi mala pergit ac sibi usuram eorum utilem credit, deceptus errore et imagine boni sollicitatus quidem, insciens vero ad mala praecipitatur; discrepes quippe a communi sententia, si non quidem ignores quid pauperiem ac divitias intersit et, cum hec in proclivi sita sint nec pauperies honestatem vel turpitudinem divitiae adlaturae sint, si egestatem rerum victui necessariorum copiis praeferas ineptire videaris; et adhuc illud absurdius, si quis sanitatem corporis spernat eligens morbos; sed illud postremae dementiae est, cum, qui virtutis pulchritudinem oculis animae viderit utilitatemque eius usu et ratione perspexerit, non ignarus quantum dedecoris atque incommodi adipiscatur ex participatione vitiorum, tamen addictum se velit vitiis.

XII. Corporis sanitatem, vires, indolentiam ceteraque eius bona extraria, item divitias et cetera quae fortunae commoda ducimus, ea non simpliciter bona nuncupanda sunt. Nam si quis ea possidens usu se abdicet, ea illi inutilia erunt; si quis autem eorum usum converterit ad malas artes, ea illi etiam noxia videbuntur. Vitiis subiectus erit qui ea possidet, haberi haec etiam oberit. Unde colligitur simpliciter bona haec dici non oportere, ut ea etiam quae sunt . . . , morbos atque pauperiem ceteraque . . . existimari oportet. Nam qui tenuis est, si modificetur in sumptibus, nullam noxam ex eo sentiet et qui recte pauperie sua utitur non solum nihil capiet incommodi, verum ad tollenda cetera melior atque praestantior fiet. Si igitur nec habere pauperiem neque eam ratione regere contrarium est, paupertas per se malum non est. Voluptatem vero neque bonum esse absolute neque simpliciter malum, sed eam, quae sit honesta nec pedendis rebus sed gloriosis actibus veniat, non esse fugiendam, illam vero, quam aspernetur natura ipsa turpi delectatione quaesitam, vitari oportere censebat. Sollicitudinem et laborem, si naturabiles essent et ab ipsa virtute descenderent et essent pro aliqua praeclara administratione susceptae, adpetibiles ducebat esse; sed si adversum naturam turpissimarum rerum causa gignerentur, malas intestabilesque esse. Non sola tristitia et voluptates accidere animis et venire corporibus, sed esse medium quendam statum, qualis est cum abest tristitia nec tamen laetitiam adesse sentimus.

XIII. Ex his quae in nobis sunt, primum bonum atque laudabile est virtus, bonum studentis. Ideo honestum appellari oportet; solum quippe quoad honestum est bonum ducimus, ut e(s)t malum turpe; ac merito quod turpe est bonum non potest esse. Amicitiam ait sociam eamque consensu consistere reciprocamque esse ac delectationis vicem reddere, quando aequaliter redamat. Hoc amicitiae commodum provenit, cum amicus eum quem diligit

partiter ac se cupit prosperis rebus potiri. Aequalitas ista non aliter provenit nisi similitudo utroque parili caritate conveniat. Nam ut pares paribus inresolubili nexu iunguntur, ita discrepantes et inter se disiuncti sunt nec aliorum amici. Inimicitiarum autem vitia gignuntur ex malivolentia, per dissimilitudinem morum et distantiam vitae et sectas atque ingenia contraria. Alia etiam amicitiae genera dicit esse, quarum pars voluptatis gignitur causa, pars necessitatis. Necessitudinum et liberorum amor naturae congruus est, ille alius abhorrens ab humanitatis clementia, qui vulgo amor dicitur, est adpetitus ardens, cuius instinctu per libidinem capti amatores corporum in eo quod viderint totum hominem putant. Eiusmodi calamitates animarum amicitias idem appellari vetat, quod nec mutuae sint nec reciprocari queant, ut ament atque redamentur, nec constantia illis adsit et diuturnitas desit amoresque eiusmodi satietate ac paenitentia terminentur.

XIV. Plato tres amores hoc genere dinumerat, quod sit unus divinus cum incorrupta mente et virtutis ratione conveniens, non paenitendus; alter degeneris animi et corruptissimae voluptatis; tertius ex utroque permixtus, mediocris ingenii et cupidinis modicae. Animas vero fusciore inPELLI cupidine corporum unumque illis propositum esse, ut eorum usura potiantur atque eiusmodi voluptate et delectatione ardorem suum mulceant; illas vero quae facetae et urbanae sint animas bonorum de amare et studere illis factumque velle, uti quam plurimum potiantur binis artibus et meliores praestantioresque reddantur. Medias ex utroque constare nec delectationibus corporum prorsus carere et lepidis animarum ingeniis capi posse. Ut ille igitur amor taeterrimus et inhumanissimus atque turpis non ex rerum natura, sed aegritudine corporali morboque colligitur, sic ille divinus, deorum munere beneficioque concessus, adspirante caelesti cupidine in animos hominum credatur venire. Est amoris tertia species, quam diximus mediam, divini atque terreni proximitate collectus nexuque et consortio parili copulatus, et ut rationi propinquus est divinus ille, ita terrenus ille cupidini iunctus est et voluptati.

XV. Culpabilium autem virorum quattuor formae sunt, quarum prima honori p(o)etarum est, sequens abstemiorum, tertia popularis, tyrannicae dominationis est ultima. Evenit quapropter primum illud mentibus vitium, cum vigor rationis elanguerit superiorque et robustior fuerit animae portio in qua ira dominatur. at quae oligarchia dicitur, ea sic nascitur, cum, propter pessimum pastum eius partis animae quae ex cupiditatibus constat, non solo rationabilitatis et irascentiae loca possidentur, sed etiam eorum quae non necessaria sunt cupidine. Hunc talem Plato lucri cupidinem atque accipitrem pecuniae nominavit. Qualitas popularis existit, cum indulgentia cupidines roboratae non solum iustis desideriis exardescunt, sed sibi etiam quasi obviae atque occurrentes et illam consiliariam et illam alteram iratiorem animam condicionibus suis presserint. Tyrannidis genus ex luxuriosa et plena libidinis vita, quae ex infinitis et diversis et illicitis voluptatibus conflata mente tota dominatur.

XVI. Qui sit autem pessimus, eum non solum turpem et damnosum et

contemptorem deorum et inhumanam atque insociabilem vitam ait vivere, sed nec cum proximis secumque congruere atque ideo non a ceteris modo, verum etiam a se discrepare nec aliis tantum, sed sibi etiam inimicum esse et idcirco hunc talem neque bonis nec omnino cuiquam nec sibi quidem amicum esse. Sed eum pessimum videri quem nulla malignitatis superlatio possit excedere; hunc talem numquam in agendis rebus expedire se posse, non solum propter inscientiam, sed quod ipse etiam sibimet sit ignotus et quod malitia perfecta seditionem mentibus pariat, impediens incepta eius atque meditata consilia nec permittens quicquam eorum quae volet. Pessimo quapropter deterrimoque non ea tantum vitia quae contra naturam sunt pariunt execrabilitatem, ut est invidentia, ut est de alienis incommodis gaudium, sed etiam quae natura non respuit, voluptatem dico atque aegritudinem, desiderium, amorem, misericordiam, metum, pudorem, iracundiam. Idcirco autem hoc evenit, quod inmoderatum ingenium, in quaecumque proruerit, modum non habet atque ideo semper ei aut deest aliquid aut redundat. Hinc eiusmodi homini est amor omni tenore corruptus, quod non solum effrenatis cupiditatibus et inexplibili[s] siti haurire avet omnia genera voluptatis, sed quod ipso etiam formae iudicio inrationabili errore distrahitur, ignorans veram pulchritudinem et corporis effetam et eneruam et fluxam cutem deamans, nec saltem coloratos sole aut exercitatione solidatos, sed opacos umbra vel desidia molles et cura nimia emedullatos artus magni facit.

XVII. Non sponte grassari malitiam multis modis constat; namque iniuriam inordinatam passionem et aegritudinem mentis esse ait. Unde ad delinquendum arbitratur homines non sponte ferri. Quis enim tantum mali voluntate susciperet, ut in optima mentis suae parte scelus et flagitium sciens veheret? Cum igitur possessio mali ab imprudentibus capitur, usum eius et actiones oportet ab ignorantibus sustineri idcircoque peius est nocere quam noceri, quod enim his rebus nocetur quae sunt viliores, corporis et externis, qua vel inminui possunt vel fraudibus interire, inlaesis potioribus, quae ad ipsam attinent animam. Sed nocere longe peius esse ex eo intellegi potest, quod animi<s> bonis eo vitio pernicies infertur plusque sibi obest qui alium cupit perditum quam illi nocet, adversum quem talia machinatur. Et cum nocere alteri malorum omnium maximum sit, multo fit gravior, si qui nocet habeat inpune, graviusque est et acerbius omni supplicio, si noxio inpunitas deferatur nec hominum interim animadversione plectatur, sicut gravis est acerbissimorum morborum carere medicina, medentes fallere nec uri aut secari eas partes, quarum dolore incolumitati residuarum partium consulatur.

XVIII. Quare, ut optumi medici conclamatis desperatisque corporibus non adhibent medentes manus, ne nihil profutura curatio doloribus spatia promulget, ita eos quorum animae vitiis inbutae sunt nec curari queunt medicina sapientiae, e[o]mori praesta[n]t. Namque eum cui non ex natura nec ex industria recte vivendi studium conciliari potest, vita existimat Plato esse pellendum vel, si cupidus vitae eum teneat, oportere sapientibus tradi, quorum arte quadam ad rectiora flectatur. Et est sane melius talem regi nec ipsum

regendi habere alios potestatem nec dominari, sed servire servitium, inpotem ipsum aliorum addici potestati parendi potius quam iubendi officia sorditum. Virum pessimum non solum deteriorem, sed miseriorem etiam dicebat esse, quod distrahatur semper seditione vitiorum et desideriorum aestibus differatur; qui quanto pluri<m>um cupitior sit, tanto egentior sibimet et propterea aliis videri potest. Sperata quippe atque exoptata vix pauca et cum maxima aerumna proveniunt iisque flagrantiores cupidines furoresque succedunt nec futuris modo angitur malis, verum etiam praeteritis transactisque torquetur. Quos omnes morte sola ab eiusmodi malis educi posse manifestum est.

XIX. Sed adprime bonos et sine mediocritate deterrimos paucos admodum rarioresque et, ut ipse ait, numerabiles esse; eos autem, qui nec plane optimi nec oppido deterrimi sint, sed quasi medie morati, plures esse. Sed neque superiores obtinere recta omnia neque culpabiles in omnibus labi. Horum vitia nec gravata nec intempestiva sunt aut nimium criminosa, quorum substantia est ex redundantia vel defectu, quibus et adprobationis integritas et modus est et qui inter laudem vituperationemque mediam viam vadunt. Iisque rerum capessendarum eiusmodi studia excitantur, ut nunc boni atque honesti eos rationes invitent, nunc inhonesta lucra et turpes illiciant voluptates. Talibus viris nec amicitiarum fides perseverat et amores non semper inprobi nec honesti tamen eorum animos incurrunt.

XX. Perfecte sapientem esse non posse dicit Plato, nisi ceteris ingenio praestet, artibus et prudentiae partibus absolutus atque iis iam tum a pueris inbutus, factis congruentibus et dictis adsuetus, purgata et efficata animi voluptate, eiectis ex animo hinc ... abstinentia atque patientia omnibusque doctrinis ex rerum scientia eloquentiae venientibus. Eum qui per haec profectus fidenti et securo gradu virtutis via graderetur, adeptum solidam vivendi rationem, repente fieri perfectum; hunc repente praeteriti futurique aevi ultimas partes adtingere et esse quodammodo intemporalem. Tum post hoc, vitiis exclusis incertisque etiam missis, omnia quae ad beatam vitam f(u)erunt non ex aliis pendere nec ab aliis deferri sibi posse, sed in sua manu esse sapiens recte putat. Quare nec in secundis rebus effortur nec contrahitur in adversis, cum se ornamentis suis ita instructum sciat, ut ab his nulla vi segregetur. Hunc talem non solum inferre, sed ne referre quidem oportet iniuriam. Non enim eam contumeliam putat, quam inprobus faciat, set (eam non putat, quam) patientia firmiter toleret, quando quidem naturae lege in animo eius sculptum sit quod nihil horum possit nocere sapienti, quae opinantur ceteri mala esse. Equidem sapientem illum conscientia sua fretum, securum et confidentem in omni vita dicit futurum, quod et omnia accidentia reputet ad meliores rationes trahens et quod nihilo morose vel difficulter excipiat sibi que persuadeat pertinere res suas ad immortales deos. Iam ille diem mortis suae propitius nec invitus exspectat, quod de animae immortalitate confidat; nam vinculis liberata corporeis, sapientis anima remigrat ad deos et pro merito vitae purius castiusque transactae hoc ipso usu deorum se condicioni conciliat.

XXI. Eundem sapientem optimum nominat ac bonus ac prudentem recte arbitratur, cuius sane consilia cum factis rectissimis congruunt et cui principia profecta sunt a iusti ratione. Ad hoc sapientem et fortissimum dicit esse, ut qui vigore mentis ad omnia perpetienda sit paratus. Inde est quod fortitudinem nervos animi ipsasque cervices ait, ut ignaviam animae dicit inbecillitati esse finitimam. Divitem hunc solum quidem recte putat, quippe cum thesauris omnibus pretiosiores solus videatur possidere virtutem. Opes etiam quia solus sapiens potest in usibus necessariis regere, videri ditissimus debet. Nam ceteri quamvis sint opibus adfluentes, tamen quod vel usum earum nesciant vel deducant eas ad pessimas partes inopes videtur. Egestatem namque non abstinentia pecuniae, sed (p)raesentia, inmoderatum cupidinum gignit. Philosophum oportet, si nihil indigens erit et omnium contumax et superior iis quae homines acerba toleratu arbitrantur, nihil secus agere quam ut semper studeat animam corporis consortio separare, et ideo existimandam philosophiam esse mortis adfectum consuetudinemque moriendi.

XXII. Bonos omnes oportet inter se amicos esse, etsi sunt minus noti, et potestate ipsa, qua mores eorum sectaeque conveniunt, amici sunt habendi; paria quippe a similibus non abhorrent. Unde inter solos bonos fidem amicitiae esse constat. Sapientia amatorem boni adulescentem facit, sed eum qui probitate ingenii sit ad artes bonas promptior. Nec deformitas corporis talem abigere poterit adpetitum; nam cum ipsa anima conplacita est, homo totus adamatur; cum corpus expetitur, pars eius deterior est cordi. Iure igitur putandum est eum qui sit gnarus bonorum cupitorem quoque eiusmodi rerum esse; is enim solus boni<s> desideriis accenditur, qui bonum illud oculis animi videt; hunc esse sapientem. Stultus vero quoniam est ignarus, osor quoque nec amicus virtutum sit necesse est. Nec frustra hic talis amator est turpium voluptatum. Sapiens nullo modo merae voluptatis quidem alicuius gratia veniet ad agendum, nisi praesto fuerint honesta emolumenta virtutis. Hunc eundem cum eiusmodi voluntate oportet vitam vivere honestam et admirabilem plenamque laudis et gloriae neque harum modo rerum causa ceteris omnibus praeferri, verum etiam iucunditate et securitate solum et semper frui. Nec angetur carissimis orbatus adfectibus, vel quod ex se omnia sunt apta quae ad beatitudinem pergunt, vel quod decreto et lege rectae rationis interdicitur eiusmodi adflictatio et quod, si de tali se causa discruciet, illam aegritudinem vel propter eum qui est emortuus suscipiat, quasi in peiore sit parte, aut sua gratia, quod tali necessitudine doleat se privatum esse: sed neque obiti causa lamentationes suscipi oportet, si sciamus illum neque aliquid mali passum ac, si bonae fuerit voluntatis, etiam melioribus adgregatum, neque sui gratia, ut qui in se reponit omnia nec cuiusquam absentia virtutis esse indigens potest, cuius perpetuam possessionem sibi vindicat. Igitur sapiens non erit tristis.

XXIII. Sapientiae finis est, ut ad dei meritum sapiens provehatur hancque futuram eius operam, ut aemulatione vitae ad deorum actus accedat. Verum hoc ei poterit provenire, si virum perfecte iustum, pium, prudentem se

praebeat. Unde non solum in perspectandi cognitione, verum etiam agendi opera sequi eum convenit, quae diis atque hominibus sint probata, quippe cum summus deorum cuncta haec non solum cogitationum ratione consideret, sed prima, media, ultima obeat conpertaque intime providae ordinationis universitate et constantia regat. Verum enimvero illum omnibus beatum videri, cui[us] et bona suppetunt et, quemadmodum carere vitiis debeat, callet. Una quidem beatitudo est, cum ingenii nostra praesentia tutamur quae perficimus; alia, cum ad perfectionem vitae nihil deest atque ipsa sumus contemplatione contenti. Utrarumque autem felicitatum origo ex virtute manat. Et ad ornamentum quidem genialis locis (est virtutis) nullis extrinsecus eorum quae bona ducimus adminiculis indigemus. Ad usum autem vitae communis corporis cura et eorum quae extrinsecus veniunt praesidiis opus est; ita tamen ut haec eadem fiant virtute meliora eiusque suffragio beatitudinis commodis copulentur, sine qua haec in bonis minime sunt habenda. Nec frustra est quod sola virtus fortunatissimos potest facere, cum absque ha(e)c ex aliis prosperis non possit felicitas inveniri. Sapientem quippe pedisequum et imitorem dei dicimus et sequi arbitramur deum; id est enim hepou theoi. Non solum oportet, dum vitam colit, digna dis gerere nec agere ea quae eorum maiestati displiceant, verum et tunc cum corpus relinquit, quod non faciet invito deo; nam etsi in eius manu est mortis facultas, quamvis sciat se terrenis relictis consecuturum esse meliora, non accerset sibi tamen eam, nisi necessario perpetiendum esse istud lex divina decreverit. Mortem eius etsi ante actae vitae ornamenta cohonestant, honestiorem tamen et rumoris secundi oportet esse. Cum securus de posteritatis suae vita ad immortalitatem animam permittit ire, eam, quod pie vixerit, praecipit fortunatorum habituram loca, deorum choreis semideumque permixtam.

XXIV. De cuitatum vero constitutione et de observatione regendarum rerum publicarum ita censet Plato. Iam principio civitatis formam definit ad hunc modum: civitatem esse convictum inter se hominum plurimorum, in quibus sint regentes alii, ceteri inferiores, coniuncti inter se concordia et invicem sibi opem atque auxilium deferentes, isdem legibus, rectis tamen, officia sua temperantes; unamque civitatem isdem moenibus illam futuram, ut eadem velle atque eadem nolle incolarum mentes adsueverint. Quare suadendum est fundatoribus rerum publicarum, ut usque ad id locorum plebes suas augeant, dum rectori omnes noti esse possunt nec sibimet incogniti; sic enim fiet ut omnes una mente sint invicemque sibi factum velint. Magnam sane civitatem non habitantium multitudine eorumque magis virtutibus niti oportet; vires enim non corporis nec pecuniae collectas dominatione multorum existimandas putat cum vecordia inpotentiaque, sed cum decreto communi virtutibus omnibus ornati viri incolae et omnes fundati legibus obsecuntur. Ceteras vero, quae non ad hunc modum forent constitutae, non arbitrabatur sanas civitates, sed taetras et morbis tumentes. Res publicas eas demum fundatas ratione dicebat esse, quae ordinatae ad instar animarum forent, ut pars optima, quae prudentia sapientiaque praecellit, imperitet

multitudini et, ut illa totius habet curam corporis, ita prudentiae dilectus tueatur universae commoda civitatis. Fortitudo etiam, pars virtutis secunda, ut vi sua adpetentiam castigat et reprimit, ita in civitate vigilet. Excubitorum loco quidem militet iuventus pro utilitate cunctorum, sed inquietos et indomitos ac propterea pessimos cives refrenet, contineat ac, si necesse sit, frangat potioris ex consilii disciplina. Illam vero desideriorum tertiam partem plebi et agricolis partem ducit, quam existimat moderatis utilitatibus sustinendam. At enim rem publicam negat posse consistere, nisi is qui imperitat habeat sapientiae studium, aut is ad imperandum deligatur quem esse inter omnes sapientissimum constat.

XXV. Moribus et huiuscemodi cunctos cives inbuendos esse dicit, ut iis inquorum tutelam et Fidem res publica illa creditur auri atque argenti habendi cupido nulla sit, ne specie communi privatas opes adpetant, nec eiusmodi hospitia succedant, ut ceteris non reclusa sit ianua; cibos victumque ita sibi curent, ut acceptam mercedem ab his, quos protegunt, communibus epulis insumant. Matrimonia quoque non privatim maritanda esse, sed fieri communia despondente ipsa eiusmodi nuptias publice civitate[s], sapientibus magistratibus sorte quadam ei negotio praeditis idque praecipue curantibus, ne dispare sui vel inter se dissimiles copulentur. Hic adnectitur utilis necessariaque confusio, ut permixta nutrimenta puerorum ignotorum adhuc agnitionis parentibus adferant difficultatem, ut, dum suos liberos nesciunt, omnes quos viderint aetatis eius suos credant et veluti communium liberorum omnes omnium sint parentes. Ad hoc ipsorum conubiorum quaeritur tempestiva coniunctio, cuius futuram stabilem fidem credit, si cum harmonia musicae dierum consonent numeri. Et qui de nuptiis talibus erunt orti studiis congruentibus inbuentur et optimis disciplinis communi praeceptorum magisterio docebuntur, non virile secus modo, verum etiam feminarum, quas vult Plato omnibus [p]artibus quae propriae virorum putantur coniungendas esse, bellicis et gymniciis et musicis; quippe utriusque cum natura una sit, eandem esse virtutem. Eiusmodi civitatem nullis extrinsecus latis legibus indigere; regi eam quippe prudentia et eiusmodi institutis ac moribus, quibus fundata ceteras leges non requirat. Et hanc quidem et figmentum aliquod veritatis exempli causa per se compositam vult esse rem publicam.

XXVI. Est et alia optima quidem et satis iusta quidem et ipsa specie et dicis causa civitas fabricata, non ut superior sine evidentiali, sed iam cum aliqua substantia. In hac non suo nomine de statu et de commodis civitatis requirens originis eius principia et fundamenta disponit, sed eo tendit quemadmodum civilis gubernator, eiusmodi locum conventusque multitudinum nactus, iuxta naturam praesentium rerum et convenarum debeat fecere civitatem plenam bonarum legum et morum bonorum. In hac equidem easdem puerorum nutritiones, easdem vult esse artium disciplinas; sed in conubiis et partibus et patrimoniis ac domibus desciscit a prioris observatione rei publicae, matrimonia privata et singularia faciens; procorumque ipsorum, etsi in contrahendo matrimonio consulere ex voluntate sua debeant, universae

tamen civitatis principibus ut communis commodi causam decernit spectandam esse. Quare et dites inferiores nuptias non recusent et locupletium consortium inopes consequantur; et, si vires opum congruunt, ingenia tamen diversa miscenda esse, ut iracundo tranquilla iungatur et sedato homini incitator mulier adplicetur, ut talibus observationum remediis et profectibus suboles natura discrepante confecta morum proventu meliore coalescat et ita compositarum domorum opibus civitas ageatur; puerperia ipsa morum dissimili seminio concepta cum utriusque instar similitudinis traxerint, neque illis vigorem in rebus gerendis neque tamen spectandis consilium defuturum. Instituendos vero eos esse, non utcumque parentes nec ita sexus esse stratus censuerit civitatis. Domus vero et possessionem habeant privatas, ut queant singuli, quae quidem nec inmensum augeri per avaritiam nec prodigi per luxuriam aut deseri per negligentiam sinit. Legesque huic civitati promulgari iubet et legum moderatorem, cum aliquid tale concipiet, ad contemplandas virtutes hortatur.

XXVII. Inperitandi autem modum eum esse utilem censet qui ex tribus fuerit temperatus. Nec enim vel optimatum vel etiam popularis imperii solos et meros status utiles arbitratur nec impunitas rectorum culpas relinquit, sed magis censet his debere constare rationem, qui sint potestate potiores. Et alii publicarum rerum status definiti ab eo putantur nitentes ad bonos mores et super ea re publica, quam vult emendatione constare, rectori mandat non prius residuas compleat aut vitiosas leges correctas velit quam mores perniciosos et disciplinas corrumpentes commoda civitatis ad meliora converterit. A quibus si consilio et suadela depravata multitudo deflecti non poterit, abducenda est tamen ab incepto vi et ingratis. In actuosa vero civitate describit quemadmodum simul omnis hominum multitudo bonitate et iustitia conducta habeatur. Hi tales complectentur proximos, honores custodient, intemperantiam arcebunt, iniuriam refrenabunt, pudicitiae ornamentisque ceteris vitae honores maximos deferentes. Nec temere multitudo convertetur ad eiusmodi rerum publicarum status, nisi qui optimis legibus et egregiis institutis fuerint educati, moderati erga ceteros, inter se congruentes.

XXVIII. Quattuor culpabilium civium genera esse: unum eorum qui sunt Honore praecipui, alterum paucorum penes quos rerum est potestas, tertium omnium, ultimum dominationis tyrannicae. Et primum quidem confit, cum prudentiores viri per magistratus seditiosos civitate pelluntur deferturque ad illos potestas qui sint manu tantummodo strevi, nec [h]ii qui blandiore consilio agere res possint adipiscuntur imperii facultatem, sed qui turbidi violentique sunt. Paucorum vero status obtinentur, cum inopes criminosi multi simul paucorum divitum inpotentiae subiacentes dederint se atque permiserint omnemque regendi potestatem non mores boni sed opulentia fuerit consecuta. Popularis factio roboratur, cum inops multitudo viribus obtinuerit adversus divitum facultates lexque (e) iussu populi fuerit promulgata, ut ex aequo liceat omnibus honores capessere. Ad haec tyrannis illa, singulare dominationis caput, tunc oritur, cum [h]is qui leges contumacia sua ruperit simili legum

coniuratione adoptatus imperium invaserit, constituens deinceps uti omnis civium multitudo, desideriis eius et cupiditatibus parens, obsequium suum tali fine moderetur.

APOLOGIA

[1] (1) Certus equidem eram proque uero obtinebam, Maxime Cl. quique in consilio estis, Sicinium Aemilianum, senem notissimae temeritatis, accusationem mei prius apud te coeptam quam apud se cogitatam penuria criminum solis conuiciis impleturum; (2) quippe insimulari quiuis innocens potest, reuinci nisi nocens non potest. (3) Quo ego uno praecipue confisus gratulor medius fidius, quod mihi copia et facultas te iudice optigit purgandae apud imperitos philosophiae et probandi mei. (4) Quanquam istae calumniae ut prima specie graues, ita ad difficultatem defensionis repentinae fuere.

(5) Nam, ut meministi, dies abhinc quintus an sextus est, cum me causam pro uxore mea Pudentilla aduersus Granios agere aggressum de composito necopinantem patroni eius incessere maledictis et insimulare magicorum maleficiorum ac denique necis Pontiani priuigni mei coepere. (6) Quae ego cum intellegerem non tam crimina iudicio quam obiectamenta iurgio prolata, ultro eos ad accusandum crebris flagitationibus prouocaui.

(7) Ibi uero Aemilianus cum te quoque acrius motum et ex uerbis rem factam uideret, quaerere *occepit* ex diffidentia latibulum aliquod temeritati. [2] (1) Igitur Pontianum fratris sui filium, quem paulo prius occisum a me clamitarat, postquam ad subscribendum compellitur, ilico oblitus est; (2) de morte cognati adulescentis subito tacere. Tanti criminis descriptione *<ne>* tamen omnino desistere uideretur, calumnia*<m>* magiae, quae facilius infamatur quam probatur, eam solum sibi delegit ad accusandum.

(3) Ac ne id quidem de professo audet, uerum postera die dat libellum nomine priuigni mei Sicini Pudentis admodum pueri et adscribit se ei assistere, (4) nouo more per alium lacessendi, scilicet ut optentu eius aetatulae ipse insimulationis falsae non plecteretur. (5) Quod tu cum sollertissime animaduertisses et iccirco eum denuo iussisses proprio nomine accusationem delatam sustinere, (6) pollicitus ita facturum ne sic quidem quitus est ut comminus ageret percelli, set iam et aduersum te contumaciter eminus calumniis uelitur. (7) Ita totiens ab accusandi periculo profugus in assistendi uenia perseuerauit.

(8) Igitur et priusquam causa ageretur, facile intellectu cuiuis fuit, qualisnam accusatio futura esset, cuius qui fuerat professor et machinator idem fieri auctor timeret, (9) ac praesertim Sicinius Aemilianus, qui, si quippiam ueri in me explorasset, nunquam profecto tam cunctanter hominem extraneum tot tantorumque criminum postulasset, (10) qui auunculi sui testamentum quod uerum sciebat pro falso infamarit, (11) tanta quidem pertinacia, ut, cum Lollius Urbicus V. C. uerum uideri et ratum esse debere de consilio consularium uirorum pronuntiasset, contra clarissimam uocem iurauerit uecordissimus iste, tamen illud testamentum fictum esse, (12) adeo ut aegre Lollius Urbicus ab eius pernicie temperarit.

[3] (1) Quam quidem uocem et tua aequitate et mea innocentia fretus spero

in hoc quoque iudicio erupturam, quippe qui sciens innocentem criminatur eo sane facilius, quod iam, ut dixi, mentiens apud praefectum urbi in amplissima causa conuictus est. (2) Namque peccatum semel ut bonus quisque postea sollicitius cauet, ita qui ingenio malo est confidentius integrat ac iam de cetero quo saepius, eo apertius delinquit. (3) Pudor enim ueluti uestis quanto obsole[n]tior est, tanto incuriosius habetur. (4) Et ideo necessarium arbitror pro integritate pudoris mei, priusquam ad rem aggrediar, maledicta omnia refutare.

(5) Sustineo enim non modo meam, uerum etiam philosophiae defensionem, cuius magnitudo uel minimam reprehensionem pro <ma>ximo crimine aspernatur, (6) propter quod paulo prius patroni Aemiliani multa in me proprie conficta et alia communiter in philosophos sueta ab imperitis mercennaria loquacitate effutierunt.

(7) Quae etsi possunt ab his utiliter blaterata ob mercedem et auctoramento impudentiae depensa haberi, iam concesso quodam more rabulis id genus, quo ferme solent linguae suae uirus alieno dolori locare, (8) tamen uel mea causa paucis refellenda sunt, ne is, qui sedulo laboro ut ne quid maculae aut inhonestamenti in me admittam, uidear cuipiam, si quid ex friuolis praeteriero, id agnouisse potius quam contempsisse. (9) Est enim pudentis animi et uerecundi, ut mea opinio fert, uel falsas uitu<pe>rationes grauari, cum etiam hi, qui sibi delicti alicuius conscii sunt, tamen, cum male audiunt, impendio commoueantur et obirascantur, (10) quamquam, exinde ut male facere coeperunt, consueuerint male audire, quod, si a ceteris silentium est, tamen ipsi sibimet conscii sunt posse se merito increpari. (11) Enimuero bonus et innoxius quisque rudis et imperitas auris ad male audiendum habens et laudis assuetudine contumeliae insolens multo tanta ex animo laborat ea sibi immerito dici, quae ipse possit aliis uere obiectare.

(12) Quod si forte inepta uidebor et oppido friuola uelle defendere, illis debet ea res uitio uorti, quibus turpe est etiam haec obiectasse, non mihi culpa dari, cui honestum erit etiam haec diluisse.

[4] (1) Audisti ergo paulo prius in principio accusationis ita dici: ‘accusamus apud te philosophum formonsum et tam Graece quam Latine’ pro nefas! ‘disertissimum.’ (2) Nisi fallor enim, his ipsis uerbis accusationem mei ingressus est Tannonius Pudens, homo uere ille quidem non disertissimus.

(3) Quod utinam tam grauia formae et facundiae crimina uere mihi opprobasset! Non difficile ei respondissem quod <H>omerici Alexander Hectori:

,
(4) ‘ , ’ ,

(5) munera deum gloriosissima nequaquam aspernanda; quae tamen ab ipsis tribui sueta multis uolentibus non obtingunt. Haec ego de forma respondissem.

(6) Praeterea: licere etiam philosophis esse uoltu liberali. (7) Pythagoram, qui primum se esse philosophum nuncuparit, eum sui saeculi excellentissima

forma fuisse; (8) item Zenonem illum antiquum Velia oriundum, qui primus omnium sollertissimo artificio ambifariam dissoluerit, eum quoque Zenonem longe decorissimum fuisse, ut Plato autumat; (9) itemque multos philosophos ab ore honestissimos memoriae prodi, qui gratiam corporis morum honestamentis ornauerint.

(10) Sed haec defensio, ut dixi, aliquam multum a me remota est, cui praeter formae mediocritatem continuatio etiam litterati laboris omnem gratiam corpore deterget, habitudinem tenuat, sucum exsorbet, colorem obliterat, uigorem debilitat. (11) Capillus ipse, quem isti aperto mendacio ad lenocinium decoris promissum dixere, uides quam sit amoenus ac delicatus: (12) horrore implexus atque impeditus, stuppeo tomento adsimilis et inaequaliter hirtus et globosus et congestus, prorsum inenodabilis diutina incuria non modo comendi, sed saltem expediendi et discriminandi. (13) Satis, ut puto, crinium crimen, quod illi quasi capitale intenderunt, refutatur.

[5] (1) De eloquentia uero, si qua mihi fuisset, neque mirum, neque inuidiosum deberet uideri, si ab ineunte aeuo unis studiis litterarum ex summis uiribus deditus omnibus aliis spretis uoluptatibus ad hoc aeui haud sciam ane super omnes homines impenso labore diuque noctuque cum despectu et dispendio bonae uoletudinis eam quaesissem. (2) Sed nihil ab eloquentia metuant, quam ego, si quid omnino promoui, potius spero quam praesto.

(3) Sane quidem, si uerum est quod Statium Caecilium in suis poematibus scripsisse dicunt, innocentiam eloquentiam esse, ego uero profiteor ista ratione ac praefero me nemini omnium de eloquentia concessurum. (4) Quis enim me hoc quidem pacto eloquentior uiuat, quippe qui nihil unquam cogitauit quod eloqui non auderem? (5) Eundem me aio facundissimum esse, nam omne peccatum semper nefas habui; eundem disertissimum, quod nullum meum factum uel dictum extet, de quo di<s>serere publice non possim (6) ita, ut iam de uorsibus dis<s>ertabo quos a me factos quasi pudendos protulerunt, cum quidem me animaduertisti cum risu illis suscensentem, quod eos absone et indocte pronuntiarent.

[6] (1) Primo igitur legerunt e ludicris meis epistolum de dentificio uersibus scriptum ad quendam Calpurnianum, qui cum aduersum me eas litteras promeret, non uidit profecto cupiditate laedendi, si quid mihi ex illis fieret criminis, id mihi secum esse commune. (2) Nam petisse eum a me aliquid tersui dentibus uersus testantur:

(3) Calpurniane, salue properis uersibus.

Misi, ut petisti, <tibi> munditias dentium,
nitelas oris ex Arabicis frugibus,
tenuem, candificum, nobilem puluisculum,
complanatorem tumidulae gingiulae,
conuerterritorem pridianae reliquiae,
ne qua uisatur tetra labes sordium,
restrictis forte si labellis riseris.

(4) Quaeso, quid habent isti uersus re aut uerbo pudendum, quid omnino quod philosophus suum nolit uideri? (5) Nisi forte in eo reprehendendus sum, quod Calpurniano puluisculum ex Arabicis frugibus miserim, quem multo aequius erat spurcissimo ritu Hiberorum, ut ait Catullus, sua sibi urina ‘dentem atque russam pumicare gingiuam.’

[7] (1) Vidi ego dudum uix risum quosdam tenentis, cum munditias oris uidelicet orator ille aspere accusaret et dentifricium tanta indignatione pronuntiaret, quanta nemo quisquam uenenum.

(2) Quidni? Crimen haud contemnendum philosopho, nihil in se sordidum sinere, nihil uspiam corporis apertum immundum pati ac fetulentum, (3) praesertim os, cuius in propatulo et conspicuo usus homini creberrimus, siue ille cuipiam osculum ferat seu cum qui[c]quam sermocinetur siue in auditorio dissertet siue in templo preces alleget. (4) Omnem quippe hominis actum sermo praeit, qui, ut ait poeta praecipuus, dentium muro proficiscitur. (5) Dares nunc aliquem similiter grandiloquum: diceret suo more cum primis cui ulla fandi cura sit impensius cetero corpore os colendum, quod esset animi uestibulum et orationis ianua et cogitationum comitium. (6) Ego certe pro meo captu dixerim nihil minus quam oris illuuiem libero et liberali uiro competere. (7) Est enim ea pars hominis loco celsa, uisu prompta, usu facunda. Nam quidem feris et pecudibus os humile *est* et deorsum ad pedes deiectum, uestigio et pabulo proximum; nunquam ferme nisi mortuis aut ad morsum exasperatis conspicitur. Hominis uero nihil prius tacentis, nihil saepius loquentis contemplare.

[8] (1) Velim igitur censor meus Aemilianus respondeat, unquamne ipse soleat pedes lauare; uel, si id non negat, contendat maiorem curam munditiarum pedibus quam dentibus inertiendam. (2) Plane quidem, si quis ita ut tu, Aemiliane, nunquam ferme os suum nisi maledictis et calumniis aperiat, censeo ne ulla cura os percolat neque ille exotico puluere dentis emaculet, quos iustius carbone de rogo obtuerit, neque saltem communi aqua perluat. (3) Quin ei nocens lingua mendaciorum et amaritudinum praeministra semper in fetutinis et olenticetis suis iaceat. (4) Nam quae, malum, ratio est linguam mundam et laetam, uocem contra spurcam et tetram possidere, uiperæ ritu niueo denticulo atrum uenenum inspirare? (5) Ceterum qui sese sciat <or>ationem prompturum neque inutilem neque iniucundam, eius merito os, ut bono potui poculum, praelauitur.

(6) Et quid ego de homine nato diutius? Belua immanis, crocodillus ille qui in Nilo gignitur, ea quoque, ut comperior, purgandos sibi dentis innoxio hiatu praebet. (7) Nam quod est ore amplo, set elingui et plerumque in aqua recluso, multae *hiru[n]dines* dentibus implectuntur. Eas illi, cum egressus in praeripia fluminis hiauit, una ex auibus fluuiialibus amica auis iniecto rostro sine noxae periculo exculpit.

[9] (1) Mitto haec. Venio ad ceteros uorsus ut illi uocant amatorios, quos tamen tam dure et rustice legere, ut odium mouerent. (2) Sed quid ad magica maleficia, quod ego pueros Scriboni Laeti, amici mei, carmine laudaui? (3) An

ideo magus, quia poeta? Quis unquam fando audiuit tam similem suspicionem, tam aptam coniecturam, tam proximum argumentum? (4) 'Fecit uorsus Apuleius.' Si malos, crimen est, nec id tamen philosophi, sed poetae; sin bonos, quid accusas? (5) 'At enim ludicros et amatorios fecit.' Num ergo haec sunt crimina mea, et nomine erratis, qui me magiae detulistis?

(6) Fecere tamen et alii talia, etsi uos ignoratis: apud Graecos Teius quidam et Lacedaemonius et Ciu[i]s cum aliis innumeris, (7) etiam mulier Lesbica, lasciuie illa quidem tantaque gratia, ut nobis insolentiam linguae suae dulcedine carminum commendet; (8) apud nos uero Aedituus et Porcius et Catulus, isti quoque cum aliis innumeris. (9) 'At philosophi non fuere.' Num igitur etiam Solonem fuisse serium uirum et philosophum negabis, cuius ille lasciuissimus uersus est:

(10) Et quid tam petulans habent omnes uersus mei, si cum isto uno contendantur, (11) ut taceam scripta Diogenis Cynici et Zenonis Stoicae sectae conditoris, id genus plurima?

Recitem denuo, ut sciant me eorum non pigere:

(12) Et Critias mea delicia est et salua, Charine,
pars in amore meo, uita, tibi remanet.

Ne metuas, nam me ignis et ignis torreat ut uult;
hasce duas flammas, dum potiar, patiar.

Hoc modo sim uobis, unus sibi quisque quod ipse est;
hoc mihi uos eritis, quod duo sunt oculi.

(13) Recitem nunc et alios, quos illi quasi intemperantissimos postremum legere:

(14) Florea sarta, meum mel, et haec tibi carmina dono.

Carmina dono tibi, sarta tuo genio,
carmina uti, Critia, lux haec optata canatur
quae bis septeno uere tibi remeat,
serta autem ut laeto tibi tempore tempora uernent,
aetatis florem floribus ut decores.

Tu mihi da contra pro uerno flore tuum uer,
ut nostra exuperes munera muneribus.
Pro implexis sertis complexum corpore redde,
proque rosis oris sauia purpurei.

Quod si animum inspires, dona et iam carmina nostra
cedent uicta tuo dulciloquo calamo.

[10] (1) Habes crimen meum, Maxime, quasi improbi comisatoris de sertis et canticis compositum.

(2) Hic illud etiam reprehendi animaduertisti, quod, cum aliis nominibus pueri uocentur, ego eos Charinum et Critian appellitarim. (3) Eadem igitur opera accusent C. Catulum, quod Lesbiam pro Clodia nominarit, et Tigidam similiter, quod quae Metella erat Perillam scripserit, et Propertium, qui Cunthiam dicat, Hostiam dissimulet, et Tibullum, quod ei sit Plania in

animo, Delia in uersu. (4) Et quidem C. Lucilium, quanquam sit iambicus, tamen improbarim, quod Gentium et Macedonem pueros directis nominibus carmine suo prostituerit. (5) Quanto modestius tandem Mantuanus poeta, qui itidem ut ego puerum amici sui Pollionis bucolico ludicro laudans et abstinens nominum sese quidem Corydonem, puerum uero Alexin uocat.

(6) Sed Aemilianus, uir ultra Virgilianos opiliones et busequas rusticanus, agrestis quidem semper et barbarus, uerum longe austerior, ut putat, Serranis et Curiis et Fabriciis, negat id genus uersus Platonico philosopho competere.

(7) Etiamne, Aemiliane, si Platonis ipsius exemplo doceo factos? Cuius nulla carmina extant nisi amoris elegia. Nam cetera omnia, credo quod tam lepida non erant, igni deussit. (8) Disce igitur uersus Platonis philosophi in puerum Astera, si tamen tantus natu potes litteras discere:

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(9) Item eiusdem Platonis in Alexin Phaedrumque pueros coniuncto carmine:

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(10) Ne pluris commemorem, nouissimum uersum eius de Dione Syracusano si dixero, finem faciam:

[11] (1) Sed sumne ego ineptus, qui haec etiam in iudicio? An uos potius calumniosi, qui etiam haec in accusatione, quasi ullum specimen morum sit uersibus ludere? (2) Catullum ita respondentem maliuolis non legistis:

‘Nam castum esse decet pium poetam
ipsum, uersiculos nihil necesse est’?

(3) Diuus Adrianus cum Voconi amici sui poetae tumulum uorsibus muneraretur, ita scripsit:

‘Lasciuus uersu, mente pudicus eras,’

quod nunquam ita dixisset, si forent lepidiora carmina argumentum impudicitiae habenda. (4) Ipsius etiam diui Adriani multa id genus legere me memini. Aude sis, Aemiliane, dicere male id fieri, quod imperator et censor diuus Adrianus fecit et factum memoriae reliquit.

(5) Ceterum Maximum quicquam putas culpaturum, quod sciat Platonis exemplo a me factum? Cuius uersus quos nunc percensui tanto sanctiores sunt, quanto apertiores, tanto pudicius compositi, quanto simplicius professi. (6) Namque haec et id genus omnia dissimulare et occultare peccantis, profiteri et promulgare ludentis est; quippe natura uox innocentiae, silentium maleficio distributa.

[12] (1) Mitto enim dicere alta illa et diuina *Platonica*, rarissimo cuique piorum ignara, ceterum omnibus profanis incognita: geminam esse Venerem deam, proprio quamque amore et diuersis amatoribus pollentis; (2) earum

alteram uulgariam, quae sit percita populari amore, non modo humanis animis, uerum etiam pecuinis et ferinis ad libidinem imperitare ui immodica trucique percussorum animalium serua corpora complexu uincientem; (3) alteram uero caelitem Venerem, praedita[m] quae sit optimati amore, solis hominibus et eorum paucis curare, nullis ad turpitudinem stimulis uel illecebris sectatores suos percipientem; (4) quippe amorem eius non amoenum et lasciuum, sed contra incom[i]tum et serium pulchritudine honestatis uirtutes amatoribus suis conciliare, et si quando decora corpora co<m>mendet, a contumelia eorum procul abstertere; (5) neque enim quicquam aliud in corporum forma diligendum quam quod ammoneant diuinos animos eius pulchritudinis, quam prius ueram et sinceram inter deos uidere. (6) Quapropter, ut semper, eleganter Afranius hoc scriptum relinquat:

‘amabit sapiens, cupient ceteri’;

tamen si uerum uelis, Aemiliane, uel si haec intellegere unquam potes, non tam amat sapiens quam recordatur.

[13] (1) Da igitur ueniam Platoni philosopho uersuum eius de amore, ne ego necesse habeam contra sententiam Neoptolemi Enniani pluribus philosophari. (2) Vel si tu id non facis, ego me facile patiar in huiuscemodi uersibus culpari cum Platone.

(3) Tibi autem, Maxime, habeo gratiam propensam, cum has quoque appendices defensionis meae iccirco necessarias, quia accusationi rependuntur, tam attente audis. (4) Et ideo hoc etiam peto, quod mihi ante ipsa crimina superest audias, ut adhuc fecisti, libenter et diligenter.

(5) Sequitur enim de speculo longa illa et censoria oratio, de quo pro rei atrocitate paene diruptus est Pudens clamitans: ‘Habet speculum philosophus! Possidet speculum philosophus!’ (6) Vt igitur habere concedam *ne aliquid obiecis* te credas, si negaro, non tamen ex eo accipi me necesse est exornari quoque ad speculum solere. (7) Quid enim? Si choragium thymelicum possiderem, num ex eo argumentarere etiam uti me consuesse tragoedi[i] symmate, histrionis crocota, orgia, mimi centunculo? Non opinor. Nam et contra plurimis rebus possessu careo, usu fruor.

(8) Quod si neque habere utendi argumentum est neque non utendi non habere, et speculi non tam possessio culpatur quam inspectio, illud etiam docear necesse est, quando et quibus praesentibus in speculum inspexerim, quoniam ut res est, magis piaculum decernis speculum philosopho quam Cereris mundum profano uidere.

[14] (1) Cedo nunc, si et inspexisse me fateor, quod tandem crimen est imaginem suam nosse eamque non uno loco conditam, sed quoquo uelis paruo speculo promptam gestare? (2) An tu ignoras nihil esse aspectabilius homini nato quam formam suam? Equidem scio et filiorum cariores esse qui similes uidentur et publicitus simulacrum suum cuique, quod uideat, pro meritis praemio tribui. (3) Aut quid sibi statuae et imagines uariis artibus effigiatae uolunt? Nisi forte quod artificio elaboratum laudabile habetur, hoc natura oblatum culpabile iudicandum est, cum sit in ea uel magis miranda et facilitas

et similitudo.

(4) Quippe in omnibus manu faciundis *imaginibus* opera diutino sumitur, neque tamen similitudo aequae ut in speculis comparet. (5) Deest enim et luto uigor et saxo color et picturae rigor et motus omnibus, qui praecipua fide similitudinem repraesentat, cum in eo uisitur *imago* mire relata, ut similis, ita mobilis et ad omnem nutum hominis sui morigera. (6) Eadem semper contemplantibus aequaeva est ab ineunte pueritia ad obeuntem senectam, tot aetatis uices induit, tam uarias habitudines corporis participat, tot uultus eiusdem laetantis uel dolentis imitatur. (7) Enimuero quod luto fictum uel aere infusum uel lapide incussum uel cera inustum uel pigmento illitum uel alio quopiam humano artificio adsimulatum est, non multa intercapedine temporis dissimile redditur et ritu cadaueris unum uultum et immobilem possidet. (8) Tantum praestat *imaginis* artibus ad similitudinem referendum leuitas illa speculi fabra et splendor opifex.

[15] (1) Aut igitur unius Hagesilai Lacedaemonii sententia nobis sequenda est, qui se neque pingi neque fingi unquam diffidens formae suae passus est, (2) aut si mos omnium ceterorum hominum retinendus uidetur in statu et *imaginibus* non repudiandis, cur existimes *imaginem* suam cuique uisendam potius in lapide quam in argento, magis in tabula quam in speculo?

(3) An turpe arbitraris formam suam spectaculo assiduo explorare? (4) An non Socrates philosophus ultro etiam suasisse fertur discipulis suis, crebro ut semet in speculo contemplarentur, (5) ut qui eorum foret pulchritudine sibi complacitus, impendio procuraret ne dignitatem corporis malis moribus dedecoraret, (6) qui uero minus se commendabilem forma putaret, sedulo operam daret ut uirtutis laude turpitudinem tegeret? (6) Adeo uir omnium sapientissimus speculo etiam ad disciplinam morum utebatur. (8) Demostenen uero, primum dicendi artificem, quis est qui non sciat semper ante speculum quasi ante magistrum causas meditatam? (9) Ita ille summus orator cum a Platone philosopho facundiam <h>ausisset, ab Ebulide dialectico argumentationes edidicisset, nouissimam pronuntiandi congruentiam ab speculo petiuit. (10) Vtrum igitur putas maiorem curam decoris in adseueranda oratione suscipiendam rhetori iurganti an philosopho obiurganti, apud iudices sorte ductos paulisper disceptanti an apud omnes homines semper disserenti, de finibus agrorum litiganti an de finibus bonorum et malorum docenti?

(11) Quid quod nec ob haec debet tantummodo philosophus speculum inuisere? (12) Nam saepe oportet non modo similitudinem suam, uerum etiam ipsius similitudinis rationem considerare: num, ut ait Epicurus, profectae a nobis *imagines* uelut quaedam exuuiarum iugi fluere a corporibus manantes, cum leue aliquid et solidum offenderunt, illisae reflectantur et retro expressae contrauersim respondeant; (13) an, ut alii philosophi disputant, radii nostri seu mediis oculis proliquis et lumini extraneo mixti atque ita uniti, ut Plato arbitratur, (14) seu tantum oculis profecti sine ullo foris amminiculo, ut Archytas putat, seu intentu aëris facti, ut Stoici rentur, (15) cum alicui corpori

inciderunt spisso et splendido et leui, paribus angulis quibus inciderant resultent ad faciem suam reduces atque ita, quod extra tangant ac uisant, id intra speculum imaginentur.

[16] (1) Videturne uobis debere philosophia haec omnia uestigare et inquirere et cuncta specula uel uda uel suda [soli] uidere? (2) Quibus praeter ista quae dixi etiam illa ratiocinatio necessaria est, cur in planis quidem speculis ferme pares optutus et *imagines* uideantur, <in> tumidis uero et globosis omnia defectiora, at contra in cauis auctiora; (3) ubi et cur laeua cum dexteris permutentur; quando se *imago* eodem speculo tum recondat penitus, tum foras exerat; (4) cur caua specula, si exaduersum soli retineantur, appositum fomitem accendant; (5) qui fiat ut arcus in nubibus uarie, duo[s] soles aemula similitudine uisuntur, alia praeterea eiusdem modi plurima, (6) quae tractat uolumine ingenti Archimedes Syracusanus, uir in omni quidem geometria multum ante alios admirabilis subtilitate, sed haud sciam an propter hoc uel maxime memorandus, quod inspexerat speculum saepe ac diligenter.

(7) Quem tu librum, Aemiliane, si nosses ac non modo campo et glebis, uerum etiam abaco et puluisculo te dedisses, mihi istud crede, quanquam teterrimum os tuum minimum a Thyesta tragico demutet, tamen profecto discendi cupidine speculum inuiseres et aliquando relicto aratro mirarere tot in facie tua sulcos rugarum.

(8) At ego non mirer, si boni consulis me de isto distortissimo uultu tuo dicere, de moribus tuis multo truculentioribus reticere. (9) Ea res est: praeter quod non sum iurgiosus, etiam libenter te nuper usque albus an ater esses ignorauī, et adhuc <h>ercle non satis noui. (10) Id adeo factum, quod et tu rusticando obscurus es et ego discendo occupatus. (11) Ita et tibi umbra ignobilitatis a probatore obstitit, et ego numquam studui male facta cuiusquam cognoscere, sed semper potius duxi mea peccata tegere quam aliena indagare. (12) Igitur hoc mihi aduersum te usu uenit, quod qui forte constitit in loco lumine conlustrato atque eum alter e tenebris prospectat. (13) Nam ad eundem modum tu quidem, quid ego in propatulo et celebri agam, facile e tenebris tuis arbitraris, cum ipse humilitate abdita et lucifuga non sis mihi mutuo conspicuus.

[17] (1) Ego adeo seruosne *tu* habeas ad agrum colendum an ipse mutuarias operas cum uicinis tuis cambies, neque scio neque laboro. (2) At tu me scis eadem die tris Oeae manu misisse, idque mihi patronus tuus inter cetera a te sibi edita obiecit, quanquam modico prius dixerat me uno seruo comite Oeam uenisse. (3) Quod quidem uelim mihi respondeas, qui potuerim ex uno tris manu mittere, nisi si et hoc magicum est. (4) Tantamne esse mentiendi caecitatem dicam an consuetudinem? ‘Venit Apuleius Oeam cum uno seruo ‘; dein pauculis uerbis intergarritis: ‘Apuleius Oeae una die tris manu misit.’ (5) Ne illud quidem credibile fuisset, cum tribus uenisse, omnes liberasse. Quod tamen si ita fecissem, cur potius tris seruos inopiae signum putares quam tris libertos opulentiae?

(6) Nescis profecto, nescis, Aemiliane, philosophum accusare, qui famulizii

paucitatem obprobraris, quam ego gloriae causa ementiri debuisses, quippe qui scirem non modo philosophos, quorum me sectatorem fero, uerum etiam imperatores populi Romani paucitate seruorum gloriatos. (7) Itane tandem ne haec quidem legere patroni tui: M. Antonium consularem solos octo seruos domi habuisse, Carbonem uero illum, qui rebus potitus est, uno minus, at enim Manio Curio tot adores longe incluto, quippe qui ter triumphum una porta egerit, ei igitur Manio Curio duos solos in castris calones fuisse? (8) Ita ille uir de Sabinis deque Samnitibus deque Pyrrho triumphator paucioris seruos habuit quam triumphos. (9) M. autem Cato nihil oppertus, ut alii de se praedicarent, ipse in o[pe]ratione sua scriptum reliquit, cum in Hispania consul proficisceretur, tris seruos solos ex urbe duxisse; (10) quoniam ad uillam publicam uenerat, parum uisum qui uteretur, iussisse duos pueros in foro de mensa emi, eos quinque in Hispaniam duxisse.

(11) Haec Pudens si legisset, ut mea opinio est, aut omnino huic maledicto supersedisset aut in tribus seruis multitudinem comitum philosophi quam paucitatem reprehendere maluisset.

[18] (1) Idem mihi etiam paupertatem obprobrait, acceptum philosopho crimen et ultro profitendum. (2) Enim paupertas olim philosophiae uernacula est, frugi, sobria, paruo potens, aemula laudis, aduersum diuitias possessa, habitu secunda, cultu simplex, consilio benesuada. (3) Neminem umquam superbia inflauit, neminem in potentia deprauauit, neminem tyrannide efferauit, delicias uentris et inguinum neque uult ulla neque potest. (4) Quippe haec et alia flagitia diuitiarum alumni solent. Maxima quaeque scelera si ex omni memoria hominum percenseas, nullum in illis pauperem reperiēs, (5) ut contra *haut* temere inter inlustris uiros diuites comparent, sed quemcunque in aliqua laude miramur, eum paupertas ab incunabulis nutrita est. (6) Paupertas, inquam, prisca apud saecula omnium ciuitatum conditrix, omnium artium reperitrix, omnium peccatorum inops, omnis gloriae munifica, cunctis laudibus apud omnes nationes perfuncta. (7) Eadem est enim paupertas apud Graecos in Aristide iusta, in Phocione benigna, in Epaminonda strenua, in Socrate sapiens, in Homero diserta. (8) Eadem paupertas etiam populo Romano imperium a primordio fundauit, proque eo in *h*odiernum diis immortalibus *simpulo* et catino fictili sacrificat.

(9) Quod si modo iudices de causa ista sederent C. Fabricius, Gn. Scipio, Manius Curius, quorum filiae ob paupertatem de publico dotibus donatae ad maritos ierunt portantes gloriam domesticam, pecuniam publicam, (10) si Publicola regum exactor et Agrippa populi reconciliator, quorum funus ob tenuis opes a populo Romano collatis *<s>*extantibus adornatum est, (11) si Atilius Regulus, cuius agellus ob similem penuriam publica pecunia cultus est, (12) si denique omnes illae ueteres prosapiae consulares et censoriae et triumphales breui usura lucis ad iudicium istud remissae audirent, auderesne paupertatem philosopho exprobrare apud tot consules pauperes?

[19] (1) An tibi Claudius Maximus idoneus auditor uidetur ad irridendam paupertatem, quod ipse uberem et prolixam rem familiarem sortitus est? (2)

Erras, Aemiliane, et longe huius animi frustra es, si eum ex fortunae indulgentia, non ex philosophiae censura metiris, si uirum tam austerae sectae tamque diutinae militiae non putas amiciorem esse coercitae mediocritati quam delicatae opulentiae, fortunam uelut tunicam magis concinnam quam longam probare; (3) quippe etiam ea si non gestetur et trahatur, nihil minus quam lacinia praependens impedit et praecipitat. (4) Etenim omnibus ad uitae munia utendis quicquid aptam moderationem supergreditur, [h]oneri potius quam usui exuberat. (5) Igitur et inmodicae diuitiae uelut ingentia et enormia gubernacula facilius mergunt quam regunt, quod habent irritam copiam, noxiam nimietatem.

(6) Quin ex ipsis opulentioribus eos potissimum uideo laudari, qui nullo strepitu, modico cultu, dissimulatis facultatibus agunt et diuitias magnas administrant sine ostentatione, sine superbia, specie mediocritatis pauperum similes. (7) Quod si etiam ditibus ad argumentum modestiae quaeritur *imago* quaequam et color paupertatis, cur eius pudeat tenuioris, qui eam non simulate, sed uere fungimur?

[20] (1) Possum equidem tibi et ipsius nominis controuersiam facere, neminem nostrum pauperem esse qui superuacanea nolit, poscit necessaria, quae natura oppido pauca sunt. (2) Namque is plurimum habebit, qui minimum desiderabit; habebit enim quantum uolet qui uolet minimum. (3) Et idcirco diuitiae non melius in fundis et in fenore quam in ipso hominis animo aestimantur, qui si est auaritia egenus et ad omne lucrum inexplibilis, nec montibus auri satiabitur, sed semper aliquid, ante parta ut augeat, mendicabit. (4) Quae quidem uera confessio est paupertatis. Omnis enim cupidus acquirendi ex opinione inopiae uenit, nec refert, quam magnum sit quod tibi minus est. (5) Non habuit tantam rem familiarem Philus quantam Laelius, nec Laelius quantam Scipio, nec Scipio quantam Crassus Diues, at enim nec Crassus Diues quantam uolebat; (6) ita cum omnis superaret, a suamet auaritia superatus est omnibusque potius diues uisus est quam sibi. (7) At contra hi philosophi quos commemorauimus non ultra uolentes quam poterant, sed congruentibus desideriis et facultatibus iure meritoque dites et beati fuerunt. (8) Pauper enim *fis* appetendi egestate, diues non egendi satietate, quippe qui inopia desiderio, opulentia fastidio cernuntur.

(9) Igitur, Aemiliane, si pauperem me haberi uis, prius auarum esse doceas necesse est. Quod si nihil in animo deest, de rebus extraneis quantum desit non laboro, quarum neque laus in copia neque culpa in penuria consistit.

[21] (1) Sed finge haec aliter esse ac me ideo pauperem, quia mihi fortuna diuitias inuidit easque, ut ferme euenit, aut tutor imminuit aut inimicus eripuit aut pater non reliquit: hocine homini opprobriari, pauperiem, quod nulli ex animalibus uitio datur, non aquilae, non tauro, non leoni? (2) Equus si uirtutibus suis polleat, ut sit aequabilis uector et cursor pernix, nemo ei penuriam pabuli exprobrat: tu mihi uitio dabis non facti uel dicti alicuius prauitatem, sed quod uiuo gracili lare, quod paucioris habeo, parcius pasco, leuius uestio, minus obsono?

(3) Atqui ego contra, quantulacumque tibi haec uidentur, multa etiam et nimia arbitror et cupio ad pauciora me coercere, tanto beatior futurus quanto collector. (4) Namque animi ita ut corporis sanitas expedita, imbecillitas laciniosa est, certumque signum est infirmitatis pluribus indigere. (5) Prorsus ad uiuendum uelut ad natandum is melior, qui onere liberior; sunt enim similiter etiam in ista uitae humanae tempestate[s] leuia sustentui, graui demersui. (6) Equidem didici ea re praecedere maxime deos hominibus, quod nulla re ad usum sui indigeant, igitur ex nobis cui quam minimis opus sit, eum esse deo similiorem.

[22] (1) Proinde gratum habui, cum ad contumeliam diceretis rem familiarem mihi peram et baculum fuisse. (2) Quod utinam tantus animi forem, ut praeter eam supellectilem nihil quicquam requirerem, sed eundem ornatum digne gestarem, quem [so]Crates ultro diuitiis abiectis appetiuit. (3) [so]Crates, inquam, si quid credis, Aemiliane, uir domi inter Thebanos proceres diues et nobilis amore huius habitus, quem mihi obiectas, rem familiarem largam et uberem populo donauit, multis seruis a sese remotis solitatem delegit, arbores plurimas et frugiferas prae uno baculo spreuit, uillas ornatissimas una perula mutauit, (4) quam postea comperta utilitate etiam carmine laudauit flexis ad hoc Homericis uersibus, quibus ille Cretam insulam nobilitat. (5) Principium dicam, ne me haec ad defensionem putes confinxisse:

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iam cetera tam mirifica, quae si tu legisses, magis mihi peram quam nuptias Pudentillae inuidisses.

(6) Peram et baculum tu philosophis? Exprobrares igitur et equitibus faleras et peditibus clipeos et signiferis uexilla ac denique triumphantibus quadrigas albas et togam palmatam? (7) Non sunt quidem ista Platonicae sectae gestamina, sed Cynicae familiae insignia. Verum tamen hoc Diogeni et Antistheni pera et baculum, quod regibus diadema, quod imperatoribus paludamentum, quod pontificibus galerum, quod lituus auguribus. (8) Diogenes quidem Cynicus cum Alexandro magno de ueritate regni certabundus baculo uice sceptri gloriabatur. (9) Ipse denique Hercules inuictus quoniam haec tibi ut quaedam mendicabula [a]nimis sordent, (10) ipse, inquam, Hercules lustrator orbis, purgator ferarum, gentium domitor, is tamen deus, cum terras peragraret, paulo prius quam in caelum ob uirtutes as[s]citus est, neque una pelli uestitior fuit neque uno baculo comitator.

[23] (1) Quod si haec exempla nihili putas ac me non ad causam agundam, uerum ad censum dis[s]erundum uocasti, ne quid tu rerum mearum nescias, si tamen nescis, profiteor mihi ac fratri meo relictum a patre HS XX paulo secus, (2) idque a me longa peregrinatione et diutinis studiis et crebris liberalitatibus modice imminutum. (3) Nam et amicorum plerisque opem tuli et magistris plurimis gratiam retuli, quorundam etiam filias dote auxi. (4) Neque enim dubitassem equidem uel uniuersum patrimonium impendere, ut acquirerem mihi quod maius est contemptu patrimonii. (5) Tu uero, Aemiliane, et id genus homines uti tu es inculti et agrestes, tanti re uera estis

quantum habetis, ut arbor infecunda et infelix, quae nullum fructum ex sese gignit, tanti est in pretio, quanti lignum eius in trunco.

(6) At tamen parce postea, Aemiliane, paupertatem cuipiam obiectare, qui nuper usque agellum Zarathensem, quem tibi unicum pater tuus reliquerat, solus uno asello ad tempestiuum imbrem triduo exarabas. (7) Neque enim diu est, cum te crebrae mortes propinquorum immeritis hereditatibus fulserunt, unde tibi potius quam ob istam teterrimam faciem Charon nomen est.

[24] (1) De patria mea uero, quod eam sitam Numidia et Gaetuliae in ipso confinio mei<s> scriptis ostendi scis, quibus memet professus sum, cum Lolliano Auito *c.u.* praesente publice dissererem, ‘Seminumidam’ et ‘Semigaetulum’: (2) non uideo quid mihi sit in ea re pudendum, haud minus quam Cyro maiori, quod genere mixto fuit Semimedes ac Semipersa. (3) Non enim ubi prognatus, sed ut moratus quisque sit spectandum, nec qua regione, sed qua ratione uitam uiuere inierit, considerandum est. (4) Holitori et cauponi merito est concessum holus et uinum ex nobilitate soli commendare, uinum Thasium, holus Phliasium; quippe illa terrae alumna multum ad meliorem saporem iuuerit et regio fecunda et caelum pluuium et uentus clemens et sol apricus et solum sucidum. (5) Enimuero animo hominis extrinsecus in hospitium corporis immigranti quid ex istis addi uel minui ad uirtutem uel malitiam potest? (6) Quando non in omnibus gentibus uaria ingenia prouenire, quanquam uideantur quaedam stultitia uel sollertia insigniores? Apud socordissimos Scythas Anacharsis sapiens natus est, apud Athenienses catos Meletides fatuus.

(7) Nec hoc eo dixi, quo me patriae meae paeniteret, etsi adhuc Syfacis oppidum essemus. (8) Quo tamen uicto ad Masinissam regem munere populi *R.* concessimus ac deinceps ueteranorum militum nouo conditu[s] splendidissima colonia sumus, (9) in qua colonia patrem habui loco principis Iiuralem cunctis honoribus perfunctum. Cuius ego locum in illa re p., exinde ut participare curiam coepi, nequaquam degener pari, spero, honore et existimatione tueor. (10) Cur ergo illa protuli? Vt mihi tu, Aemiliane, minus posthac suscenseas, potiusque ut ueniam inpertias, si per neglegentiam forte non elegi illud tuum Atticum Zarat, ut in eo nascerer.

[25] (1) Nonne uos puditum est haec crimina tali uiro audiente tam adseuerate obiectare, friuola et inter se repugnantia simul promere et utraque tamen reprehendere? (2) At non contraria accusastis? Peram et baculum ob auctoritatem, carmina et speculum ob hilaritatem, unum seruum ut deparci, tris liberos ut profusi, praeterea eloquentiam Graecam, patriam barbaram? (3) Quin igitur tandem expergiscimini ac uos cogitatis apud Claudium Maximum dicere, apud uirum seuerum et totius prouinciae negotiis occupatum? (4) Quin, inquam, uana haec conuicia aufertis? Quin ostenditis quod insimulauistis: scelera immania et inconcessa maleficia et artis nefandas? Cur uestra oratio rebus flaccet, strepitu uiget?

(5) Aggredior enim iam ad ipsum crimen magiae, quod ingenti tumultu ad inuidiam mei accensum frustrata expectatione omnium per nescio quas anilis

fabulas defraglauit. (6) Ecquandone uidisti, Maxime, flammam stipula exortam claro crepitu, largo fulgore, cito incremento, sed enim materia leui, caduco incendio, nullis reliquiis? (7) Em tibi illa accusatio iurgii inita, uerbis aucta, argumentis defecta, nullis post sententiam tuam reliquiis calumniae permansura. (8) Quae quidem omnis Aemiliano fuit in isto uno destinata, me magum esse, et ideo mihi libet quaerere ab eruditissimis eius aduocatis, quid sit magus.

(9) Nam si, quod *ego* apud plurimos lego, Persarum lingua magus est qui nostra sacerdos, quod *tandem* est crimen, sacerdotem esse et rite nosse atque scire atque callere leges cerimoniarum, fas sacrorum, ius religionum? (10) Si quidem magia id est quod Plato interpretatur, cum commemorat, quibusnam disciplinis puerum regno adulescentem Persae imbuant uerba ipsa diuini uiri memini, quae tu mecum, Maxime, recognosce:

(11) ô , . ô ô .

[26] (1) Auditisne magiam, qui eam temere accusatis, artem esse dis immortalibus acceptam, colendi eos ac uenerandi pergnaram, piam scilicet et diuini scientem, (2) iam inde a Zoroastre et Oromaze auctoribus suis nobilem, caelitum antistitam, (3) quippe qui inter prima regalia docetur nec ulli temere inter Persas concessum est magum esse, haud magis quam regnare? (4) Idem Plato in alia sermocinatione de Zalmoxi quodam Thraci generis, sed eiusdem artis uiro ita scriptum reliquit:

(5) Quod si ita est, cur mihi nosse non liceat uel Zalmoxi bona uerba uel Zoroastri sacerdotia?

(6) Sin uero more uulgari eum isti proprie magum existimant, qui communione loquendi cum deis immortalibus ad omnia quae uelit incredibili[a] quadam ui cantaminum polleat, oppido miror, cur accusare non timuerint quem posse tantum fatentur. (7) Neque enim tam occulta et diuina potentia caueri potest itidem ut cetera. (8) Sicarium qui in iudicium uocat, comitatus uenit; qui uenenarium accusat, scrupulosius cibatur; qui furem arguit, sua custodit. (9) Enimuero qui magum qualem isti dicunt in discrimen capitis deducit, quibus comitibus, quibus scrupulis, quibus custodibus perniciem caecam et ineuitabilem prohibeat? Nullis scilicet. Et ideo id genus crimen non est eius accusare, qui credit.

[27] (1) Verum haec ferme communi quodam errore imperitorum philosophis obiectantur, ut partim eorum qui corporum causas meras et simplicis rimantur irreligiosos putent eoque aiant deos abnuere, ut Anaxagoram et Leucippum et Democritum et Epicurum ceterosque rerum naturae patronos, (2) partim autem, qui prouidentiam mundi curiosius uestigant et impensius deos celebrant, eos uero uulgo magos nomenclant, quasi facere etiam sciant quae sciant fieri, ut olim fuere Epimenides et Orpheus et Pythagoras et Ostanes, (3) ac dein similiter suspectata *Empedocli catharmoe*, Socrati daemonion, Platonis . (4) Gratulor igitur mihi, cum et ego tot ac tantis uiris adnumeror.

(5) Ceterum ea quae ab illis ad ostendendum crimen obiecta sunt uana et inepta, simplicia, uereor ne ideo tantum crimina putes, quod obiecta sunt. (6) ‘Cur,’ inquit, ‘piscium quaedam genera quaesisti?’ Quasi id cognitionis gratia philosopho facere non liceat, quod luxurioso gulae causa liceret. (7) ‘Cur mulier libera tibi nupsit post annos XIII uiduitatis?’ Quasi non magis mirandum sit quod tot annis non nubserit. (8) ‘Cur prius, quam tibi nuberet, scripsit nescio quid in epistula quod sibi uidebatur?’ Quasi quisquam debeat causas alienae sententiae reddere. (9) ‘At enim maior natu non est iuuenem aspernata.’ Igitur hoc ipsum argumentum est nihil opus magia fuisse, ut nubere uellet mulier uiro uidua caelibis, maior iuniori. Iam et illa similia: ‘Habet quiddam Apuleius domi quod sancte colit’. Quasi non id potius crimen sit, quod colas non habere. (11) ‘Cecidit praesente Apuleio puer.’ Quid enim si iuuenis, quid si etiam senex adsistente me corruisset uel morbo corporis impeditus uel lubrico soli prolapsus? (12) Hiscine argumentis magian probatis, casu puerili et matrimonio mulieris et obsonio piscium?

[28] (1) Possem equidem bono periculo uel his dictis contentus perorare. Quoniam mihi pro accusationis longitudine largiter aquae superest, cedo, si uidetur, singula consideremus. (2) Atque ego omnia obiecta, seu uera seu falsa sunt, non negabo, sed perinde atque si facta sint fatebor, (3) ut omnis ista multitudo, quae plurima undique ad audiendum conuenit, aperte intellegat nihil in philosophos non modo uere dici, sed ne falso quidem posse confingi, quod non ex innocentiae fiducia, quamuis liceat negare, tamen potius habeant defendere.

(4) Primum igitur argumenta eorum conuincam ac refutabo nihil ea ad magian pertinere. Dein etsi maxime magus forem, tamen ostendam neque causam ullam neque occasionem fuisse, ut me in aliquo maleficio experirentur. (5) Ibi etiam de falsa inuidia deque epistulis mulieris perperam lectis et nequius interpretatis deque matrimonio meo ac Pudentillae disputabo, idque a me susceptum officii gratia quam lucri causa docebo. (6) Quod quidem matrimonium nostrum Aemiliano huic immane quanto angori quantaeque diuidiae fuit. Inde omnis huiusce accusationis obeundae ira et rabies et denique insania exorta est.

(7) Quae si omnia palam et dilucide ostendero, tunc denique te, Claudii Maxime, et omnis qui adsunt contestabor puerum illum Sicinium Pudentem priuignum meum, cuius obtentu et uoluntate a patruo eius accusor, nuperrime curae meae eruptum, (8) postquam frater eius Pontianus et natu maior et moribus melior diem suum obiit, (9) atque ita in me ac matrem suam nefarie efferatum, non mea culpa, desertis liberalibus studiis ac repudiata omni disciplina, scelestis accusationis huius rudimentis patruo Aemiliano potius quam fratri Pontiano similem futurum.

[29] (1) Nunc, ut institui, proficiscar ad omnia Aemiliani huiusce deliramenta orsus ab eo, quod ad suspicionem magiae quasi ualidissimum in principio dici animaduertisti, nonnulla me piscium genera per quosdam piscatores pretio quaesisse. (2) Vtrum igitur horum ad suspectandam magian

ualet? (3) Quodne piscatores mihi piscem quaesierunt? Scilicet ergo phrygionibus aut fabris negotium istud dandum fuisse atque ita opera cuiusque artis permutanda, si uellem calumniis uestris uitare, ut faber mihi piscem euerreret, ut piscator mutuo lignum dedolaret. (4) An ex eo intellexistis maleficio quaeri pisciculos, quod pretio quaerebantur? Credo, si conuiuio uellem, gratis quaesissem. (5) Quin igitur etiam ex aliis plerisque me arguitis? Nam saepe numero et uinum et holus et pomum et panem pretio mutauimus. (6) Eo pacto cuppedinariis omnibus famem decernis: quis enim ab illis obsonare audebit, si quidem statuitur omnia edulia quae depenso para<n>tur non cenae, sed magiae desiderari?

(7) Quod si nihil remanet suspicionis, neque in piscatoribus mercede inuitatis ad quod solent, ad piscem capiundum (quos tamen nullos ad testimonium produxere, quippe qui nulli fuerunt), (8) neque in ipso pretio rei uenalis (cuius tamen quantitatem nullam taxauere, ne, si mediocre pretium dixissent, contemneretur, si plurimum, non crederetur) (9) si in his, ut dico, nulla suspicio est, respondeat mihi Aemilianus, quo proximo signo ad accusationem magiae sit inductus.

[30] (1) 'Pisces,' inquit, 'quaeris.' Nolo negare. Sed, oro te, qui pisces quaerit, magus est? Equidem non magis arbitror quam si lepores quaerem uel apros uel altilia. (2) An soli pisces habent aliquit occultum aliis, sed magis cognitum? Hoc si scis quid sit, magus es profecto; sin nescis, confitearis necesse est id te accusare quod nescis. (3) Tam rudis uos esse omnium litterarum, omnium denique uulgi fabularum, ut ne fingere quidem possitis ista uerisimiliter? (4) Quid enim competit ad amoris ardorem accendendum piscis brutus et frigidus aut omnino res pelago quaesita? Nisi forte hoc uos ad mendacium induxit, quod Venus dicitur pelago exorta.

(5) Audi sis, Tannoni Pudens, quam multa nescieris, qui de piscibus argumentum magiae recepisti. (6) At si Virgilium legisses, profecto scisses alia quaeri ad hanc rem solere. (7) Ille enim, quantum scio, enumerat uittas mollis et uerbenas pinguis et tura mascula et licia discolora; praeterea laurum fragilem, limum durabilem, ceram liquabilem, nec minus quae iam in opere serio scripsit:

(8) 'Falcibus et messae ad lunam quaeruntur aenis
pubentes herbae nigri cum lacte ueneni.

Quaeritur et nascentis equi de fronte reuulsus
et matri praereptus amor.'

(9) At tu piscium insimulator longe diuersa instrumenta magis attribuis, non frontibus teneris detergenda sed dorsis squalentibus excidenda, nec fundo reuellenda sed profundo extrahenda, nec falcibus metenda sed hamis inuncanda. (10) Postremo in maleficio ille uenenum nominat, tu pulmentum, ille herbas et surculos, tu squamas et ossa, ille pratum decerpit, tu fluctum scrutaris.

(11) Memorassem tibi etiam Theocriti paria et alia Homeri et Orphei plurima, et ex comoediis et tragoediis Graecis et ex historiis multa repetissem,

ni te dudum animaduertissem Graecam Pudentillae epistulam legere nequiuisset. (12) Igitur unum etiam poetam Latinum attingam; uersus ipsos, quos agnoscent qui *Laeuium* legere:

(13) ‘*Philtr* omnia undique eruunt:

antipathes illud quaeritur,
trochiscili, ung<u>es, taeniae,
radiculae, herbae, surculi,
saurae inlices bicodulae, hin-
nientium dulcedines.’

[31] (1) Haec et alia quaesisse me potius quam pisces longe uerisimilius confinxisses (his etenim fortasse per famam peruulgatam fides fuisset), si tibi ulla eruditio adfuisset. Enimuero piscis ad quam rem facit captus nisi ad epulas coctus? Ceterum ad magian nihil quicquam uidetur mihi adiutare. Dicam unde id coniectem.

(2) Pythagoram plerique Zoroastri sectatorem similiterque magiae peritum arbitrati tamen memoriae prodiderunt, cum animaduertisset proxime Metapontum in litore Italiae suae, quam subsiciuam Graeciam fecerat, a quibusdam piscatoribus euerriculum trahi, (3) fortunam iactus eius emisse et pretio dato iussisse ilico piscis eos, qui capti tenebantur, solui retibus et reddi profundo; (4) quos scilicet eum de manibus amissurum non fuisse[t], si quid[em] in his utile ad magian comperisset. (5) Sed enim uir egregie doctus et ueterum aemulator meminerat Homerum, poetam multiscium uel potius cunctarum rerum adprime peritum, uim omnem medicaminum non mari, sed terrae <a>scripsisse[t], cum de quadam saga ad hunc modum memorauit:

’ ’ ’
(6) itemque alibi carminum similiter:

’ ’ ’
(7) cum tamen numquam apud eum marino aliquo et piscolento medicauit nec Prot[h]eus faciem nec Vlixes scrobem nec Aeolus follem nec Helena creterram nec Circe poculum nec Venus cingulum. (8) At uos soli reperti estis ex omni memoria, qui uim <h>erbarum et radicum et surculorum et lapillorum quasi quadam colluione naturae de summis montibus in mare transferatis et penitus piscium uentribus insuatis. (9) Igitur ut solebat ad magorum ceremonias aduocari Mercurius carminum uector et illex animi Venus et Luna noctium conscia et manium potens Triuia, uobis auctoribus posthac Neptunus cum Salacia et Portuno et omni choro Nerei ab aestibus fretorum ad aestus amorum transferentur.

[32] (1) Dixi cur non arbitrer quicquam negotii esse magis et piscibus. (2) Nunc, si uidetur, credamus Aemiliano solere pisces etiam ad magicas potestates adiutare. Num ergo propterea quicumque quaerit et ipse magus est? Eo quidem pacto et qui myoparonem quaesierit *pirata* erit, et qui uectem perfossor, et qui gladium sicarius. (3) Nihil in rebus omnibus tam innoxium dices, quin id possit aliquid aliqua obesse, nec tam laetum, quin possit ad

tristitudinem intellegi. (4) Nec tamen omnia idcirco ad nequiores suspicionem trahuntur, ut si tus et casiam et myrram ceterosque id genus odores funeri tantum emptos arbitreris, cum et medicamento parentur et sacrificio.

(5) Ceterum eodem piscium argumento etiam Menelai socios putabis magos fuisse, quos ait poeta praecipuus flexis hamulis apud Pharum insulam famem propulsasse. (6) Etiam mergos et delfinos et Scyllam tu eodem referes; etiam gulones omnes, qui inpendio a piscatoribus merguntur; etiam ipsos piscatores, qui omnium generum piscis arte adquirunt.

(7) 'Cur ergo tu quaeris?' Nolo equidem nec necessarium habeo tibi dicere, sed per te, si potes, ad hoc quaesisse me argue. (8) Vt si elleborum uel cicutam uel sucum papaueris emissem, item alia eiusdem modi quorum moderatus usus salutaris, sed commixtio uel quantitas noxia est, quis aequo animo pateretur, si me per haec ueneficii arcesseres, quod ex illis potest homo occidi?

[33] (1) Videamus tamen, quae fuerint piscium genera tam necessaria ad habendum tamque rara ad repperiendum, ut merito statuto praemio quaererentur. (2) Tria omnino nominauerunt, unum falsi, duo mentiti; (3) falsi, quod leporem marinum fuisse dixerunt qui alius omnino piscis fuit, quem mihi Themis[c]on seruus noster medicinae non ignarus, ut ex ipso audisti, ultro attulit ad inspiciendum; nam quidem leporem nondum etiam inuenit. (4) Sed profiteor me quaerere et cetera, non piscatoribus modo, uerum etiam amicis meis negotio dato, quicumque minus cogniti generis piscis inciderit, ut eius mihi aut formam commemorent aut ipsum uiuum, si id nequierint uel mortuum ostendant. Quam ob rem id faciam, mox docebo.

(5) Mentiti autem sunt callidissimi accusatores mei *ut sibi uidentur*, cum me ad finem calumniae confinxerunt duas res marinas impudicis uocabulis quaesisse. (6) Quas Tannonius ille cum utriusque sexus genitalia intellegi uellet, sed eloqui propter infantiam cauidicus summus nequiret, multum ac diu haesitato tandem uirile 'marinum' nescio qua circumlocutione male ac sordide nominauit; (7) sed enim feminal nullo pacto repperiens munditer dicere ad mea scripta confugit et quodam libro meo legit: 'interfeminium tegat et femoris obiectu et palmae uelamento.'

[34] (1) Hic etiam pro sua grauitate uitio mihi uortebat, quod me nec sordidiora dicere honeste pigeret. (2) At ego illi contra iustius exprobrarim, quod qui eloquentiae patrocinium uulgo profiteatur etiam honesta dictu sordide blateret ac saepe in rebus nequaquam difficilibus fringuliat uel omnino ommutescat. (3) Cedo enim, si ego de Veneris statua nihil dixissem neque interfeminium nominassem, quibus tandem uerbis accusasses crimen illud tam stultitiae quam linguae tuae congruens? (4) An quicquam stultius quam ex nominum propinquitate uim similem rerum coniectam?

(5) Et fortasse an peracute repperisse uobis uidebamini, *ut* quaesisse me fingeretis ad illecebras magicas duo haec marina, ueretillam et uirginal. Disce enim nomina rerum Latina, quae propterea uarie nominaui, ut denuo

instructus accuses. (6) Memento tamen tam ridiculum argumentum fore desiderata ad res uenerias marina obscena, quam si dicas marinum pectinem comendo capillo quaesitum uel aucupandis uolantibus piscem accipitrem aut uenandis apris piscem apriculam aut eliciendis mortuis marina caluaria. (7) Respondeo igitur ad hunc uestrum locum non minus insulse quam absurde commentum me hasce nugas marinas et quiscilias litoralis neque pretio neque gratis quaesisse.

[35] (1) Illud etiam praeterea respondeo, nescisse uos, quid a me quaesitum fingeretis. (2) Haec enim friuola quae nominastis pleraque in litoribus omnibus congestim et aceruatim iacent et sine ullius opera quamlibet leuiter motis flucticulis ultro foras euoluuntur. (3) Quin ergo dicitis me eadem opera pretio impenso per plurim[is]los piscatoris quaesisse de litore conchulam striatam, testam hebe[n]tem, calculum teretem; praeterea cancrorum furcas, echinum caliculos, lolliginum ligulas; (4) postremo assulas, festucas, resticulas et ostrea [Pergami] uermiculata; denique muscum et algam, cetera maris eiectionamenta, quae ubique litorum uentis expelluntur, salo expuuntur, tempestate reciprocantur, tranquillo deseruntur? (5) Neque enim minus istis quae commemorauim accommodari possunt similiter ex uocabulo suspiciones.

(6) Posse dicitis ad res uenerias sumpta de mari spuria et fascina propter nominum similitudinem; qui minus possit ex eodem litore calculus ad uesicam, testa ad testamentum, cancer ad ulcera, alga ad quercerum? (7) Ne tu, Claudii Maxime, nimis patiens uir es et oppido proxima humanitate, qui hasce eorum argumentationes diu hercle perpessus sis. Equidem, cum haec ab illis quasi grauiora et uincibilia dicerentur, illorum stultitiam ridebam, tuam patientiam mirabar.

[36] (1) Ceterum quam ob rem plurimos iam piscis cognouerim, quorundam adhuc nescius esse nolim, discat Aemilianus, quoniam usque adeo rebus meis curat. (2) Quanquam est iam praecipiti aeuo et occidua senectute, tamen, si uidetur, accipiat doctrinam seram plane et postumam. (3) Legat ueterum philosophorum monumenta, tandem ut intellegat non me primum haec requisisse, sed iam pridem maiores meos, Aristotelen dico et Theophrastum et [t]Eudemum et Lyconem ceterosque Platonis minores, (4) qui plurimos libros de genitu animalium deque uictu deque particulis deque omni differentia reliquerunt.

(5) Bene quod apud te, Maxime, causa agitur, qui pro tua eruditione legisti profecto Aristotelis , , multiuolumina, praeterea problemata innumera eiusdem, tum ex eadem secta ceterorum, in quibus id genus uaria tractantur. (6) Quae tanta cura conquisita si honestum et gloriosum illis fuit scribere, cur turpe sit nobis experiri, praesertim cum ordinatius et cohibilius eadem Graece et Latine adnitari conscribere et in omnibus aut omissa adquirere aut defecta supplere?

(7) Permittite, si opera est, quaedam legi de magicis meis, ut sciat me Aemilianus plura quam putat quaerere et sedulo explorare. (8) Prome tu librum e Graecis meis, quos forte hic amici habuere sedulique, naturalium

[37] (1) Sophocles poeta Euripidi aemulus et superstes *uixit enim ad extremam senectam*, cum igitur accusaretur a filio suomet dementiae, quasi iam per aetatem desiperet, protulisse dicitur Coloneum suam, peregreiam tragoediarum, quam forte tum in eo tempore conscribebat, (2) eam iudicibus legisse nec quicquam amplius pro defensione sua addidisse, nisi ut audacter dementiae condemnarent, si carmina senis displicerent. (3) Ibi ego comperior om[a]nis iudices tanto poetae adsurrexisse, miris laudibus eum tulisse ob argumenti sollertiam et coturnum facundiae, nec ita multum omnis afuisse quin accusatorem potius dementiae condemnarent.

[38] (1) Audisti, Maxime, quorum pleraque scilicet legeras apud antiquos philosophorum. (2) Et memento de solis piscibus haec uolumina a me conscripta, qui eorum coitu progignantur, qui ex limo coalescant, quotiens et quid anni cuiusque eorum generis feminae subent[ant], mares suriant, (3) quibus membris et causis discrerit natura uiuiparos eorum et ouiparos *ita enim Latine appello quae Graeci et* (4) et, ne <o>perose animalium genitum pergam, deinde de differentia et uictu et membris et aetatibus ceterisque plurimis scitu quidem necessariis, sed in iudicio alienis.

(9) possum etiam pergere; sed non est operae in istis diem terere, ut sit mihi tempus adgredi ad cetera. Haec interim quae dixi pauca recita Latine a me enuntiata. (...)

(2) Q. Ennius hedyphagetica [a] uersibus scripsit. Innumerabilia genera piscium enumerat, quae scilicet curiose cognorat. Paucos uersus memini, eos dicam:

Mures sunt Aeni, asp[e]ra ostrea plurima Abydi[mus],

Mytilenae est pecten C<h>aradrumque apud Ambraciai [finis]

Brundisii sargus bonus est (hunc, magnus si erit, sume).

Apriculum piscem scito primum esse Tarenti.

Surrenti[a] elopem fac emas glaucumque apud Cumas.

Quid scarum praeterii cerebrum Iouis paene sup[p]remi
(Nestoris ad patriam hic capitur magnusque bonusque),
melanurum, turdum, merulamque umbramque marinam?

Polypus Corcyrae, caluaria pinguis <a>carnae,
purpura[m], mu[r]riculi, mures, dulces quoque echini.'

(4) Alios etiam multis uersibus decorauit, et ubi gentium quisque eorum, qualiter assus aut iurulentus optime sapiat, nec tamen ab eruditis reprehenditur; ne ego reprehendar, qui res paucissimis cognitas Graece et Latine propriis et elegantibus uocabulis conscribo.

[40] (1) Cum hoc satis dixi, tum aliud accipe. Quid enim tandem, si medicinae neque instudiosus neque imperitus quaequam remedia ex piscibus quaero? (2) Vt sane sunt plurima cum in aliis omnibus rebus eodem naturae munere interspersa atque interseminata, tum etiam nonnulla in piscibus. (3) An remedia nosse et ea conquirere magi potius esse quam medici, quam denique philosophi putas, qui illis non ad quaestum, sed ad suppetias usuru<s> est? (4) Veteres quidem medici etiam carmina remedia uulnerum norant, ut omnis uetustatis certissimus auctor Homerus docet, qui facit Vlixi de uulnere sanguinem profluentem sisti cantamine. Nihil enim quod salutis ferendae gratia fit, crimosum est.

(5) 'At enim,' inquit, 'piscem cui rei nisi malae proscidisti, quem tibi Themis[c]on seruus attulit?' Quasi uero non paulo prius dixerim me de particulis omnium animalium, de situ earum de[ni]que numero de[ni]que causa conscribere ac libros Aristoteli et explorare studio et augere. (6) Atque adeo summe miror quod unum a me pisciculum inspectum sciatis, cum iam plurimos, ubicumque locorum oblatis sunt, aequae inspexerim, (7) praesertim quod nihil ego clanculo sed omnia in propatulo ago, ut quiuis uel extrarius arbiter adsistat, more hoc et instituto magistrorum meorum, qui aiunt hominem liberum et magnificum debere, si queat, in primori fronte animum gestare. (8) Hunc adeo pisciculum, quem uos leporem marinum nominatis, plurimis qui aderant ostendi.

(9) Necdum etiam decerno quid uocent, nisi quaeram sane accuratius, quod nec apud ueteres philosophos proprietatem eius piscis reperio, quanquam sit omnium rarissima et hercule memoranda. (10) Quippe solus ille, quantum sciam, cum sit cetera exossis, duodecim numero ossa ad similitudinem talorum suillorum in uentre eius conexas et catenatas sunt. (11) Quod Aristoteles numquam profecto omisisset scribit prode, qui aselli piscis solius omnium in medio aluo corculum situm pro maximo memorauit.

[41] (1) 'Piscem,' inquit, 'proscidisti.' Hoc quis ferat philosopho crimen esse, quod laniatio uel coquo non fuisset? (2) 'Piscem proscidisti.' Quod crudum, id accusas? Si cocto uentrem rusparer, hepatica suffoderem, ita ut apud te puerulus ille Sicinius Pudens suomet obson<i>o discit, eam rem non

putares accusandam. Atqui maius crimen est philosopho comesse piscis quam inspicere. (3) An hariolis licet iocinera rimari, philosopho contemplari non licebit, qui se sciat omnium animalium haruspice, omnium deum sacerdotem? (4) Hoc in me accusas, quod ego et Maximus in Aristotele miramur? Cuius nisi libros bibliothecis exegeris et studiosorum manibus extorseris, accusare me non potes. Sed de hoc paene plura quam debui.

(5) *Nunc* praeterea uide, quam ipsi sese reuincant. Aiunt mulierem magicis artibus, marinis illecebris a me petitam eo in tempore, quo me non negabunt in Gaetuliae mediterraneis montibus fuisse, ubi pisces per Deucalionis diluuiam repperientur. (6) Quod ego gratulor nescire istos legisse me Theophrasti quoque <> *et Nicandri*, ceterum me etiam ueneficii reum postularent; (7) at quidem hoc negotium ex lectione et aemulatione Aristoteli nactus sum, nonnihil et Platone meo adhortante, qui ait eum, qui ista uestiget,

[42] (1) Nunc quoniam pisces horum satis patuerunt, accipe aliud pari quidem stultitia, sed multo tanta uanius et nequius excogitatum. (2) Scierunt et ipsi argumentum piscarium futile et nihil futurum, praeterea nouitatem eius ridiculam (quis enim fando audiuit ad magica maleficia disquamari et exdorsari piscis solere?), potius aliquid de rebus peruulgatioribus et iam creditis fingendum esse. (3) Igitur ad praescriptum opinionis et famae confinxere puerum quempiam carmine cantatum remotis arbitris, secreto loco, arula et lucerna et paucis consciis testibus, ubi incantatus sit, corruisse, postea nesciente<m> sui excitatum (4) nec ultra isti quidem progredi mendacio ausi. Enim fabula ut impleretur, addendum etiam illud fuit, puerum eundem multa praesagio praedixisse.

(5) Quippe hoc emolumentum canticis accipimus, praesagium et diuinationem, nec modo uulgi opinione, uerum etiam doctorum uirorum auctoritate hoc miraculum de pueris confirmatur. (6) Memini me apud Varronem philosophum, uirum accuratissime doctum atque eruditum, cum alia eiusdem modi, tum hoc etiam legere: Trallibus de euentu Mithridatici belli magica percontatione consultantibus puerum in aqua simulacrum Mercuri contemplantem quae futura erant CLX uersibus cecinisse. (7) Itemque Fabium, cum quingentos denarium perdidisset, ad Nigidium consultum uenisse; ab eo pueros carmine instinctos indicauisse, ubi locorum defossa esset crumina cum parti eorum, ceteri ut forent distributi; (8) unum etiam denarium ex eo numero habere M. Catonem philosophum; quem se a pedisequo in stipe Apollinis accepisse Cato confessus est.

[43] (1) Haec et alia apud plerosque de magiis et pueris lego equidem, sed dubius sententiae sum, dicamne fieri posse an negem, (2) quamquam Platoni credam inter deos atque homines natura et loco medias quasdam diuorum potestates intersitas, easque diuinationes cunctas et magorum miracula gubernare. (3) Quin et illud mecum reputo: posse animum humanum, praesertim puerilem et simplicem, seu carminum auocamento siue odorum delenimento soporari et ad obliuionem praesentium externari et paulisper remota corporis memoria redigi ac redire ad naturam suam, quae est

immortalis scilicet et diuina, atque ita uelut quodam sopore futura rerum praesagare.

(4) Verum enimuero, ut ista sese habent, si qua fides hisce rebus impertienda est, debet ille nescio qui puer prouidus, quantum ego audio, et corpore decorus atque integer deligi et animo sollers et ore facundus, (5) ut in eo aut diuina potestas quasi bonis aedibus digne diuersetur (si tamen ea pueri corpore includitur), an ipse animus expurgatus cito ad diuinationem suam redigatur, quae ei prompte insita et nulla obliuione saucia et hebes facile resumatur. (6) Non enim ex omni ligno, ut Pythagoras dicebat, debet Mercurius exculpi.

(7) Quod si ita est, nominate, quis ille fuerit puer sanus, incolumis, ingeniosus, decorus, quem ego carmine dignatus sum initiare. (8) Ceterum Thallus, quem nominastis, medico potius quam mago indiget. (9) Est enim miser morbo comitiali ita confectus, ut ter an quater die saepe numero sine ullis cantaminibus corruat omniaque membra conflictationibus debilitet, facie ulcerosus, fronte et occipitio conquassatus, oculis hebes, naribus hiulus, pedibus caducus. (10) Maximus omnium magus est, quo praesente Thallus diu steterit: ita plerumque morbo ceu somno uergens inclinatur.

[44] (1) Eum tamen uos carminibus meis subuersum dixistis, quod forte me coram semel decedit. (2) Conserui eius plerique adsunt, quos ex<h>iberi denuntiastis. Possunt dicere omnes quid in Thallo despuant, cur nemo audeat cum eo ex eodem catino cenare, eodem poculo bibere. (3) Et quid ego de seruis? Vos ipsi uidetis. Negate Thallum multo prius quam ego Oeam uenirem corruere eo morbo solitum, medicis saepe numero ostensum! (4) Negant hoc conserui eius, qui sunt in ministerio uestro?

Omnium rerum conuictum me fatebor, nisi rus adeo iam diu ablegatus est in longinquos *agros*, ne familiam contaminaret. Quod ita factum nec ab illis negari potest. (5) Eo nec potuit hodie a nobis exhiberi. Nam ut omnis ista accusatio temeraria et repentina fuit, nudius tertius nobis Aemilianus denuntiauit, ut seruos numero quindecim apud te exhiberemus. (6) Adsunt XIII, qui in oppido erant. Thallus solus, ut dixi, quod ferme ad centesimum lapidem longe *exul est*, is Thallus solus abest, sed misimus qui eum curriculo aduehat.

(7) Interroga, Maxime, XIII seruos quos exhibemus, Thallus puer ubi sit et quam salue agat, interroga seruos accusatorum meorum. Non negabunt turpissimum puerum, corpore putri et morbo, caducum, barbarum, rusticanum. (8) Bellum uero puerum elegistis, quem quis sacrificio adhibeat, cuius caput contingat, quem puro pallio amiciat, a quo responsum speret. (9) Velle<m> hercle adesset. Tibi eum, Aemiliane, permissem, et tenerem, si tu interrogares. Iam in media quaestione hic ibidem pro tribunali oculos trucidis in te inuertisset, faciem tuam spumabundus conspuisset, manus contraxisset, caput succussisset, postremo in sinu tuo corruisset.

[45] (1) XIII seruos quos postulasti exhibeo. Cur illis ad quaestionem nihil uteris? Vnum puerum atque eum caducum requiris, quem olim abesse pariter

mecum scis. Quae alia est euidentior calumnia? XIII serui petitu tuo adsunt, eos dissimulas; unus puerulus abest, eum insimulas. (2) Postremo quid uis? Puta Thallum adesse: uis probare eum praesente me concidisse? Vltro confiteor. Carmine id factum dicis? Hoc puer nescit, ego non factum reinco. Nam caducum esse puerum nec tu audebis negare. (3) Cur ergo carmini potius quam morbo attribuitur eius ruina? An euenire non potuit ut forte praesente me idem pateretur, quod saepe alias multis praesentibus?

(4) Quod si magnum putarem caducum deicere, quid opus carmine fuit, cum incensus gagates lapis, ut apud physicos lego, pulchre et facile hunc morbum exploret, cuius odore etiam in uenaliis uulgo sanitatem aut morbum uenaliū experiantur? (5) Etiam orbis a figulo circumactus non difficile eiusdem uoletudinis hominem uertigine sui corripit, ita spectaculum rotationis eius animum saucium debilitat. Ac multo plus ad caducos[e] consternendos figulus ualet quam magus.

(6) Tu frustra postulasti, ut seruos exhiberem; ego non de nihilo postulo ut nomines, quinam testes huic piaculari sacro adfuerint, cum ego ruentem Thallum impellerem. (7) Vnum omnino nominas puerulum illum Sicinium Pudentem, cuius me nomine accusas; is enim adfuisse se dicit. Cuius pueritia etsi nihil ad regionem refragaretur, tamen accusatio fidem derogat. (8) Facilius fuit, Aemiliane, ac multo grauius, tete ut ipsum diceret interfuisse et ex eo sacro coepisse dementire potius quam totum negotium quasi ludicrum pueris donares: puer cecidit, puer uidit. Num etiam puer aliqui incantauit?

[46] (1) Hic satis ueteratorie Tannonius Pudens, cum hoc quoque mendacium frigere ac prope iam omnium uultu et mūrmure explosum uideret, ut uel suspensiones quorundam spe moraretur, ait pueros alios producturum, qui sint aequae a me incantati, atque ita ad aliam speciem argumenti transgressus est.

(2) Quod quamquam dissimulare potui, tamen ut omnia, ita hoc quoque ultro prouoco. Cupio enim produci eos pueros, quos spe libertatis audio confirmatos ad mentiendum. Sed nihil amplius dico: ut producant. (3) Postulo igitur et flagito, Tannoni Pudens, ut expleas quod pollicitus. Cedo pueros istos, quibus confiditis: produci, nomina qui sint. Mea aqua licet ad hoc utare. Dic, inquam, Tannoni. (4) Quid taces, quid cunctaris, quid respectas? Quod si hic nescit quid dixerit aut nomina oblitus est, at tu, Aemiliane, cede huc, dic quid aduocato tuo mandaueris, exhibe pueros. (5) Quid expalluisti? Quid taces? Hocine accusare est, hocine tantum crimen deferre, an Claudium Maximum, tantum uirum, ludibrio habere, me calumnia insectari?

(6) Quod si forte patronus tuus uerbo prolapsus est et nullos pueros habes quos producas, saltem XIII seruis quos ex<h>ibui ad aliquid utere.

[47] (1) Aut cur sisti postulabas tantam familiam? Magiae accusans de XV seruis denunciasti; quid, si de ui accusares, quot tandem seruos postulares? (2) Sciunt ergo aliquid XV serui et occultum est. An occultum non est et magicum est? Alterum horum fatearis necesse est: aut illicitum non fuisse in quo tot conscios non timuerim, aut si illicitum fuit, scire tot conscios non

debuisset. (3) Magia ista, quantum ego audio, res est legibus delegata, iam inde antiquitus XII tabulis propter incredulas frugum inlecebras interdicta, igitur et occulta non minus quam tetra et horribilis, plerumque noctibus uigilata et tenebris abstrusa et arbitris solitaria et carminibus murmurata, (4) cui non modo seruorum, uerum etiam liberorum pauci adhibentur. (5) Et tu quindecim seruos uis interfuisse? Nubtiaene illae fuerunt an aliud celebratum officium an conuiuium tempestiuum? XV serui sacrum magicum participant, quasi XV uiri sacris faciundis creati? (6) Cui tamen rei tot numero adhibuissem, si conscientiae nimis multi sunt? XV liberi homines populus est, totidem serui familia, totidem uincti ergastulum. (7) An adiutorio multitudo eorum necessaria fuit, qui diutine hostias lustralis tenerent? At nullas hostias nisi gallinas nominastis. An ut grana turis numerarent? An ut Thallum prosternerent?

[48] (1) Mulierem etiam liberam perductam ad me domum dixistis eiusdem Thalli ualetudinis, quam ego pollicitus sim curaturum, eam quoque a me incantatam corruisse. (2) Vt uideo, uos palaestritam, non magum accusatum uenistis: ita omnis qui me accessere dicitis cecidisse. (3) Negauit tamen quaerente te, Maxime, Themison medicus, a quo mulier ad inspiciendum perducta est, quicquam ultra passam nisi quaesisse me, ecquid illi aures obtinnirent et ultra earum magis; (4) ubi responderit dexteram sibi aurem nimis inquietam, confestim discessisse.

(5) Hic ego, Maxime, quanquam sedulo inpraesentiarum a laudibus tuis tempero, necubi tibi ob causam istam uidear blanditus, tamen sollertiam tuam in percontando nequeo quin laudem. (6) Dudum enim, cum haec agitentur et illi incantatam mulierem dicerent, medicus qui adfuerat abnueret, quaesisti tu nimis quam prudenter, quod mihi emolumentum fuerit incantandi. (7) Responderunt: 'Vt mulier rueret.' 'Quid deinde? Mortua est?' inquis. Negarunt. 'Quid ergo dicitis? Quod Apulei commodum, si ruisset?'

(8) Ita enim pulchre ac perseueranter tertio quaesisti, ut qui scires omnium factorum rationes diligentius examinandas ac saepius causas quaeri, facta concedi, eoque etiam patronos litigatorum causidicos nominari, quod cur quaeque facta sint expediant. (9) Ceterum negare factum facilis res est et nullo patrono indiget; recte factum uel perperam docere, id uero multo arduum et difficile est. Frustra igitur an factum sit anquiritur, quod nullam malam causam habuit ut fieret. (10) Ita facti reus apud bonum iudicem scrupulo quaestionis liberatur, si nulla fuit ei ratio peccandi.

(11) Nunc quoniam neque incantatam neque prostratam mulierem probauerunt et ego non nego petitu medici a me inspectam, dicam tibi, Maxime, cur illud de aurium tinnitu quaesierim, (12) non tam purgandi mei gratia in ea re, quam tu iam praeiudicasti neque culpae neque crimini confinem, quam ut ne quid dignum auribus tuis et doctrinae tuae congruens reticuerim. (13) Dicam igitur quam breuissime potuero; etenim admonendus es mihi, non docendus.

[49] (1) Plato philosophus in illo praeclarissimo Timaeo caelesti quadam

facundia uniuersum mundum molitus, (2) igitur postquam de nostri quoque animi trinis potestatibus sollertissime disseruit, et cur quaeque membra nobis diuina prouidentia fabricata sint aptissime docuit, causam morborum omnium trifariam percenset. (3) Primam causam primordiis corporis adtribuit, si ipsae elementorum qualitates, uuida et frigida, et h[i]is duae aduersae non congruant. Id adeo euenit, cum quaequam earum modo excessit aut loco demigravit. (4) Sequens causa morborum inest in eorum uitio, quae iam concreta ex simplicibus elementis una tamen specie coaluerunt, ut est sanguinis species et uisceris et ossi et medullae, porro illa quae ex hisce singularibus mixta sunt. (5) Tertio in corpore concrementa uarii fellis et turbidi spiritus et pinguis humoris nouissima aegritudinum incitamenta sunt.

[50] (1) Quorum e numero praecipuas materia morbi comitialis, de quo dicere exorsus sum, cum caro in humorem crassum et spumidum inimico igni conliquescit et spiritu indidem parto ex candore compressi aeris albida et tumida tabes fluit. (2) Ea namque tabes si foras corporis prospirauit, maiore dedecore quam noxa diffunditur. Pectoris enim primorem cutim uutiligine insignit et omnimodis maculationibus conuariat. (3) Sed cui hoc usu uenerit, numquam postea comitali morbo adtemptatur. Ita aegritudinem animi grauissimam leui turpitudine corporis compensat.

(4) Enimuero si perniciosa illa dulcedo intus cohibita et bili atrae sociata uenis omnibus furens peruasit, dein ad summum caput uiam molita dirum fluxum cerebro immiscuit, ilico regalem partem animi debilitat, quae ratione pollens uerticem hominis uelut arcem et regiam insedit. (5) Eius quippe diuinas uias et sapientis meatus obruit et obturbat. Quod facit minore pernicie per soporem, cum potu et cibo plenos comitalis morbi praenuntia strangulatione modice angit. (6) Sed si usque adeo aucta est, ut etiam uigilantium capiti offundatur, tum uero repentino mentis nubilo obtorpescent et moribundo corpore, cessante animo cadunt. (7) Eum nostri non modo maiorem et comitalem, uerum etiam diuinum morbum, ita ut Graeci, uere nuncuparunt, uidelicet quod animi partem rationalem, quae longe sanctissimast, eam uiulet.

[51] (1) Agnoscis, Maxime, rationem Platonis quantum potui pro tempore perspicue explicatam. (2) Cui ego fidem arbitratus causam diuini morbi esse, cum illa pestis in caput redu[n]dauit, haudquaquam uideor de nihilo percontatus, an esset mulieri illi caput graue, ceruix torpens, tempora pulsata, aures sonorae. [et] (3) Ceterum, quod dexterarum auris crebriores tinnitus fatebatur, signum erat morbi penitus adacti. Nam dextera corporis ualidiora sunt eoque minus spei ad sanitatem relinquunt, cum et ipsa aegritudini succumbunt. (4) Aristoteles adeo in problematis scriptum reliquit: quibus aequae caducis a dextero morbus occipiat, eorum esse difficiliorem medelam. (5) Longum est, si uelim Theophrasti quoque sententiam de eodem morbo recensere. Est enim etiam eius egregius liber de caducis. (6) Quibus tamen in alio libro, quem de inidentibus animalibus conscripsit, remedio esse ait exuias stellionum, quas uelut senium more ceterorum serpentium temporibus

statutis exuant; (7) sed nisi confestim eripias, malignone praesagio an naturali adpentia ilico conuertuntur et deuorant.

(8) Haec idcirco commemorauit nobilium philosophorum disputata, simul et libros sedulo nominaui nec ullum ex medicis aut poetis uolui attingere, ut isti desinant mirari, si philosophi suapte doctrina causas morborum et remedia nouerunt.

(9) Igitur cum ad inspiciendum mulier aegra curationis gratia ad me perducta sit atque hoc et medici confessione qui adduxit ac mea ratiocinatione recte factum esse conueniat, (10) aut constituent magi et malefici hominis esse morbis mederi, aut, si hoc dicere non audent, fateantur se in puero et muliere caducis uanas et prorsus caducas calumnias intendisse.

[52] (1) Immo enim, si uerum uelis, Aemiliane, tu potius caducus qui iam tot calumniis cecidisti. Neque enim grauius est corpore quam corde collabi, pede potius quam mente corruere, in cubiculo despuum quam in isto splendidissimo coetu detestari. (2) At tu fortasse te putas sanum, quod non domi contineris, sed insaniam tuam, quoquo te duxerit, sequeris. Atqui contende, si uis, furem tuum cum Thalli furore: inuenies non permultum interesse, nisi quod Thallus sibi, tu etiam aliis furis. (3) Ceterum Thallus oculos torquet, tu ueritatem; Thallus manus contrahit, tu patronos; Thallus pauimentis inliditur, tu tribunalibus. Postremo ille quidquid agit in aegritudine facit, ignorans peccat; (4) at tu, miser, prudens et sciens delinquis, tanta uis morbi te instigat. Falsum pro uero insimulas; infectum pro facto criminaris; quem innocentem liquido scis, tamen accusas ut nocentem.

[53] (1) Quin etiam *quod praeterea* sunt quae fatearis nescire, et eadem rursus, quasi scias, criminari<s>. (2) Ais enim me habuisse quaedam sudariolo inuoluta apud lares Pontiani. Ea inuoluta quae et cuius modi fuerint, nescisse te confiteris, neque praeterea quemquam esse qui uiderit; tamen illa contendis instrumenta magiae fuisse. (3) Nemo tibi blandiatur, Aemiliane: non est in accusando uersutia ac ne impudentia quidem, ne tu arbitreris. Quid igitur? Furor infelix acerbi animi et misera insania crudae senectutis.

(4) His enim paene uerbis cum tam graui et perspicaci iudice egisti: ‘Habuit Apuleius quaequam linteolo inuoluta apud lares Pontiani. Haec quoniam ignoro quae fuerint, idcirco magica fuisse contendo. Crede igitur mihi quod dico, quia id dico quod nescio.’ (5) O pulchra argumenta et aperte crimen reuincunt! ‘Hoc fuit, quoniam quid fuerit ignoro.’ Solus repertus es, Aemiliane, qui scias etiam illa quae nescis. Tantum super omnis stultitia euectus es, (6) quippe qui sollertissimi et acerrimi philosophorum ne is quidem confidendum esse aiunt quae uidemus, at tu de illis quoque adfirmas, quae neque conspexisti umquam neque audisti.

(7) Pontianus si uiueret atque eum interrogares, quae fuerint in illo inuolucro, nescire se responderet. (8) Libertus eccille, qui clauis eius loci in hodiernum habet et a uobis stat, numquam se ait inspexisse, quanquam ipse aperiret utpote promus librorum qui illic erant conditi, paene cotidie et clauderet, saepe nobiscum, multo saepius solus intraret, linteum in mensa

positum cerneret sine ullo sigillo, sine uinculo. (9) Quidni enim? Magicae res in eo occultabantur: eo negligentius adseruabam, sed *enim* libere scrutandum et inspiciendum si liberet, etiam auferendum temere exponebam, alienae custodiae commendabam, alieno arbitrio mittebam!

(10) Quid igitur inpraesentiarum uis tibi credi? Quodne Pontianus nescierit, qui indiuiduo contubernio mecum uixit, id te scire, quem numquam uiderim nisi pro tribunali? (11) An quod libertus adsiduus, cui omnis facultas inspiciendi fuit, quod is libertus non uiderit, te qui numquam eo accesseris uidisse?

(12) Denique ut quod non uidisti, id tale fuerit quale dicis. Atqui, stulte, si hodie illud sudariolum tu intercepisses, quicquid ex eo promeres, ego magicum negarem. ^[54] (1) Tibi adeo permitto, finge quiduis, [r]eminiscere, excogita, quod possit magicum uideri: tamen de eo tecum decertarem. (2) Aut ego subiectum dicerem aut remedio acceptum aut sacro traditum aut somnio imperatum. Mille alia sunt quibus possem more communi et uulgatissima obseruationum consuetudine uere refutare. (3) Nunc id postulas, ut, quod reprehensum et detentum tamen nihil me apud bonum iudicem laederet, id inani suspitione incertum et incognitum condemnet.

(4) Haud sciam an rursus, ut soles, dicas: ‘Quid ergo illud fuit, quod linteum tectum apud lares potissimum deposuisti?’ Itane est, Aemiliane? Sic accusas, ut omnia a reo percontere, nihil ipse adferas cognitum? (5) ‘Quam ob rem piscis quaeris?’ ‘Cur aegram mulierem inspexisti?’ ‘Quid in sudario habuisti?’ Vtrum tu accusatum an interrogatum uenisti? Si accusatum, tute argue quae dicis; si interrogatum, noli praeiudicare quid fuerit, quod ideo te necesse est interrogare, quia nescis.

(6) Ceterum hoc quidem pacto omnes homines rei constituentur, si ei, qui nomen cuiuspiam detulerit, nulla necessitas sit probandi, omnis contra facultas percontandi. Quippe omnibus sic, ut forte negotium magiae facessitur, quicquid omnino egerint obicietur. (7) Votum in alicuius statucae femore signasti: igitur magus es. Aut cur signasti? Tacitas preces in templo deis allegasti: igitur magus es. Aut quid optasti? Contra, nihil in templo precatus es: igitur magus es. Aut cur deos non rogasti? Similiter, si posueris donum aliquod, si sacrificaueris, si uerbenam sumpseris. (8) Dies me deficiet, si omnia uelim persequi, quorum rationem similiter calumniator flagitabit. Praesertim quod conditum cumque, quod obsignatum, quod inclusum domi adseruatur, id omne eodem argumento magicum dicetur aut e cella promptaria in forum atque in iudicium proferetur.

^[55] (1) Haec quanta sint et cuius[ce] modi, Maxime, quantusque campus calumniis hoc Aemiliani tramite aperiatur, quantique sudores innocentibus hoc uno sudariolo adferantur, possum equidem pluribus disputare, (2) sed faciam quod institui: etiam quod non necesse est confitebor et interrogatus ab Aemiliano respondebo. (3) Interrogas, Aemiliane, quid in sudario habuerim.

At ego, quanquam omnino positum ullum sudarium meum in bybliotheca Pontiani possim negare (4) ac, <si> maxime fuisse concedam, tamen habeam

dicere nihil in eo inuolutum fuisse (5) quae si dicam, neque testimonio aliquo neque argumento reuincar; nemo est enim qui attigerit, unus libertus, ut ais, qui uiderit, (6) tamen, inquam, per me licet fuerit refertissimum. Sic enim, si uis, arbitrare, ut olim Vlixii socii thesaurum repperisse arbitrati sunt, cum utrem uentosissimum manticularentur. (7) Vin dicam, cuius modi illas res in sudario obuolutas laribus Pontiani commendarim? Mos tibi geretur.

(8) Sacrorum pleraque initia in Graecia participauit. Eorum quaedam signa et monumenta tradita mihi a sacerdotibus sedulo conseruo. Nihil insolitum, nihil incognitum dico. Vel unius Liberi patris mystae qui adestis, scitis quid domi conditum celetis et absque omnibus profanis tacite ueneremini. (9) At ego, ut dixi, multiuaga sacra et plurimos ritus et uarias cerimonias studio ueri et officio erga deos didici. (10) Nec hoc ad tempus compono, sed abhinc ferme triennium est, cum primis diebus quibus Oeam ueneram p[ro]p[ri]e publice disserens de Aesculapii maiestate eadem ista prae me tuli et quot sacra nossem percensui. (11) Ea disputatio celebratissima est, uulgo legitur, in omnibus manibus uersatur, non tam facundia mea quam mentione Aesculapii religiosus Oeensis commendata.

(12) Dicite aliquis, si qui forte meminit, huius loci principium. (...) Audisne, Maxime, multos suggerentis? Immo, ecce etiam liber offertur. Recitari ipsa haec iubebo, quoniam ostendis humanissimo uultu auditionem te istam non grauari. (...)

[56] (1) Etiamne cuiquam mirum uideri potest, cui sit ulla memoria religionis, hominem tot mysteriis deum conscium quaedam sacrorum crepundia domi adseruare atque ea lineo texto inuoluere, quod purissimum est rebus diuinis uelamentum? (2) Quippe lana, segnissimi corporis excrementum, pecori detracta, iam inde Orpheus et Pythagorae scitis profanus uestitus est. Sed enim mundissima lini seges inter optimas fruges terra exorta non modo indutui et amictui sanctissimis Aegyptiorum sacerdotibus, sed opertui quoque rebus sacris usurpatur.

(3) Atque ego scio nonnullos et cum primis Aemilianum istum facetiae sibi habere res diuinas deridere. (4) Nam, ut audio partim Oe^ensium qui istum nouere, nulli deo ad hoc aevi supplicauit, nullum templum frequentauit, si fanum aliquod praetereat, nefas habet adorandi gratia[m] manum labris admouere. (5) Iste uero nec dis rurationis, qui eum pascunt ac uestiunt, segetis ullas aut uitae aut gregis primitias impertit. Nullum in uilla eius delubrum situm, nullus locus aut lucus consecratus. (6) Ecquid ego de luco et delubro loquor? Negant uidisse se qui fuere unum saltem in finibus eius aut lapidem unctum aut ramum coronatum. (7) Igitur adgnomenta ei duo indita: Charon, ut iam dixi, ob oris et animi diritatem, sed alterum, quod libentius audit, ob deorum contemptum, Mezentius. (8) Quapropter facile intellego hasce ei tot initiorum enumerationes nugae uideri, et fors anne ob hanc diuini contumaciam non inducat animum uerum esse quod dixi, me sanctissime tot sacrorum signa et memoracula custodire.

(9) Sed ego, quid de me Mezentius sentiat, manum non uorterim, ceteris

autem clarissima uoce profiteor: si qui forte adest eorundem sollemnium mihi particeps, signum dato, et audias licet quae ego adseruem. (10) Nam equidem nullo umquam periculo compellar, quae reticenda accepi, haec ad profanos enuntiare.

[57] (1) Vt puto, Maxime, satis uideor cuiuis uel iniquissimo animum explesse et, quod ad sudarium pertineat, omnem criminis maculam deterxisse, ac bono iam periculo ad testimonium illud Crassi, quod post ista quasi grauissimum legerunt, a suspicionibus Aemiliani transcensurus.

(2) Testimonium ex libello legi audisti gumiae cuiusdam et desperati lurconis Iuni Crassi, me in eius domo nocturna sacra cum Appio Quintiano amico meo factitasse, qui ibi mercede deuersabatur. Idque se ait Crassus, quamquam in eo tempore uel Alexandreae fuerit, tamen taedae fumo et auium plumis comperisse. (3) Scilicet eum, cum Alexandreae symposia obiret *est enim Crassus iste, qui non inuitus de die in ganeas conrepat*, in illo cauponio nidore pinnas de penatibus suis aduectas aucupatum, fumum domus suae agnouisse patrio culmine longe exortum. (4) Quem si oculis uidit, ultra Vlix uota et desideria hic quidem est oculatus. Vlixes fumum terra sua emergentem compluribus annis e litore prospectans frustra captauit; Crassus in paucis quibus afuit mensibus eundem fumum sine labore in taberna uinaria sedens conspexit. (5) Sin uero naribus nidorem domesticum praesensit, uincit idem sagacitate odorandi canes et uulturios. Cui enim cani, cui uulturio Alexandrini caeli quicquam abusque Oeensium finibus oboleat? (6) Est quidem Crassus iste summus helluo et omnis fumi non imperitus, sed profecto pro studio bibendi, quo solo censetur, facilius ad eum Alexandria <m> uini aura quam fumi perueniret.

[58] (1) Intellexit hoc et ipse incredibile futurum. Nam dicitur ante horam diei secundam ieiunus adhuc et abstemius testimonium istud uendidis. (2) Igitur scripsit haec se ad hunc modum comperisse: postquam Alexandria reuenerit, domum suam recta contendisse, qua iam Quintianus migrarat; ibi in uestibulo multas auium pinnas offendisse, praeterea parietes fuligine deformatos; quaesisse causas ex seruo suo, quem Oeae reliquerit, eumque sibi de meis et Quintiani nocturnis sacris indicasse.

(3) Quam uero subtiliter compositum et uerisimiliter commentum me, si quid eius facere uellem, non domi meae potius facturum fuisse! (4) Quintianum istum, qui mihi assistit, quem ego pro amicitia quae mihi cum eo artissima est proque eius egregia eruditione et perfectissima eloquentia honoris et laudis gratia nomino, (5) hunc igitur Quintianum, si quas auis in cena habuisset aut, quod aiunt, magiae causa interemisset, puerum nullum habuisse, qui pinnas conuerteret et foras abiceret! (6) Praeterea fumi tantam uim fuisse, ut parietes atros redderet, eamque deformitatem, quoad habitauit, passum in cubiculo suo Quintianum! (7) Nihil dicis, Aemiliane, non est ueri simile, nisi forte Crassus non in cubiculum reuersus perrexit, sed suo more recta ad focum.

(8) Vnde autem seruus Crassi suspicatus est noctu potissimum parietes

fumigatos? An ex fumi colore? Videlicet fumus nocturnus nigrior est eoque diurno fumo differt. (9) Cur autem suspicax seruus ac tam diligens passus est Quintianum migrare prius quam mundam domum redderet? Cur illae plumae quasi plumbeae tam diu aduentum Crassi manserunt? (10) Non insimulet Crassus seruum suum: ipse haec potius de fuligine et pinnis mentitus est, dum non potest nec in testimonio dando discedere longius a culina.

[59] (1) Cur autem testimonium ex libello legistis? Crassus ipse ubi gentium est? An Alexandriam taedio domus remeavit? An parietes suos detergit? An, quod uerius est, ex crapula helluo adtemptatur? (2) Nam equidem hic Sabratae eum hesternae die animaduerti satis notabiliter in medio foro tibi, Aemiliane, obructantem. Quaere a nomenclatoribus tuis, Maxime, quamquam est ille cauponibus quam nomenclatoribus notior tamen, inquam, interroga, an hic Iunium Crassum Oensem uiderint. Non negabunt. (3) Exhibeat nobis Aemilianus iuuenem honestissimum, cuius testimonio nititur.

Quid sit diei uides: dico Crassum iam dudum ebrium stertere, aut secundo lauacro ad repotia cenae obeunda uinulentum sudorem in balneo desudare. (4) Is tecum, Maxime, praesens per libellum loquitur, non quin adeo sit alienatus omni pudore, ut etiam, sub oculis tuis si foret, sine rubore ullo mentiretur, sed fortasse nec tantulum potuit ebria sibi temperare, ut hanc horam sobrie expectaret.

(5) Aut potius Aemilianus de consilio fecit, ne eum sub tam seueris oculis tuis constitueret, (6) ne tu beluam illam uulsis maxillis foedo aspectu de facie improbares, cum animaduertisses caput iuuenis barba et capillo populatum, madentis oculos, cilia turgentia, rictum <...>, saliuosa labia, uocem absonam, manuum tremorem, ructus <po>pinam. (7) Patrimonium omne iam pridem abligurriuit, nec quicquam ei de bonis paternis superest, nisi una domus ad calumniam uenditandam, quam tamen numquam carius quam in hoc testimonio locauit; (8) nam temulentum istud mendacium tribus milibus nummis Aemiliano huic uendidit, idque Oeae nemini ignoratur.

[60] (1) Omnes hoc, antequam fieret, cognouimus, et potui denuntiatione impedire, nisi scirem mendacium tam stultum potius Aemiliano, qui frustra redimebat, quam mihi, qui merito contemnebam, obfuturum. Volui et Aemilianum damno adfici et Crassum testimonii sui dedecore prostitui. (2) Ceterum nudiustertius haudquaquam occulta res acta est in Rufini cuiusdam domo, de quo mox dicam, intercessoribus et deprecatoribus ipso Rufino et Calpurniano. Quod eo libentius Rufinus perfecit, quod erat certus ad uxorem suam, cuius stupra sciens dissimulat, non minimam partem praemii eius Crassum relaturum.

(3) Vidi te quoque, Maxime, coitionem aduersum me et coniurationem eorum pro tua sapientia suspicatum, simul libellus ille prolatus est, totam rem uultu aspernantem. (4) Denique quamquam sunt <in>solita audacia et importuna impudentia praediti, tamen testimonio Crassi, cuius oboluisse faecem uidebant nec ipsi ausi sunt perlegere nec quicquam eo niti. (5) Verum ego ista propterea commemoraui, non quod pinnarum formidines et fuliginis

maculam te praesertim iudice timerem, sed ut ne impunitum Crasso foret, quod Aemiliano, homini rustico, fumum uendidit.

[61] (1) Vnde etiam crimen ab illis, cum Pudentillae litteras legerent, de cuiusdam sigilli fabricatione prolatum est, (2) quod me aiunt ad magica maleficia occulta fabrica ligno exquisitissimo comparasse et, cum sit <s>celeti forma turpe et horribile, tamen impendio colere et Graeco uocabulo nuncupare. (3) Nisi fallor, ordine eorum uestigia persequor et singillatim apprehendens omnem calumniae textum retexo.

(4) Occulta fuisse fabricatio sigilli quod dicitis qui potest, cuius uos adeo artificem non ignorastis, ut ei praesto adesset denuntiaueritis? (5) En adest Cornelius Saturninus artifex, uir inter suos et arte laudatus et moribus comprobatus, qui tibi, Maxime, paulo ante diligenter sciscitanti omnem ordinem gestae rei summa cum fide et ueritate percensuit: (6) me, cum apud eum multas geometricas formas e *buxo* uidissem subtiliter et adfabre factas, inuitatum eius artificio quaedam mechanica ut mihi elaborasset petisse, simul et aliquod simulacrum cuiuscumque uellet dei, cui ex more meo supplicassem, quacumque materia, dummodo lignea, exculperet. (7) Igitur primo buxeam temptasse[t]. Interim dum ego ruri ago, Sicinium Pontianum priuignum meum, qui mihi factum uolebat, impetratos hebeni loculos a muliere honestissima Capitolina ad se attulisse, ex illa potius materia rariore et durabiliore uti faceret adhortatum; id munus cum primis mihi gratum fore. (8) Secundum ea se fecisse, proinde ut loculi[s] suppetebant. Ita minutatim ex tabellis compacta crassitudine Mercuriolum expediri potuisse.

[62] (1) Haec ut dico omnia audisti. Praeterea a filio Capitolinae probissimo adolescente, qui praesens est, sciscitante te eadem dicta sunt: Pontianum loculos petisse, Pontianum Saturnino artifice detulisse. (2) Etiam illud non negatur, Pontianum a Saturnino perfectum sigillum recepisse, postea mihi dono dedisse.

(3) His omnibus palam atque aperte probatis quid omnino superest, in quo suspicio aliqua magiae delitescat? Immo quid omnino est, quod uos manifesti mendacii non reuincat? (4) Occulte fabricatum esse dixistis quo<d> Pontianus splendidissimus eques fieri curauit, quod Saturninus uir grauis et probe inter suos cognitus in taberna sua sedens propalam exculpsit, quod ornatissima matrona munere suo adiuiuit, quod et futurum et factum multi cum seruorum tum amicorum qui ad me uentitabant scierunt. (5) Lignum a me toto oppido et quidem oppido quaesitum non piguit uos commentiri, quem [quem] afuisse in eo tempore scitis, quem ius<s>isse fieri qualicumque materia probatum est.

[63] (1) Tertium mendacium uestrum fuit macilentam uel omnino euisceratam formam *diri* cadaueris fabricatam, prorsus horribilem et *larualem*. (2) Quodsi compertum habebatis tam e[n]uidens signum magiae, cur mihi ut exhiberem non denuntiastis? An ut possetis in rem absentem libere mentiri? Cuius tamen falsi facultas opportunitate quadam meae consuetudinis uobis adempta est. (3) Nam morem mihi habeo, qu<o>quo eam, simulacrum alicuius dei inter libellos conditum gestare eique diebus festis ture et mero et

aliquando uictima[s] supplicare. (4) Dudum ergo cum audire<m> sceletum perquam impudenti mendacio dictitari, iussi curriculo iret aliquis et ex hospitio meo Mercuriolum afferret, quem mihi Saturninus iste Oeae fabricatus est. (5) Cedo tu eum, uideant, teneant, considerent. Em uobis, quem scele<s>tus ille sceletum nominabat. Auditisne reclamationem omnium qui adsunt? Auditisne mendacii uestri damnationem? Non uos tot calumniarum tandem dispudet? (6) Hiccine est sceletus, haecine est larua, hoccine est quod appellitabatis daemonium? Magicumne istud an sollemne et commune simulacrum est?

Accipe quaeso, Maxime, et contemplare; bene tam puris et tam piis manibus tuis traditur res consecrata. (7) Em uide, quam facies eius decora et suci palaestrici plena sit, quam hilaris dei uultus, ut decenter utrimque lanugo malis deserpat, ut in capite crispatus capillus sub imo pillei umbraculo appareat, (8) quam lepide super tempora pares pinnulae emineant, quam autem festiue circa humeros uestis substricta sit. (9) Hunc qui sceletum audet dicere, profecto ille simulacra deorum nulla uidet aut omnia neglegit. Hunc denique qui laruam putat, ipse est laruans.

[64] (1) At tibi, Aemiliane, pro isto mendacio duit deus iste superum et inferum commeaor utrorumque deorum malam gratiam semperque obuias species mortuorum, quidquid umbrarum est usquam, quidquid lemurum, quidquid manium, quidquid larbarum, oc[c]ulis tuis oggerat, (2) omnia noctium occursacula, omnia bustorum formidamina, omnia sepulchrorum terculamenta, a quibus tamen aeuo et merito haud longe abes[t].

(3) Ceterum Platonica familia nihil nouimus nisi festum et laetum et sollemne et superum et caeleste. Quin altitudinis studio secta ista etiam caelo ipso sublimiora quaequam uesti<ga>uit et in extimo mundi tergo stetit. (4) Scit me uera dicere Maximus, qui et legit in *Phaedro* diligenter. (5) Idem Maximus optime intellegit, ut de nomine etiam uobis respondeam, quisnam sit ille non a me primo, sed a Platone nuncupatus: (6) , (7) quisnam sit ille basileus, totius rerum naturae causa et ratio et origo initialis, summus animi genitor, aeternus animantium sospitator, assiduus mundi sui opifex, sed enim sine opera opifex, sine cura sospitator, sine propagatione genitor, neque loco neque tempore neque uice ulla comprehensus eoque paucis cogitabilis, nemini effabilis. (8) En ultro augeo magiae suspicionem: non respondeo tibi, Aemiliane, quem colam ; quin si ipse proconsul interroget quid sit deus meus, taceo.

[65] (1) De nomine ut inpraesentiarum satis dixi. Quod superest, nec ipse sum nescius quosdam circumstantium cupere audire, cur non argento uel auro, sed potissimum ex ligno simulacrum fieri uoluerim, (2) idque eos arbitror non tam ignoscendi quam cognoscendi causa desiderare, (3) ut hoc etiam scrupulo liberentur, cum uideant omnem suspicionem criminis abunde confutatam. (4) Audi igitur cui cura cognoscere est, sed animo quantum potes erecto et attento, quasi uerba ipsa Platonis iam senis de nouissimo legum libro auditurus:

(5) . ô .

(6) Hoc eo prohibet, ut delubra nemo audeat priuatim constituere. Censet enim satis esse ciuibus ad immolandas uictimae templa publica. Deinde subnectit:

(7) , , ô , .

(8) Vt omnium assensus declarauit, Maxime quique in consilio estis, competentissime uideor usus Platone ut uitae magistro, ita causae patrono, cuius legibus obedientem me uidetis.

[66] (1) Nunc tempus est ad epistulas Pudentillae praeuerti, uel adeo totius rei ordinem paulo altius petere, ut omnibus manifestissime pateat me, quem lucri cupiditate inuasisse Pudentillae domum dictitant, si ullum lucrum cogitarem, fugere semper a domo ista debuisse; (2) quin et in ceteris causis minime prosperum matrimonium, nisi ipsa mulier tot incommoda uirtutibus suis repensaret, inimicum.

(3) Neque enim ulla alia causa praeter cassam inuidiam repperiri potest, quae iudicium istud mihi et multa antea pericula uitae conflauerit. Ceterum cur Aemilianus commoueretur, etsi uere magum me comperisset, qui non modo ullo facto, sed ne tantulo quidem dicto meo laesus est, ut uideretur se merito ultum ire? (4) Neque autem gloriae causa me accusat, ut M. Antonius Cn. Carbonem, C. Mucius A. Albucium, P. Sulpicius Cn. Norbanum, C. Furius M. Aquilium, C. Curio Q. Metellum. (5) Quippe homines eruditissimi iuuenes laudis gratia primum hoc rudimentum forensis operae subibant, ut aliquo insigni iudicio ciuibus suis noscerentur. Qui mos incipientibus adulescentulis ad illustrandum ingenii florem apud antiquos concessus diu exoleuit. (6) Quod si nunc quoque frequens esset, tamen ab hoc procul abfuisset. Nam neque facundiae ostentatio rudi et indocto neque gloriae cupido rustico et barbaro neque inceptio patrociniolum capulari seni congruisset. (7) Nisi forte Aemilianus pro sua seueritate exemplum dedit et ipsis maleficiis infensus accusationem istam pro morum integritate suscepit. (8) At hoc ego Aemiliano, non huic Afro, sed illi Africano et Numantino et praeterea Censorio uix credidissem; ne huic frutici credam non modo odium peccatorum sed saltem intellectum inesse.

[67] (1) Quid igitur est? Cuius clare dilucet aliam rem inuidia nullam esse quae hunc et Herennium Rufinum, impulsorem huius, de quo mox dicam, ceterosque inimicos meos ad nectendas magiae calumnias prouocarit.

(2) Quin<que> igitur res sunt, quas me oportet disputare. Nam si probe memini, quod ad Pudentillam attinet, haec obiecere: (3) una res est, quod numquam eam uoluisse nubere post priorem maritum, sed meis carminibus coactam dixere; altera res est de epistulis eius, quam confessionem magiae putant; deinde sexagesimo anno aetatis ad lubidinem nubsisse, et quod in uilla ac non in oppido tabulae nuptiales sint consignatae, tertio et quarto loco obiecere; (4) nouissima et eadem inuidiosissima criminatio de dote fuit. Ibi omne uirus totis uiribus adnixa effundere, ibi maxime angebantur, atque ita dixere me grandem dotem mox in principio coniunctionis nostrae mulieri

amanti remotis arbitris in uilla extorsisse.

(5) Quae omnia tam falsa, tam nihili, tam inania ostendam adeoque facile et sine ulla controuersia refutabo, ut medius fidius uerear, Maxime quique in consilio estis, ne demissum et subornatum a me accusatorem putetis, ut inuidiam meam reperta occasione palam restinguerem. (6) Mihi credite, quod reabse intellegatur: oppido quam mihi laborandum est, ne tam friuolam accusationem me potius callide excogitasse quam illos stulte suscepisse existimetis.

[68] (1) Nunc dum ordinem rei breuiter persequor et efficio, ut ipse Aemilianus re cognita falso se ad inuidiam meam inductum et longe a uero aberrasse necesse habeat confiteri, quaeso, uti adhuc fecistis uel si quo magis etiam potestis, ipsum fontem et fundamentum iudicii huiusce diligentissime cognoscatis.

(2) Aemilia Pudentilla, quae nunc mihi uxor est, ex quodam Sicinio Amico, quicum antea nubta fuerat, Pontianum et Pudentem filios genuit eosque pupillos relictos in potestate paterni aui *nam superstite patre Amicus decesserat* per annos ferme quattuordecim memorabili pietate sedulo aluit, (3) non tamen libenter in ipso aetatis suae flore tam diu uidua. (4) Sed puerorum auus inuita *<m>* eam conciliare studebat [ceterum] filio[s] suo[s] Sicinio Claro eoque ceteros procos absterrebat. Et praeterea minabatur, si extrario nubsisse *<t>*, nihil se filiis eius ex paternis eorum bonis testamento relicturum. (5) Quam condicione *<m>* cum obstinate propositam uideret mulier sapiens et egregie pia, ne quid filiis suis eo nomine incommodaret, facit quidem tabulas nubtiales cum quo iubebatur, cum Sicinio Claro, (6) uerum enimuero uanis frustrationibus nuptias eludit eo ad dum puerorum auus fato concessit, relictis filiis eius heredibus ita ut Pontianus, qui maior natu erat, fratri suo tutor esset.

[69] (1) Eo scrupulo liberata cum a principibus uiris in matrimonium peteretur, decreuit sibi diutius in uiduitate non permanendum. Quippe ut solitudinis taedium perpeti posset, tamen aegritudine *<m>* corporis ferre non poterat. (2) Mulier sancte pudica, tot annis uiduitatis sine culpa, sine fabula, assuetudine coniugis torpens et diutino situ uiscerum saucia, uitiatas intimis uteri saepe ad extremum uitae discrimen doloribus obortis exanimabatur. (3) Medici cum obstetricibus consentiebant penuria matrimonii morbum quaesitum, malum in dies augeri, aegritudinem ingrauescere; dum aetatis aliquid supersit, nubtiis ualitudinem medicandum.

(4) Consilium istud cum alii approbant, tum maxime Aemilianus iste, qui paulo prius confidentissimo mendacio adseuerabat numquam de nubtiis Pudentillam cogitasse, priusquam foret magicis maleficiis a me coacta, me solum repertum, qui uiduitatis eius uelut quandam uirginitatem carminibus et uenenis uiolarem. (5) Saepe audiui non de nihilo dici mendacem memorem esse oportere; at tibi, Aemiliane, non uenit in mentem, priusquam ego Oeam uenirem, te litteras etiam, uti nuberet, scribisse ad filium eius Pontianum, qui tum adultus Romae agebat.

(6) Cedo tu epistulam, uel potius da ipsi: legat, sua sibi uoce suisque uerbis

sese reuincat. (7) Estne haec tua epistula? Quid palluisti? Nam erubescere tu quidem non potes. Estne tua ista subscriptio? (8) Recita quaeso clarius, ut omnes intellegant quantum lingua eius manu discrepet, quantumque minor illi[s] sit mecum quam secum dissensio. (...)

[70] (1) Sripsistine haec, Aemiliane, quae lecta sunt? ‘Nubere illam uelle et debere scio, sed quem eligat nescio.’ Recte tu quidem: nesciebas. Pudentilla enim tibi, cuius infesta<m> malignitatem probe norat, de ipsa re tantum, ceterum de petitore nihil fatebatur. (2) At tu dum eam putas etiamnum Claro fratri tuo denubturam, falsa spe inductus filio quoque eius Pontiano auctor adsentiendi fuisti.

(3) Igitur si Claro nubsisset, homini rusticano et decrepito seni, sponte eam diceres sine ulla magia iam olim nubturisse; quoniam iuuenem talem qualem dicitis elegit, coactam fecisse ais, ceterum semper nubtias aspernatam. (4) Nescisti, improbe, epistolam tuam de ista re teneri, nescisti te tuomet testimonio conuictum iri. Quam tamen epistolam Pudentilla testem et indicem tuae uoluntatis, ut quae te leuem et mutabilem nec minus mendacem et impudentem scire<t>, maluit retinere quam mittere.

(5) Ceterum ipsa de ea re Pontiano suo Romam scripsit, etiam causas consilii sui plene allegauit. (6) Dixit illa omnia de ualetudine: nihil praeterea esse, cur amplius deberet obdurare, hereditatem auitam longa uiduitate cum despectu salutis suae quaesisse, eandem summa industria auxisse; (7) iam deum uoluntate ipsum uxori, fratrem eius uirili togae idoneos esse; tandem aliquando se quoque paterentur solitudini[s] suae et aegritudini subuenire; (8) ceterum de pietate sua et supremo iudicio nihil metuerent; qualis uidua eis fuerit, talem nuptam futuram. Recitari iubebo exemplum epistolae huius ad filium missae. (...)

[71] (1) Satis puto ex [h]istis posse cuius liquere Pudentillam non meis carminibus ab obstinata uiduitate compulsam, sed olim sua sponte a nubendo non alienam <uti>quam me fortasse prae ceteris maluisse. (2) Quae electio tam grauis feminae cur mihi crimini potius quam honori danda sit, non reperio; nisi tamen miror quod Aemilianus et Rufinus id iudicium mulieris aegre ferant, cum hi, qui Pudentillam in matrimonium petierunt, aequo animo patiantur me sibi praelatum.

(3) Quod quidem illa ut faceret, filio suo potius quam animo obsecuta est. Ita factum nec Aemilianus poterit negare. (4) Nam Pontianus acceptis litteris matris confestim Roma[m] aduolauit metuens ne, si quem auarum uirum nacta esset, omnia, ut saepe fit, in mariti domum conferret. (5) Ea sollicitudo non mediocriter animum angebat, omnes illi fratrique diuitiarum spes in faculta<ti>bus matris sitae erant. (6) Auus modicum reliquerat, mater sestertium quadragies po<s>sidebat, ex quo sane aliquantam pecuniam nullis tabulis, sed, ut aequum erat, mera fide acceptam filiis debebat. (7) Hunc ille timorem mus<s>itabat. A<d>uersari propalam non audebat, ne uideretur diffidere.

[72] (1) Cum in hoc statu res esset inter precationem matris et metum fili,

fortene an fato ego aduenio pergens Alexandream. Dixissem hercule ‘quod utinam numquam euenisset’, ni me uxoris meae respectus prohiberet. (2) Hiemps anni erat. Ego ex fatigatione itineris aduectus apud Appios i<s>tos amicos meos, quos honoris et amoris gratia nomino, aliquam multis diebus decumbo. (3) Eo uenit ad me Pontianus. Nam fuerat mihi non ita pridem ante multos annos Athenis per quosdam communis amicos conciliatus et arto postea contubernio intime iunctus. (4) Facit omnia circa ho<no>rem meum obseruanter, circa salutem sollicite, circa amorem callide. Quippe etenim uidebatur sibi peridoneum maritum matri repperisse, cui bono periculo totam domus fortunam concredere. (5) Ac primo quidem uoluntatem meam uerbis inuersis periclitabundus, quoniam me uiae cupidum et conuersum ab uxoriam re uidebat, orat saltem paulisper manerem: uelle se mecum proficisci; hiemem alteram propter Syrtis aestus et bestias opperendam, quod illam mihi infirmitas emisisset. (6) Multis etiam precibus meis Appii aufert, ut ad sese in domum matris suae transferar: salubriorem mihi habitationem futuram; praeterea prospectum maris, qui mihi gratissimus est, liberius me ex ea fruiturum.

[73] (1) Haec omnia adnixus impenso studio persuadet, matrem suam suumque fratrem, puerum istum, mihi commendat. Non nihil a me in communibus studiis adiuuantur, augetur oppido familiaritas. (2) Interibi reualesco; dissero aliquid postulantibus amicis publice. Omnes qui aderant ingenti celebritate basilicam, qui locus auditorii erat, complentes inter alia pleraque congruentissima uoce ‘insigniter’ adclamant petentes ut remanerem, fierem ciuis Oeensium. (3) Mox auditorio misso Pontianus eo principio me adortus consensum publicae uocis pro diuino auspicio interpretatur aperitque consilium sibi esse, si ego non nolim, matrem suam, cui plurimi inhient, mecum coniungere; mihi quoniam soli ait rerum omnium confidere sese et credere. (4) Ni id onus recipiam, quoniam non formosa pupilla, sed mediocri facie mater liberorum mihi offeratur, si haec reputans formae et diuitiarum gratia me ad aliam condicionem reseruarem, neque pro amico neque pro philosopho facturum.

(5) Nimis multa oratio est, si uelim memorare quae ego contra responderim, (6) quam diu et quotiens inter nos uerbigeratum sit, quot et qualibus precibus me aggressus haud prius omiserit quam de<ni>que impetrarit, (7) non quin ego Pudentillam iam anno perpeti adsiduo conuictu probe spectassem et uirtutum eius dotes explorassem, sed utpote peregrinationis cupiens impedimentum matrimonio aliquantisper recusaueram. (8) Mox tamen talem feminam nihilo segnius uolui quam si ultro appetissem. Persuaserat idem Pontianus matri suae, ut me aliis omnibus mallet, et quam primum hoc perficere incredibili studio auebat. (9) Vix ab eo tantulam moram impetramus, dum prius ipse uxorem duceret, frater eius uirilil togae usum aspiscaretur: tunc deinde ut nos coniungeremur.

[74] (1) Utinam hercule possem quae deinde dicenda sunt sine maximo causae dispendio tran<s>gredi, ne Pontiano, cui [h]errorem suum deprecanti

simpliciter ignoui, uidear nunc leuitatem exprobrare. (2) Confiteor enim *quod mihi obiectum est* eum, postquam uxorem duxerit, a *compecti* fide descuiisse ac derepente animi mutatum quod antea nimio studio festinarat pari pertinacia prohibitum isse, denique ne matrimonium nostrum coalesceret, quiduis pati, quiduis facere paratum fuisse, (3) quamquam omnis illa *tam* foeda animi mutatio et suscepta contra matrem simultas non ipsi uitio uortenda sit, sed socero eius eccilli Herennio Rufino, qui unum neminem in terris uiliorem se aut improbiorem aut inquinatiorem reliquit. (4) Paucis hominem, quam modestissime potero, necessario demonstrabo, *ne*, si omnino de eo reticuero, operam perdididerit, quod negotium istud mihi ex summis uiribus conflauit.

(5) Hic est enim pueruli huius instigator, hic accusationis auctor, hic aduocatorum conductor, hic testium coemptor, hic totius calumniae fornacula, hic Aemiliani huius fax et flagellum, idque apud omnis intemperantissime gloriatur, me suo machinatu reum postulatum. (6) Et sane habet in [h]istis quod sibi plaudat. Est enim omnium litium deceptor, omnium falsorum commentator, omnium simulationum architectus, omnium malorum seminarium, nec non idem libidinum ganearumque locus, lustrum, lupanar; iam inde ab ineunte aeuo cunctis probris palam notus, (7) olim in pueritia, priusquam isto caluitio deformaretur, emasculatoribus suis ad omnia infanda morigerus, mox in iuuentute saltandis fabulis exossis plane et eneruis, sed, ut audio, indocta et rudi mollitia. Negatur enim quicquam histrionis habuisse praeter impudicitiam.

[75] (1) In hac etiam aetate qua nunc est qui istum *di* perduint! Multus honos auribus praefandus est domus eius tota lenonia, tota familia contaminata; ipse propudiosus, uxor lupa, filii similes. (2) Prorsus diebus ac noctibus ludibrio iuuentutis ianua calcibus propulsata, fenestrae canticis circumstrepitae, triclinium comisatoribus inquietum, cubiculum adulteris peruium. Neque enim ulli ad introeundum metus est, nisi qui pretium marito non attulit. (3) Ita ei lecti sui contumelia uectigalis est. Olim sollers suo, nunc coniugis corpore uulgo meret. Cum ipso plerique nec mentior! cum ipso, inquam, de uxoris noctibus paciscuntur. (4) Iam illa inter uirum et uxorem no[n]ta[m] conclusio: qui amplam stipem mulieri detulerunt, nemo eos obseruat, suo arbitratu discedunt; qui inaniores uenere, signo dato pro adulteris deprehenduntur, et quasi ad discendum uenerint, non prius abeunt quam aliquid scripserint.

(5) Quid enim faciat homo miser ampliuscula fortuna deuolutus, quam tamen fraude patris ex inopinato inuenerat? Pater eius plurimis creditoribus defaeneratus maluit pecuniam quam pudorem. (6) Nam cum undique uersum tabulis flagitaretur et quasi insanus ab omnibus obuiis teneretur, (7) '*pax*' inquit, negat posse dissoluere, anulos aureos et omnia insignia dignitatis abicit, cum creditoribus depaciscitur. (8) Pleraque tamen rei familiaris in nomen uxoris callidissima fraude confert. Ipse egens, nudus et ignominia sua tutus reliquit Rufino huic non mentior! , sestertium XXX deuorandum. Tantum enim ad eum ex bonis matris liberum uenit, praeter quod ei uxor sua

cotidianis dotibus quaesivit. (9) Quae tamen omnia in paucis annis ita hic degulator studiose in uentrem condidit et omnimodis conlurchinationibus dilapidauit, ut crederes metuere ne quid habere ex fraude paterna diceretur. (10) Homo iustus et morum dedit operam, quod male partum erat ut male periret, nec quicquam ei relictum est ex largiore fortuna praeter ambitionem miseram et profundam gulam.

[76] (1) Ceterum uxor iam propemodum uetula et effeta totam domum contumeliis *ad*nuit. (2) Filia autem per adulescentulos ditiores inuitamento matris suae nequicquam circumlata, quibusdam etiam procis ad experiendum permissa, nisi in facilitatem Pontiani incidisset, fortasse an adhuc uidua ante quam nubta domi sedisset. (3) Pontianus ei multum quidem dehortantibus nobis nuptiarum titulum falsum et *imaginarium* donauit, non nescius eam paulo ante quam duceret a quodam honestissimo iuvene, cui prius pacta fuerat, post satietatem derelictam.

(4) Venit igitur ad eum noua nupta secunda et intrepida, pudore dispoliato, flore exsoleta, flammeo obsoleta, uirgo rursum post recens repudium, nomen potius adferens puellae quam integritatem. (5) Vectabatur octaphoro; uidistis profecto qui adfuiistis, quam improba iuuenum circumspectatrix, quam inmodica sui ostentatrix. Quis non disciplina<m> matris agnouit, cum in puella uideret i<m>medicatum os et purpurissatas genas et indices oculos. (6) Dos erat a creditore omnis ad teruncium pridie sumpta et quidem grandior, quam domus exhausta et plena liberis postulabat.

[77] (1) Sed enim iste, ut est rei modicus, spei immodicus, pari auaritia et egestate totum Pudentillae quadragens praesumptione cassa deuorarat eoque me amoliendum ratus, quo facilius Pontiani facilitatem, Pudentillae solitudinem circumueniret, (2) inquit generum suum obiurgare, quod matrem suam mihi desponderat. Suadet quam primum ex tanto periculo, dum licet, pedem referat, rem matris ipse potius habeat quam homini extrario sciens transmittat. (3) Ni ita faciat, incit scrupulum amanti adulescentulo ueterator, minatur se filiam abducturum.

(4) Quid multis? Iuuenem simplicem, praeterea nouae nuptae inlecebris obfrenatum suo arbitratu de uia deflectit. (5) It ille ad matrem uerborum Rufini gerulus, sed nequicquam temptata eius grauitate ultro ipse leuitatis et inconstantiae increpitus reportat ad socerum haud mollia: (6) matri suae praeter ingenium placidissimum immobili iram quoque sua expostulatione accessisse, non mediocre pertinaciae alumentum; (7) respondisse eam denique non clam se esse Rufini exoratione secum expostulari; eo uel magis sibi auxilium mariti aduersum eius desperatam auaritiam comparandum.

[78] (1) Hisce auditis exacerbatus aquariolus iste uxoris suae ita ira extumuit, ita exarsit furore, ut in feminam sanctissimam et pudicissimam praesente filio eius digna cubiculo suo diceret, (2) amatricem eam, me magum et ueneficum clamitaret multis audientibus (quos, si uoles, nominabo); se mihi sua manu mortem allaturum. (3) Vix hercule possum irae moderari, ingens indignatio animo oboritur. Tune, effeminatissime, tua manu cuiquam uiro

mortem minitari<s>? (4) At qua tandem manu? Philomelae an Medeae an Clytemnestrae? Quas tamen *cum saltas* tanta mo<l>litia animi, tanta formido ferri est, sine cludine saltas.

(5) Sed ne longius ab ordine digrediar: Pudentilla postquam filium uidet praeter opinionem contra suam esse sententiam deprauatum, rus profecta scripsit ad eum obiurgandi gratia illas famosissimas litteras, quibus, ut isti aiebant, confessa est sese mea magia in amorem inductam dementire. (6) Quas tamen litteras tabulario Pontiani praesente et contra scribente Aemiliano nudius tertius tuo iussu, Maxime, testato descripsimus; in quibus omnia contra praedicationem istorum pro me reperiuntur.

[79] (1) Quamquam, etsi dstrictius magum me dixisset, posset uideri excusabunda se filio uim meam quam uoluntatem suam causari maluisse. An sola Phaedra falsum epistolum de amore commenta est? At non omnibus mulieribus haec ars usitata est, ut, cum aliquid eius modi uelle coeperunt, malint coactae uideri? (2) Quod si etiam animo ita putauit, me magum esse, idcircone magus habear, quia hoc scripsit Pudentilla? Vos tot argumentis, tot testibus, tanta oratione magum me non probatis: illa uno uerbo probaret? Et quanto tandem grauius habendum est quod in iudicio subscribitur quam quod in epistola scribitur! (3) Quin tu me meismet factis, non alienis uerbis reuincis?

Ceterum eadem uia multi rei cuiusuis maleficii postulabuntur, si ratum futurum est quod quisque in epistola sua uel amore uel odio cuiuspiam scripserit. (4) ‘Magum te scripsit Pudentilla: igitur magus es.’ Quid si consulem me scripsisset: consul essem? Quid enim si pictorem, si medicum, quid denique, si innocentem? Num aliquid horum putares idcirco, quod illa dixisset? Nihil scilicet. (5) Atqui periniurium est ei fidem in peioribus <habere, cui in melioribus> non haberes, posse litteras eius ad perniciem, non posse ad salutem. (6) ‘Sed inquit<e>t<i> animi fuit, efflictim te amabat.’ Concedo interim. Num tamen omnes qui amantur magi sunt, si hoc forte qui amat scripserit? C<r>edo nunc quod Pudentilla me in eo tempore non amabat, siquidem id foras scripsit, quod palam erat mihi obfuturum.

[80] (1) Postremo quid uis: sanam an insanam fuisse, dum scriberet? Sanam dices? Nihil ergo erat magicis artibus passa. Insanam respondebis? Nesciit ergo quid scriberet, eoque ei fides non habenda est; immo etiam, si fuisset insana, insanam se esse nescisset. (2) Nam ut absurde facit qui tacere se dicit, quod ibidem dicendo tacere sese non tacet et ipsa professione quod profitetur infirmat, ita uel magis hoc repugnat: ‘ego insanio’, quod uerum non est, nisi sciens dicit; porro sanus est, qui scit quid sit insania, quippe insania scire se non potest, non magis quam caecitas se uidere. (3) Igitur Pudentilla compos mentis fuit, si compotem mentis se non putabat. Possum, si uelim, pluribus, sed mitto dialectica.

Ipsas litteras longe aliud clamantis et quasi dedita opera ad iudicium istud praeparatas et accommodatas recitabo. Accipe tu et lege, usque dum ego interloquar. (...)

(4) Sustine paulisper quae secuntur; nam ad deuerticulum rei uentum est. (5) Adhuc enim, Maxime, quantum equidem animaduerti, nusquam mulier magiam nominauit, sed ordinem repetiuit eundem, quem ego paulo prius, de longa uiduitate, de remedio uoletudinis, de uoluntate nubendi, de meis laudibus, quas ex Pontiano cognouerat, de suasu ipsius, ut mihi potissimum nuberet.

[81] (1) Haec usque adhuc lecta sunt. Superest ea pars epistulae, quae similiter pro me scripta in memet ipsum uertit cornua, ad expellendum a me crimen magiae sedulo [o]missa memorabili laude Rufini uice<m> mutauit et ultro contrariam mihi opinionem quorundam Oensium quasi mago quaesiuit.

(2) Multa fando, Maxime, audisti, etiam plura legendo didicisti, non pauca experiendo comperisti, sed enim uersutiam tam insidiosam, tam admirabili scelere conflata negabis te umquam cognouisse. (3) Quis Palamedes, qui<s> Sisyphus, quis denique Eurybates aut Phrynonidas talem excogitasset? (4) Omnes isti quos nominaui et si qui praeterea fuerunt dolo memorandi, si cum hac una Rufini fallacia contendantur, macc[h]i prorsus et bucc[h]ones uidebuntur. (5) O mirum commentum! O subtilitas digna carcere et robore! Quis credat effici potuisse, ut quae defensio fuerat, eadem manentibus eisdem litteris in accusationem transuerteretur? Est hercule incredibile. Sed hoc incredibile qui sit factum, probabo.

[82] (1) Obiurgatio erat matris ad filium, quod me, talem uirum qualem sibi praedicasset, nunc de Rufini sententia magum dictitaret. (2) Verba ipsa ad hunc modum se habebant:

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(3) Haec ipsa uerba Rufinus quae Graece interposui sola excerpta et ab ordine suo seiugata quasi confessionem mulieris circumferens et Pontianum flentem per forum ductans uulgo ostendebat, ipsas mulieris litteras illatenus qua dixi legendas praebebat, (4) cetera supra et infra scribta occultabat. Turpiora esse quam ut ostenderentur dictitabat; satis esse confessionem mulieris de magia cognosci.

(5) Quid quaeris? Verisimile omnibus uisum. Quae purgandi mei gratia scripta erant, eadem mihi immanem inuidiam apud imperitos conciuere. (6) Turbabat impurus hic in medio foro bacchabundus, epistulam saepe aperiens proquiratibat: 'Apuleius magus: dicit ipsa quae sentit et patitur. Quid uultis amplius?' (7) Nemo erat qui pro me ferret ac sic responderet: 'Totam sodes epistulam cedo, sine omnia inspiciam, <a> principio ad finem perlegam. (8) Multa sunt, quae sola prolata calumniae possint uideri obnoxia. Cuiauis oratio insimulari potest, si ea quae ex prioribus nexa sunt principio sui defrudentur, si quaedam ex ordine scriptorum ad lubidinem supprimantur, si quae simulationis causa dicta sunt adseuerantis pronuntiatione quam exprobrantis legantur.' (9) Haec et id genus ea quam merito tunc dici potuerunt! Ipse ordo epistulae ostendat.

[83] (1) At tu, Aemiliane, recognosce, an et haec mecum testato descripseris:

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(2) Oro te, Maxime, si litterae, ita ut partim uocales dicuntur, etiam propriam uocem usurparent, si uerba, ita ut poetae aiunt, pinnis apta uulgo uolarent, (3) nonne, cum primum epistolam istam Rufinus mala fide exciperet, pauca legeret, multa et meliora sciens reticeret, nonne tunc ceterae litterae scelestae se detineri proclamassent, uerba suppressa de Rufini manibus foras euolassent, totum forum tumultu complerent? (4) 'Se quoque a Pudentilla missas, sibi etiam quae dicerent mandata; improbo ac nefario homini per alienas litteras falsum facere temptanti nec auscultarent, sibi potius audirent; (5) Apuleium magiae non accusatum a Pudentilla, sed accusante Rufino absolutum.' (6) Quae omnia etsi tum dicta non sunt, tamen nunc, cum magis prosunt, luce inlustrius apparent. Patent artes tuae, Rufine, fraudes hiant, detectum mendacium est. (7) Veritas olim interuersa nun<c> se <ef>fert et uelut alto barathro calumnias emergit.

[84] (1) Ad litteras Pudentillae prouocastis: litteris uinco, quarum si uultis extremam quoque clausulam audire, non inuidebo. Dic tu, quibus uerbis epistolam finierit mulier obcantata, uecors, amens, amans: (2)

[]' . .

Etiamne amplius? Reclamat uobis Pudentilla et sanitatem suam a uestris calumniis quodam praeconio uindicat. (3) Nubendi autem seu rationem seu necessitatem fato adscribit, a quo multum magia remota est uel potius omnino sublata. Quae enim relinquitur uis cantaminibus et ueneficiis, si fatum rei cuiusque ueluti uiolentissimus torrens neque retineri potest neque impelli? (4) Igitur hac sententia sua Pudentilla non modo me magum, sed omnino esse magiam negauit. (5) Bene, quod integras epistolas matris Pontianus ex more adseruauit; bene, quod uos festinatio iudicii anteuertit, ne quid in istis litteris ex otio nouaretis. (6) Tuum hoc, Maxime, tuaeque prouidentiae beneficium est, quod a principio intellectas calumnias, ne corroborarentur tempore, praecipitasti et nulla[m] impertita mora subneruiasti.

(7) Finge nunc aliquid matrem filio secretis litteris de amore, uti adsolet, confessam. Hocine uerum fuit, Rufine, hoc non dico pium, sed saltem humanum, prouulgari eas litteras et potissimum fili praeconio publicari? (8) Sed sum<ne> ego inscius, qui postulo ut alienum pudorem conserues qui tuum perdideris?

[85] (1) Cur autem praeterita conqueror, cum non sint minus acerba praesentia? Hocusque a uobis miserum istum puerum deprauatum, ut matris suae epistulas, quas putat amatorias, (2) pro tribunali procons. recitet apud uirum sanctissimum Cl. Maximum, ante has imp. Pii statuas filius matri suae pudenda exprobrat stupra et amores obiecit? (3) Quis tam est mitis quin exacerbescat? Tune, ultime, parentis tuae animum in istis scrutaris, oculos obseruas, suspiritus numeras, adfectiones exploras, tabulas intercipis, amorem reuincis? (4) Tune quid in cubiculo agat perquisis, ne mater tua non dico amatrix, sed ne omnino femina sit? <Nihil>ne tu in ea cogitas nisi unam parentis religionem? (5) O infelix uterum tuum, Pudentilla, o sterilitas liberis potior, o infausti decem menses, o ingrati XIII anni uiduitatis! Vipera, ut

audio, exeso matris utero in lucem proserpit atque ita parricidio gignitur; at enim tibi a filio iam adulto acerbiores morsus uiuenti et uidenti offeruntur. (6) Silentium tuum laniatur, pudor tuus carpitur, pectus tuum foditur, uiscera intima protrahuntur.

(7) Hascine gratias bonus filius matri rependis ob datam uitam, ob adquisitam hereditatem, ob XIII annorum longas alimonias? Hascine te patruus disciplinis erudiuit, ut, si compertum habeas filios tibi similes futuros, non audeas ducere uxorem? (8) Est ille poetae uersus non ignotus:

‘odi puerulos praecoqui sapientia.’

Sed enim malitia praecoqui puerum quis non auersetur atque oderit, cum uideat uelut monstrum quoddam prius robustum scelere quam tempore, ante nocentem quam potentem, uiridi pueritia, cana malitia, (9) uel potius hoc magis noxium, quod cum uenia perniciosus est et nondum poenae, iam iniuriae sufficit iniuriae dico? Immo enim sceleri aduersum parentem nefando, immani, impetibili.

[86] (1) Athenienses quidem propter commune ius humanitatis ex captiuis epistulis Philippi Macedonis hostis sui unam epistulam, cum singulae publice legerentur, recitari prohibuerunt, quae erat ad uxorem Olympiadem conscripta. Hosti potius pepercerunt, ne maritale secretum diuulgarent, praeferendum rati fas commune propriae ultioni. (2) Tales hostes aduersum hostem; tu qualis filius aduersum matrem? Vides quam similia contendam. Tu tamen filius matris epistulas de amore, ut ais, scriptas in isto coetu legis, in quo si aliquem poetam lasciuiorem iubereris legere, profecto non auderes: pudore tamen aliquo impedire. (3) Immo enim nunquam matris tuae litteras attigisses, si ullas alias litteras attigisses.

(4) At quam ausus es tuam ipsius epistulam legendam dare, quam nimis irreuerenter, nimis contumeliose et turpiter de matre tua scriptam, cum adhuc in eius sinu alerere, miseras clanculo ad Pontianum, scilicet ne semel peccasses ac tam bonum tuum factum optutu capesseret. (5) Miser, non intellegis iccirco patrum tuum hoc fieri passum, quod se hominibus purgaret, si ex litteris tuis nosceretur te etiam prius quam ad eum commigrasses, etiam cum matri blandirere, tamen iam tum uolpionem et impium fuisse. [87] (1) Ceterum nequeo in animum inducere tam stultum Aemilianum esse, ut arbitretur mihi litteras pueri et eiusdem accusatoris me<i> offuturas.

(2) Fuit et illa commenticia epistula neque mea manu scripta neque uerisimiliter conficta, qua uideri uolebant blanditiis a me mulierem sollicitatam. Cur ego blandirem, si magia confidebam? (3) Qua autem uia ad istos peruenit epistula, ad Pudentillam scilicet per aliquem fidelem missa, ut in re tali accurari solet? (4) Cur praeterea tam uitiosis uerbis, tam barbaro sermone ego scriberem, quem idem dicunt nequaquam Graecae linguae imperitum? Cur autem tam absurdis tamque tabernariis blanditiis subigitarem, quem idem aiunt uersibus amatoriis satis scite lasciuire? (5) Sic est profecto, cuius palam est: hic, qui epistulam Pudentillae Graecatiorem legere non potuerat, hanc ut suam facilius legit et aptius commendauit.

(6) Sed iam de epistulis satis dictum habebo, si hoc unum addidero: Pudentillam, quae scribserat dissimulamenti causa et deridiculi:

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post hasce litteras euocasse ad se filios et nurum, cum his ferme duobus mensibus conuersatam. (7) Dicat hic pius filius, quid in eo tempore sequius agentem uel loquentem matrem suam propter insaniam uiderit; neget eam rationibus uilliconum et upilionum et equisonum sollertissime subscripsisse; (8) neget fratrem suum Pontianum grauiter ab ea monitum, ut sibi ab insidiis Rufini caueret; neget uere obiurgatum, quod litteras, quas ad eum miserat, uulgo circumtulisset nec tamen bona fide legisset; (9) neget post ista quae dixi matrem suam mihi apud uillam iam pridem conducto loco nubsisse.

(10) Quippe ita placuerat, in suburbana uilla potius ut coniungeremur, ne ciues denuo ad sportulas conuolarent, cum haud pridem Pudentilla de suo quinquaginta milia nummum <in> populum expunxisset ea die, qua Pontianus uxorem duxit et hic puerulus toga est inuolutus, (11) praeterea, ut conuiuiis multis ac molestiis supersederemus, quae ferme ex more nouis maritis obeunda sunt.

[88] (1) Habes, Aemiliane, causam totam, cur tabulae nuptiales inter me ac Pudentillam non in oppido sint sed in uilla suburbana consignatae: ne quinquaginta milia nummum denuo profundenda essent nec tecum aut apud te cenandum. Estne causa idonea?

(2) Miror tamen, quod tu a[m] uilla[m] tantopere abhorreas, qui plerumque rure uersere. (3) Lex quidem Iulia de maritandis ordinibus nusquam sui ad hunc modum interdicat: ‘uxorem in uilla ne ducito.’ (4) Immo, si uerum uelis, uxor ad prolem multo auspicius in uilla quam in oppido ducitur, in solo uberi quam in loco sterili, in agri cespite quam in fori silice. (5) Mater futura in ipso materno si<nu> nubat, in segete adulta, super fecundam glebam, uel enim sub ulmo marita cubet, in ipso gremio terrae matris, inter suboles herbarum et propagines uitium et arborum germina. (6) Ibi et ille celeberrimus in comoediis uersus de proximo congruit:

, , .
(7) Romanorum etiam maioribus Quintis et Serranis et multis aliis similibus non modo uxores, uerum etiam consulatus et dictaturae in agris offerebantur. Cohibe[b]am me in tam prolixo loco, ne tibi gratum faciam, si uillam laudauero.

[89] (1) De aetate uero Pudentillae, de qua post ista satis confidenter mentitus es, ut etiam sexaginta annos natam diceres nubsisse, de ea tibi paucis respondebo: nam necesse non est in re tam perspicua pluribus disputare.

(2) Pater eius natam sibi filiam more ceterorum professus est. Tabulae eius partim tabulario publico, partim domo adseruantur, quae iam tibi ob os obiciuntur. (3) Porridge tu Aemiliano tabulas istas: linum consideret, signa quae impressa sunt recognoscat, consules legat, annos computet, quos sexaginta mulieri adsignabat. (4) Probet quinque et quinquaginta: lustrum mentitus sit. Parum hoc est, liberalius agam; nam et ipse Pudentillae multos

annos largitus est. Redonabo igitur uicissim decem annos: Mezentius cum Vlixē errauit. Quinquaginta saltem annorum mulierem ostendat.

(5) Quid multis? Vt cum quadruplatore agam, bis duplum quinquennium faciam, uiginti annos semel detraham. Iube, Maxime, consules computari. Nisi fallor, inuenies nunc Pudentillae haud multo amplius quadragesimum annum aetatis ire. (6) O falsum audax et nimium! O mendacium uiginti annorum exilio puniendum! Dimidio tanta, Aemiliane, mentiris, falsa audes sesquialtera. Si triginta annos pro decem dixisses, posses uideri computationis gestu errasse, quos circulare debueris digitos *aperuisse*. (7) Cum uero quadraginta, quae facilius ceteris porrecta palma significantur, ea quadraginta tu dimidio auges, non potes[t] digitorum gestu errasse, nisi forte triginta annorum Pudentillam ratus binos cuiusque anni consules numerasti.

[90] (1) Missa haec facio. Venio nunc ad ipsum stirpem accusationis, ad ipsam causam maleficii. Respondeat Aemilianus et Rufinus, ob quod emolumentum, etsi maxime magus forem, Pudentillam carminibus et uenenis ad matrimonium pellexissem.

(2) Atque ego scio plerosque reos alicuius facinoris postulatos, si fuisse quaequam causae probarentur, hoc uno se tamen [h]abunde defendisse, uitam suam procul ab huiusmodi sceleribus abhorreere nec id sibi obesse debere, quod uideantur quaedam fuisse ad maleficiundum inuitamenta; (3) non enim omnia quae fieri pot[er]int pro factis habenda, rerum uices uarias euenire; certum indicem cuiusque animum esse; qui semper eodem ingenio ad uirtutem uel malitiam moratus firmum argumentum est accipiendi criminis aut respuendi.

(4) Haec ego quamquam possim merito dicere, tamen uobis condono, nec satis mihi duco, si me omnium quae insimulastis abunde purgaui, si nusquam passus sum uel exiguam suspicionem magiae consistere. (5) Reputate uobiscum, quanta fiducia innocentiae meae quantoque despectu uestri agam: si una causa uel minima fuerit inuenta, cur ego debuerim Pudentillae nuptias ob aliquod meum commodum appetere, si quamlibet modicum emolumentum probaueritis, (6) ego ille sim Carmendas uel Damigeron uel his Moses uel Iohannes uel Apollobex uel ipse Dardanus uel quicumque *alius* post Zoroastren et Hostanen inter magos celebratus est.

[91] (1) Vide quaeso, Maxime, quem tumultum suscitarent, quoniam ego paucos magorum nominatim percensui. Quid faciam tam rudibus, tam barbaris? (2) Doceam rursum haec et multo plura alia nomina in bybliotheccis publicis apud clarissimos scriptores me legisse? An disputem longe aliud esse notitiam nominum, aliud artis eiusdem communionem, nec debere doctrinae instrumentum et eruditionis memoriam pro confessione criminis haberi? (3) An, quod multo praestabilius est, tua doctrina, Claudī Maxime, tuaque perfecta eruditione fretus contemnam stultis et impolitis ad haec respondere? (4) Ita potius faciam; quid illi existiment, *nauci* non putabo. Quod institui pergam disputare: nullam mihi causam fuisse Pudentillam ueneficiis ad nuptias prolectandi. (5) Formam mulieris et aetatem ipsi ultro improbauerunt

idque mihi uitio dederunt, talem uxorem causa auaritiae concupisse atque adeo primo dotem in congressu grandem et uberem rapuisse.

(6) Ad haec, Maxime, longa oratione fatigare te non est consilium. Nihil uerbis opus est, cum multo disertius ipsae tabulae loquantur, in quibus omnia contra quam isti ex sua rapacitate de me quoque coniectauerunt facta impraesentiarum et prouisa in posterum deprehendis: (7) iam primum mulieris locupletissimae modicam dotem neque eam datam, sed tantum modo *<promissam>*; (8) praeter haec ea condicione factam coniunctionem, nullis ex me susceptis liberis *<si>* uita demigrasset, uti dos omnis apud filios eius Pontianum et Pudentem maneret, sin uero uno unaue superstite diem suum obisset, uti tum diuidua pars dotis posteriori filio, reliqua prioribus cederet.

[92] (1) Haec, ut dico, tabulis ipsis docebo. Fors fuat an ne sic quidem credat Aemilianus sola trecenta milia nummum scripta eorumque repetitionem filii Pudentillae pacto datam. (2) Cape *sis* ipse tu manibus tuis tabulas istas, da impulsori tuo Rufino: legat, pudeat illum tumidi animi sui et ambitiosae mendicitatis. Quippe ipse egens, nudus CCCC milibus nummum a creditore acceptis filiam dotaui; (3) Pudentilla locuples femina trecentis milibus dotis fuit contenta, et maritum habet et multis saepe et ingentibus dotibus spretis inani nomine tantulae dotis contentum, (4) ceterum praeter uxorem suam nihil computantem, omnem supellectilem cunctasque diuitias in concordia coniugis et multo amore ponentem.

(5) Quamquam quis omnium uel exigue rerum peritus culpae auderet, si mulier uidua et mediocri forma, at non aetate mediocri, nubere uolens longa dote et molli condicione inuitasset iuuenem neque corpore neque animo neque fortuna paenitendum? (6) Virgo formosa etsi sit oppido pauper, tamen [h]abunde dotata est; affert quippe ad maritum nouum animi indolem, pulchritudinis gratiam, floris rudimentum. Ipsa uirginitatis commendatio iure meritoque omnibus maritis acceptissima est. (7) Nam quodcumque aliud in dotem acceperis, potes, cum libuit, ne sis beneficio obstrictus, omne ut acceperas retribuere: pecuniam renumerare, mancipia restituere, domo demigrare, praediis cedere; sola uirginitas cum semel accepta est, reddi nequitur, sola apud maritum ex rebus dotalibus remanet.

(8) Vidua autem qualis nuptiis uenit, talis diuortio digreditur. Nihil affert inreproscibile, sed uenit iam ab alio praefflorata, certe tibi ad quae uelis minime docilis, non minus suspectans nouam domum quam ipsa iam ob unum diuortium suspectanda; (9) siue illa morte amisit maritum, ut scaeuus ominis mulier et infausti coniugii minime appetenda, (10) seu repudio digressa est, utramuis habe*<n>*s culpam mulier, quae aut tam intolerabilis fuit ut repudiaretur, aut tam insolens ut repudiaret. (11) Ob haec et alia uiduae dote aucta procos sollicitant. Quod Pudentilla quoque in alio marito fecisset, si philosophum spernentem dotis non rep*<p>*erisset.

[93] (1) Age uero, si auaritiae causa mulierem concupissem, quid mihi utilius ad possidendam domum eius fuit quam simultatem inter matrem et filios serere, alienare ab eius animo liberorum caritatem, quo liberius et artius

desolatam mulierem solus possiderem? (2) Fuitne hoc praedonis, quod uos fingitis?

Ego uero quietis et concordiae et pietatis auctor, conciliator, fauisor non modo noua odia non serui, sed uetera quoque funditus extirpauī. (3) Suasi uxori meae, cuius, ut isti aiunt, iam uniuersas opes transuoraram, suasi, inquam, ac denique persuasi, ut filiis pecuniam suam reposcentibus *de quo supra dixeram* ut eam pecuniam sine mora redderet in praediis uili aestimatis et quanto ipsi uolebant, (4) praeterea ex *re* familiari sua fructuosissimos agros et grandem domum opulente ornatam magnamque uim tritici et ordeī et uini et oliui ceterorumque fructuum, seruos quoque haud minus CCCC, pecora amplius neque pauca neque abiecti pretii donaret, (5) ut eos et ex ea parte quam tribuisset securos haberet et ad cetera hereditatis bona spe[i] inuitaret. (6) Haec ergo ab inuita Pudentilla *patietur enim me, uti res fuit, ita dicere* aegre extudi, ingentibus precibus inuitae et iratae extorsi, matrem filiis reconciliaui, priuignos meos primo hoc uitrici beneficio grandi pecunia auxi.

[94] (1) Cognitum hoc est tota ciuitate. Rufinum omnes execrati me laudibus tulere. (2) Venerat ad nos, priusquam istam donationem perficeret, cum dissimili isto fratre suo Pontianus, pedes nostros aduolutus ueniam et obliuionem praeteritorum omnium postularat, flens et manus nostras osculabundus ac dicens paenitere quod Rufino et similibus ausculta-rit. (3) Petit postea suppliciter, uti se Lolliano quoque Auito C. V. purgem, cui haud pridem tirocinio orationis suae fuerat a me commendatus. (4) Quippe compererat ante paucos dies omnia me, ut acta erant, ad eum *perscripsisse*. (5) Id quoque a me impetrat. Itaque acceptis litteris Carthaginem pergit, ubi iam prope exacto consulatus sui munere Lollianus Auitus te, Maxime, opperiebatur. (6) [h]Is epistulis meis lectis pro sua eximia humanitate gratulatus Pontiano, quod cito [h]errorem suum correxisset, rescripsit mihi per eum quas litteras, di boni, qua doctrina, quo lepore, qua uerborum amoenitate simul et iucunditate, prorsus ut ‘uir bonus dicendi peritus’!

(7) Scio te, Maxime, libenter eius litteras auditurum, et quide<m>, si praelegam, mea uoce pronuntiabo. Cedo tu Auiti epistulas, ut quae semper ornamento mihi fuerunt sint nunc etiam saluti. (8) At tu licebit aquam sinas fluere; namque optimi uiri litteras ter et quater *au*eo quantouis temporis dispendio lectitare. (...)

[95] (1) Non sum nescius debuisse me post istas Auiti litteras perorare. Quem enim laudatorem locupletio-rem, quem testem uitae meae sanctiorem producam, quem denique aduocatū facundio-rem? (2) Multos in uita mea Romani nominis disertos uiros sedulo cognoui, sed sum [m]aeque neminem ammiratus. (3) Nemo est hodie, quantum mea opinio fert, alicuius in eloquentia laudis et spei, (4) quin Auitus esse longe malit, si cu<m> eo se remota inuidia uelit conferre. Quippe omnes fandi uirtutes paene diuersae in illo uiro congruunt. (5) Quamcumque ora<tio>nem struxerit Auitus, ita illa erit undique sui perfecte absoluta, ut in illa neque Cato grauitatem requirat neque Laelius lenitatem nec Gracchus impetum nec Caesar calorem nec

<H>ortensius distributionem nec Caluus argutias nec parsimoniam Salustius nec opulentiam Cicero. (6) Prorsus, inquam, ne omnis persequar, si Auitum audias, neque additum quicquam uelis neque detractum neque autem aliquid commutatum.

(7) Video, Maxime, quam benigne audias, quae in amico tuo Auito recognoscas. Tua me comitas, ut uel pauca dicerem de eo, inuitauit. (8) At non usque adeo tuae beneuolentiae indulgebo, ut mihi permittam iam propemodum fesso in causa prorsus ad finem inclinata de egregiis uirtutibus eius nunc demum incipere, quin potius eas integris uiribus et tempori libero seruem.

[96] (1) Nunc enim mihi, quod aegre fero, a commemoratione tanti uiri ad pestes istas oratio reuoluenda est. (2) Audesne te ergo, Aemiliane, cum Auito conferre? Quemne ille bonum uirum ait, cuius animi disputationem tam plene suis litteris collaudat, eum tu magiae, maleficii criminis insectabere? (3) An inuasisse me domum Pudentillae et concipilare bona eius tu magis dolere debes quam doliisset Pontianus, qui mihi ob paucorum dierum uestro scilicet instinctu ortas simultates etiam absenti apud Auitum satisfacit, qui mihi apud tantum uirum gratias egit?

(4) Puta me acta apud Auitum, non litteras ipsius legisse. Quid posses uel quas quis in isto negotio accusare? Pontianus ipse quod a matre donatum acceperat meo muneri acceptum ferebat, Pontianus me uitricum sibi contigisse intimis affectionibus laetabatur. (5) Quod utinam incolumis Carthagine reuertisset! Vel, quoniam sic ei fuerat fato decretum, utinam tu, Rufine, supremum eius iudicium non impedisses! Quas mihi aut coram aut denique in testamento gratias egisset! (6) Litteras tamen, quas ad me Carthagine[m] uel iam adueniens ex itinere praemisit, quas adhuc ualidas, quas iam aeger, plenas honoris, plenas amoris, quaeso, Maxime, paulisper recitari sinas, (7) ut sciat frater eius, accusator meus, quam in omnibus Mineruae curriculum cum fratre optumae memoriae uiro[c] currat. (...)

[97] (1) Audistine uocabula, quae mihi Pontianus frater tuus tribuerat, me parentem suum, me dominum, me magistrum cum saepe alias, tum in extremo te<m>pore uitae uocans? Postquam <...> (2) tuas quoque paris epistulas promerem, si uel exiguum moram tanti putarem. Potius testamentum illud recens tui fratris quamquam imperfectum tamen proferri cuperem, in quo mei officiosissime et honestissime meminit. (3) Quod tamen testamentum Rufinus neque comparari neque perfici passus est pudore perditae hereditatis, quam paucorum mensium, quibus socer Pontiani fuit, magno quidem pretio noctium computarat. (4) Praeterea nescio quos Chaldaeos consuluerat, quo lucro filiam collocaret; qui, ut audio, utinam illud non uere respondissent! primum eius maritum in paucis mensibus moriturum. Cetera enim de hereditate, ut adsolent, ad consulentis uotum confinxerunt.

(5) Verum, ut dii uoluere, quasi caeca bestia in cassum hiauit. Pontianus enim filiam Rufini male compertam non modo heredem non reliquit, sed ne honesto quidem legato impertiuit, (6) quippe qui ei ad ignominiam lintea

adscribi ducentorum fere denariorum iusserit, ut intellegeretur iratus potius aestimasse eam quam oblitus praeterisse. (7) Scripsit autem heredes tam hoc testamento quam priore, quod lectum est, matrem cum fratre; cui, ut uides, admodum puero eandem illam filiae suae machinam Rufinus admouet ac mulierem aliquam multo natu maiorem, nuperrime uxorem fratris, misero puero obicit et obsternit.

[98] (1) A[i]t ille puellae meretricis blandimentis et lenonis patris illectamentis captus et possessus, exinde ut frater eius animam edidit, relicta matre ad patruum commigrauit, quo facilius remotis nobis coepta perficerentur. (2) Fauet enim Rufino Aemilianus et prouentum cupit. (...) Ehem, recte uos ammonetis: etiam suam spem bonus patruus temperat in isto ac fouet, qui sciat intestati pueri legitimum magis quam iustum heredem futurum. (3) Nollem hercule hoc a me profectum: non fuit meae moderationis tacitas omnium suspiciones palam abrumpere. Male uos, qui sugge<s>stis!

(4) Plane quidem, si [p]uerum uelis, multi mirantur, Aemiliane, tam repentinam circa puerum istum pietatem tuam, postquam frater eius Pontianus est mortuus, cum antea tam ignotus illi fueris, ut saepe ne in occurso quidem filium fratris tui de facie agnosceres. (5) At nunc adeo patientem te ei praebeas itaque eum indulgentia corrumpis, adeo ei nulla re aduersare, ut per haec suspicacioribus fidem facias. Inuestem a nobis accepisti; uesticipem ilico reddidisti. (6) Cum a nobis regeretur, ad magistros itabat; ab iis nunc magna fugela in ganeum fugit, amicos serios aspernatur, cum adulescentulis postremissumis inter scorta et pocula puer hoc aevi conuiuium agit. (7) Ipse domi tuae rector, ipse familiae dominus, ipse magister conuiuio. In ludo quoque gladiatorio frequens uisitur; nomina gladiatorum et pugnas et uulnera plane quidem ut puer honestus ab ipso lanista docetur. (8) Loquitur nunquam nisi Punice et si quid adhuc a matre graecissat; enim Latine loqui neque uult neque potest. (9) Audisti, Maxime, paulo ante pro nefas! priuignum meum, fratrem Pontiani, disertum iuuenis, uix singulas syllabas fringultientem, cum ab eo quaereres dona<s>setne illis mater quae ego dicebam me adnitente donata.

[99] (1) Testor igitur te, Claudii Maxime, uosque, qui in consilio estis, uosque etiam, qui tribunal mecum adsistitis, haec damna et dedecora morum eius patruo huic et candidato illo socero adsignanda (2) meque posthac boni consulturum, quod talis priuignus curae meae iugum ceruice excusserit, neque postea pro eo matri eius supplicaturum.

(3) Nam, quod paenissime oblitus sum, nuperrime cum testamentum Pudentilla post mortem Pontiani filii sui in mala uoletudine scrib[is]eret, diu sum aduersus illam renisus, ne hunc ob tot insignis contumelias, ob tot iniurias exheredaret. (4) Elogium grauissimum iam totum medius fidius perscriptum ut aboleret, impensis precibus oraui[t]. Postremo, ni impetrarem, diuersurum me ab ea comminatus sum; mihi hanc ueniam tribueret, malum filium beneficio uinceret, me inuidia omni liberaret. (5) Nec prius destiti quam ita fecit.

Doleo me huncce scrupulum Aemiliano dempsisse, tam inopinatam rem ei

indicasse. Specta quaeso Maxime, ut hisce auditis subito obstipuerit, ut oculos ad terram demiserit. (6) Enim longe sequius ratus fuerat, nec inmerito: mulierem filii contumeliis infectam, meis officiis deuinctam sciebat. De me quoque fuit quod timeret: quiuis uel aequae ut ego spernens hereditatis tamen uindictam de tam inofficioso priuigno non recusasset. (7) Haec praecipue sollicitudo eos ad accusationem mei stimulauit: hereditatem omnem mihi relictam falso ex sua auaritia coniectauere. Soluo uos in praeteritum isto metu. Namque animum meum neque hereditatis neque ultionis occasio potuit loco demouere. (8) Pugnaui cum irata matre pro priuigno malo uitricus, ueluti pater pro optimo filio aduersus nouercam, nec satis fuit, ni bonae uxoris prolixam liberalitatem circa me nimio plus aequo coecrerem.

[100] (1) Cedo tu testamentum iam inimico filio a matre factum me, quem isti praedonem dicunt, uerba singula cum precibus praeunte[m]. (2) Rumpi tabulas istas iube, Maxime: inuenies filium heredem, mihi uero tenue nescio quid honoris gratia legatum, ne, si quid ei humanitus attigisset, nomen maritus in uxoris tabulis non haberem. (3) Cape ist[a] ut matris tuae testamentum, uere hoc quidem inofficiosum. Qui<d>ni, in quo obsequentissimum maritum exheredauit, inimicissimum filium scripsit heredem, (4) immo enim uero non filium, sed Aemiliani spes et Rufini nuptias, set temulentum illud collegium, parasitos tuos?

(5) Accipe, inquam, filiorum optime, et positis paulisper epistulis amatoriis matris lege potius testamentum. Si quid quasi insana scripsit, hic reperies et quidem mox a principio: 'Sicinius Pudens filius meus mihi heres esto.' Fateor, qui ho<c> legerit insanum putabit. (6) Hicine filius heres, qui te in ipso fratris sui funere aduocata perditissimorum iuuenum manu uoluit excludere e domo quam ipsa donaueras, qui te sibi a fratre coheredem relictam grauiter et acerbè tulit, (7) qui confestim te cum tuo luctu et maerore deseruit et ad Rufinum et Aemilianum de sinu tuo aufugit, (8) qui <t>ibi plurimas postea contumelias dixit coram et adiuuante patruo fecit, qui nomen tuum pro tribunalibus uentilauit, qui pudorem tuum tuismet litteris conatus est publice dedecorare, (9) qui marito<m> tuum, quem elegeras, quem, ut ipse obiebat, efflictim amabas, capitis accusauit?

(10) Aperi quaeso, bone puer, aperi testamentum: facilius insaniam matris sic probabis. [101] (1) Quid abnuis, quid recusas, postquam sollicitudinem de hereditate materna reppulisti?

At ego hasce tabulas, Maxime, hic ibidem pro pedibus tuis abicio testorque me deinceps incuriosius habiturum, quid Pudentilla testamento suo scribat. (2) Ipse iam, ut libet, matrem suam de cetero exoret: (3) mihi, ut ultra pro eo deprecem, locum non reliquit. Ipse iam, ut sui potens ac uir, acerbissimas litteras matri dictet, iram eius deleniat: qui potuit perorare, poterit exorare.

Mihi iam dudum satis est, si non modo crimina obiecta plenissime dilui, uerum etiam radicem iudicii huius, id est hereditatis quaesitae inuidiam, funditus sustuli.

(4) Illud etiam, [c] ne quid omnium praeteream, priusquam peroro, falso

obiectum reuincam. Dixistis me magna pecunia mulieris pulcherrimum praedium meo nomine emisse. (5) Dico exiguum herediolum LX milibus nummum, id quoque non me, sed Pudentillam suo nomine emisse, Pudentillae nomen in tabulis esse, Pudentillae nomine pro eo agello tributum dependi. (6) Praesens est quaestor publicus, cui depensum est, Coruinius Celer, uir ornatus. Adest etiam tutor auctor mulieris, uir grauissimus et sanctissimus, omni cum honore mihi nominandus, Cassius Longinus. (7) Quaere, Maxime, cuius emptionis auctor fuerit, quantulo pretio mulier locuples agellum suum praestinarit.

(Testimonium Cassi Longini tutoris et Coruini Clementis qR)

(8) Estne ita ut dixi? Vspiam in hac emptione nomen meum ascriptum est? Num ipsum heredioli pretium inuidiosum est, num uel hoc saltem in me collatum?

[102] (1) Quid etiam est, Aemiliane, quod non te iudice refutauerim? Quod pretium magiae meae repperisti? Cur ergo Pudentillae animum ueneficiis flecterem? Quod ut ex ea commodum caperem? Vti dotem mihi modicam potius quam a[m]mpla<m> diceret? O praeclara carmina! (2) An ut eam dotem filiis suis magis restipularetur quam penes me sineret? Quid addi ad hanc magiam potest? (3) An uti rem familiarem suam meo adhortatu pleramque filiis condonasset, quae nihil illis ante me maritum fuerat largita, mihi quicquam impertiret? O graue ueneficium dicam an ingratum beneficium?! (4) An ut testamento, quod irata filio scribebat, filium potius, cui offensa erat, quam me, cui deuincta, heredem relinqueret? Hoc quidem multis cantaminibus difficile impetraui.

(5) Putate uos causam non apud Cl. Maximum agere, uirum aequum et iustitiae pertinacem, sed alium aliquem prauum et saeuum iudicem substitute, accusationum fautorem, cupidum condem[p]nandi: (6) date ei quod sequatur, ministrare uel tantulam uerisimilem occasionem secundum uos pronuntiandi. Saltim fingite aliquid, eminiscimini quod respondeatis, qui uos ita rogarit.

(7) Et quoniam omnem conatum necesse est quaequam causa praecedat, respondete qui Apuleium dicitis animum Pudentillae magicis illectamentis ad[h]ortum, quid ex ea petierit, cur fecerit. (8) Formam eius uoluerat? Negatis. Diuitias saltim concupierat? Negant tabulae dotis, negant tabulae donationis, negant tabulae testamenti, in quibus non modo non cupide appetisse, uerum etiam dure reppulisse liberalitatem suae uxoris [h]ostenditur. (9) Quae igitur alia causa est? Quid ommutuistis? Quid tacetis? Vbi illud libelli uestri atrox principium nomine priuigni mei form[orm]atum: ‘hunc ego, domine Maxime, reum apud te facere institui’? [103] (1) Quin igitur addis: ‘reum magistrum, reum uitricum, reum deprecatorem’? Sed quid deinde? ‘Plurimorum maleficiorum et manifestissimorum’. Cedo unum de plurimis, cedo dubium uel saltem obscurum de manifestissimis.

(2) Ceterum ad haec, quae obiecistis, numera an binis uerbis respondeam. ‘Dentes sp<l>endidas’: ignosce munditiis. ‘Specula inspicis’: debet philosophus. ‘Versus facis’: licet fieri. ‘Pisces exploras’: Aristoteles docet.

‘Lignum consecras’: Plato suadet. (3) ‘Vxorem ducis’: leges iubent. ‘Prior natu’*st*’: solet fieri. ‘Lucrum sectatu’*s*’: dotalis accipe, donationem recordare, testamentum lege.

(4) Quae si omnia affatim retudi, si calumnias omnes refutaui, si me in omnibus non modo criminibus, uerum etiam maledictis procul a culpa [philosophiae] tutus sum, si philosophiae honorem, qui mihi salute mea antiquior est, nusquam minui, immo contra ubique si cum septem pennis eum tenui: (5) si haec, ut dico, ita sunt, possum securus existimationem tuam reuereri quam potestatem uereri, quod minus graue et uerendum mihi arbitror a[c] procons. damnari quam si a tam bono tamque emendato uiro improber.

Dixi.

FLORIDA

I. Vt ferme religiosis vianum moris est, cum aliqui lucus aut aliqui locus sanctus in via oblati est, votum postulare, pomum adponere, paulisper adsidere: ita mihi ingresso sanctissimam istam civitatem, quamquam oppido festinem, praefanda venia et habenda oratio et inhibenda properatio est. Neque enim iustius religiosam moram viatori obiecerit aut ara floribus redimita aut spelunca frondibus inumbrata aut quercus cornibus onerata aut fagus pellibus coronata, vel enim colliculus saepimine consecratus vel truncus dolamine effigiatus vel cespes libamine umigatus vel lapis unguine delibutus. Parva haec quippe et quamquam paucis percontantibus adorata, tamen ignorantibus transcurra.

II. At non itidem maior meus Socrates, qui cum decorum adulescentem et diutule tacentem conspicatus foret, “ut te videam”, inquit, “aliquid et loquere.” Scilicet Socrates tacentem hominem non videbat; etenim arbitrabatur homines non oculorum, sed mentis acie et animi obtutu considerandos. Nec ista re cum Plautino milite congruebat, qui ita ait: Pluris est oculatus testis unus quam auriti decem. Immo enimvero hunc versum ille ad examinandos homines converterat: Pluris est auritus testis unus quam oculati decem. Ceterum si magis pollerent oculorum quam animi iudicia, profecto de sapientia foret aquilae concedendum. Homines enim neque longule dissita neque proxume adsita possumus cernere, verum omnes quodam modo caecutimus: ac si ad oculos et obtutum istum terrenum redigas et hebetem, profecto verissime poeta egregius dixit velut nebulam nobis ob oculos offusam nec cernere nos nisi intra lapidis iactum valere. Aquila enimvero cum se nubium tenus altissime sublimavit evecta alis totum istud spatium, qua pluitur et ninguitur, ultra quod cacumen nec fulmini nec fulguri locus est, in ipso, ut ita dixerim, solo aetheris et fastigio hiemis cum igitur eo sese aquila extulit, nutu clementi laevorsum vel dextrorsum tanta mole corporis labitur, velificatas alas quo libuit advertens modico caudae gubernaculo, inde cuncta despiciens ibidem pinnae eminens indefessa remigia ac paulisper cunctabundo volatu paene eodem loco pendula, circumtuetur et quaerit, quorsus potissimum in praedam superne sese ruat fulminis vicem; de caelo improvisa, simul campis pecua, simul montibus feras, simul homines urbibus uno obtutu sub eodem impetu cernens, unde rostro transfodiat, unde unguibus inuncet vel agnum incuriosum vel leporem meticulousum vel quodcumque esui animatum vel laniatui fors obtulit . . .

III. Hyagnis fuit, ut fando accepimus, Marsyae tibicinis pater et magister; rudibus adhuc musicae saeculis solus ante alios cantus canere, nondum quidem tam flexanimo sono nec tam pluriformi modo nec tam multiforati tibia; quippe adhuc ars ista repertu novo commodum oriebatur. Nec quicquam omnium est quod possit in primordio sui perfici, sed in omnibus ferme ante est spei rudimentum quam rei experimentum. Prorsus igitur ante Hyagnin nihil

aliud plerique callebant quam Vergilianus upilio seu busequa, stridenti miserum stipula disperdere carmen. Quod si quis videbatur paulo largius in arte promovisse, ei quoque tamen mos fuit una tibia velut una tuba personare. Primus Hyagnis in canendo manus discapedinavit, primus duas tibias uno spiritu animavit, primus laevis et dexteris foraminibus, acuto tinnitu et gravi bombo, concentum musicum miscuit. Eo genitus Marsyas cum in artificio patrissaret tibicinii, Phryx cetera et barbarus, vultu ferino, trux, hispidus, inlutibarbus, spinis et pilis obsitus, fertur - pro nefas - cum Apolline certavisse, teter cum decoro, agrestis cum erudito, belua cum deo. Musae cum Minerva dissimulamenti gratia iudices adstiteri, ad deridendam scilicet monstri illius barbariam nec minus ad stoliditatem poeniendam. Sed Marsyas, quod stultitiae maximum specimen, non intellegens se deridiculo haberi, priusquam tibias occiperet inflare, prius de se et Apolline quaedam deliramenta barbare effutivit, laudans sese, quod erat et coma relicinus et barba squalidus et pectore hirsutus et arte tibicen et fortuna egenus: contra Apollinem - ridiculum dictu - adversis virtutibus culpabat, quod Apollo esset et coma intonsus et genis gratus et corpore glabellus et arte multiscius et fortuna opulentus. "Iam primum", inquit, "crines eius praemulsis antiis et promulsis caproneis anteventuli et propenduli, corpus totum gratissimum, membra nitida, lingua fatidica, seu tute oratione seu versibus malis, utrubique facundia aequipari. Quid quod et vestis textu tenuis, tactu mollis, purpura radians? quid quod et lyra eius auro fulgurat, ebore candicat, gemmis variegat? quid quod et doctissime et gratissime cantilat? "Haec omnia" inquit "blandimenta nequaquam virtuti decora, sed luxuriae accommodata": contra corporis sui qualitatem prae se maximam speciem ostentare. Risere Musae cum audirent hoc genus crimina sapienti exoptanda Apollini obiectata, et tibicinem illum certamine superatum velut ursum bipedem corio exsecto nudis et laceris visceribus reliquerunt. Ita Marsyas in poenam cecinit et cecidit. Enimvero Apollinem tam humilis victoriae puditus est.

IV. Tibicen quidam fuit Antigenidas, omnis voculae melleus modulator et idem omnimodis peritus modifactor, seu tu velles Aeolion simplex sive Iastium varium seu Ludium querulum seu Phrygium religiosum seu Dorium bellicosum. Is igitur cum esset in tibicinio adprime nobilis, nihil aequae se laborare et animo angi et mente dicebat, quam quod monumentarii ceraulae tibicines dicerentur. Sed ferret aequo animo hanc nominum communionem, si mimos spectavisset: animadverteret illic paene simili purpura alios praesidere, alios vapulare; itidem si munera nostra spectaret: nam illic quoque videret hominem praesidere, hominem depugnare; togam quoque parari et voto et funeri, item pallio cadavera operiri et philosophos amiciri.

V. Bono enim studio in theatrum convenistis, ut qui sciatis non locum auctoritatem orationi derogare, sed cum primis hoc spectandum esse, quid in theatro deprehendas. Nam si mimus est, riseris, si funerepus, timueris, si comoedia est, faveris, si philosophus, didiceris.

VI. Indi, gens populosa cultoribus et finibus maxima, procul a nobis ad

orientem siti, prope oceani reflexus et solis exortus, primis sideribus, ultimis terris, super Aegyptios eruditos et Iudaeos superstitiosos et Nabathaeos mercatores et fluxos vestium Arsacidas et frugum pauperes Itryaeos et odorum divites Arabas - eorum igitur Indorum non aequae miror eboris strues et piperis messes et cinnami merces et ferri temperacula et argenti metalla et auri fluenta, nec quod Ganges apud eos unus omnium amnium maximus eis regnator aquis in flumina centum discurrit, centum valles illi oraque centum, oceanique fretis centeno iungitur amni, nec quod isdem Indis ibidem sitis ad nascentem diem tamen in corpore color noctis est, nec quod apud illos immensi dracones cum immanibus elephantis pari periculo in mutuam perniciem concertant: quippe lubrico volumine indepti revinciunt, ut illis expedire gressum nequeuntibus vel omnino abrumpere tenacissimorum serpentium squameas pedicas necesse sit ultionem a ruina molis suae petere ac retentores suos toto corpore oblidere. Sunt apud illos et varia colentium genera - libentius ego de miraculis hominum quam naturae disserverim -; est apud illos genus, qui nihil amplius quam bubulcitare novere, ideoque agnomen illis bubulcis inditum. Sunt et mutandis mercibus callidi et obeundis proeliis strenui vel sagittis eminus vel ensibus comminus. Est praeterea genus apud illos praestabile, gymnosophistae vocantur. Hos ego maxime admiror, quod homines sunt periti non propagandae vitis nec inoculandae arboris nec proscindendi soli; non illi norunt arvum colere vel aurum colare vel equum domare vel taurum subigere vel ovem vel capram tondere vel pascere. Quid igitur est? unum pro his omnibus norunt: sapientiam percolunt tam magistri senes quam discipuli iuniores. Nec quicquam aequae penes illos laudo, quam quod torporem animi et otium oderunt. Igitur ubi mensa posita, priusquam edulia adponantur, omnes adolescentes ex diversis locis et officiis ad dapem conveniunt; magistri perrogant, quod factum a lucis ortu ad illud diei bonum fecerint. Hic alius se commemorat inter duos arbitrum delectum, sanata simultate, reconciliata gratia, purgata suspicione amicos ex infensis reddidisse; itidem alius sese parentibus quaequam imperantibus oboedisse, et alius aliquid meditatione sua repperisse vel alterius demonstratione didicisse, . . . denique ceteri commemorant. Qui nihil habet adferre cur prandeat, inpransus ad opus foras extruditur.

VII. Alexandro illi, longe omnium excellentissimo regi, cui ex rebus actis et auctis cognomentum magno inditum est, ne vir unicam gloriam adeptus sine laude umquam nominaretur - nam solus a condito aevo, quantum hominum memoria exstat, inexsuperabili imperio orbis auctus fortuna sua maior fuit successusque eius amplissimos et provocavit ut strenuus et aequiperavit ut meritis et superavit ut melior, solusque sine aemulo clarus, adeo ut nemo eius audeat virtutem vel sperare, fortunam vel optare -, eius igitur Alexandri multa sublimia facinora et praeclara edita fatigaberis admirando vel belli ausa vel domi provisa, quae omnia adgressus est meus Clemens, eruditissimus et suavissimus poetarum, pulcherrimo carmine illustrare; sed cum primis Alexandri illud praeclarum, quod imaginem suam,

quo certior posteris proderetur, noluit a multis artificibus vulgo contaminari, sed edixit universo orbi suo, ne quis effigiem regis temere adsimularet aere? colore, caelamine, quin saepe solus eam Polycletus aere duceret, solus Apelles coloribus deliniaret, solus Pyrgoteles caelamine excuderet; praeter hos tris multo nobilissimos in suis artificiis si quis uspiam reperiretur alius sanctissimae imagini regis manus admolitus, haud secus in eum quam in sacrilegum vindicaturum. Eo igitur omnium metu factum, solus Alexander ut ubique imaginum simillimus esset, utique omnibus statuīs et tabulis et toreumatis idem vigor acerrimi bellatoris, idem ingenium maximi honoris, eadem forma viridis iuventae, eadem gratia relicinae frontis cerneretur. Quod utinam pari exemplo philosophiae edictum valeret, ne qui imaginem eius temere adsimularet, uti pauci boni artifices, idem probe eruditi omnifariam sapientiae studium contemplant, neu rudes, sordidi, imperiti pallio tenus philosophos imitarentur et disciplinam regalem tam ad bene dicendum quam ad bene vivendum repertam male dicendo et similiter vivendo contaminarent. Quod utrumque scilicet perfacile est. Quae enim facilius res quam linguae rabies et vilitas morum, altera ex aliorum contemptu, altera ex sui? Nam viliter semet ipsum colere sui contemptus est, barbare alios insectari audientium contumelia est. An non summam contumeliam vobis imponit, qui vos arbitratur maledictis optimi cuiusque gaudere, qui vos existimat mala et vitiosa verba non intellegere aut, si intellegatis, boni consulere? Quis ex rupiconibus, baiolis, tabernariis tam infans est, ut, si pallium accipere velit, non disertius maledicat?

VIII. Hic enim plus sibi debet quam dignitati, quamquam nec haec illi sit cum aliis promiscua; nam ex innumeris hominibus pauci senatores, ex senatoribus pauci nobiles genere et ex iis pauci consulares, ex consularibus pauci boni et adhuc ex bonis pauci eruditi. Sed ut loquar de solo honore, non licet insignia eius vestitu vel calceatu temere usurpare.

IX. Si quis forte in hoc pulcherrimo coetu ex illis invisoribus meis malignus sedet, quoniam, ut in magna civitate, hoc quoque genus invenitur, qui meliores obrectare malint quam imitari et, quorum similitudinem desperent, eorundem adfectent simultatem, scilicet uti, qui suo nomine obscuri sunt, meo innotescant,- si qui igitur ex illis lividis splendidissimo huic auditorio velut quaedam macula se immiscuit, velim paulisper suos oculos per hunc incredibilem consessum circumferat contemplatusque frequentiam tantam, quanta ante me in auditorio philosophi numquam visitata est, reputet cum animo suo, quantum periculum conservandae existimationis hic adeat qui contemni non consuevit, cum sit arduum et oppido difficile vel modicae paucorum exspectationi satisfacere, praesertim mihi, cui et ante parta existimatio et vestra de me benigna praesumptio nihil non quicquam sinit neglegenter ac de summo pectore hiscere. Quis enim vestrum mihi unum soloecismum ignoverit? quis vel unam syllabam barbare pronuntiatam donaverit? quis incondita et vitiosa verba temere quasi delirantibus oborientia permiserit blaterare? Quae tamen aliis facile et sane meritissimo ignoscitis.

Meum vero unumquodque dictum acriter examinatis, sedulo pensiculatis, ad limam et lineam certam redigitis, cum torno et coturno vero comparatis: tantum habet vilitas excusationis, dignitas difficultatis. Adgnosco igitur difficultatem meam, nec deprecor quin sic existimetis. Nec tamen vos parva quaedam et prava similitudo falsos animi habeat, quoniam quaedam, ut saepe dixi, palliata mendicabula obambulant. Praeco proconsulis et ipse tribunal ascendit, et ipse togatus illic videtur, et quidem per diu stat aut ambulat aut plerumque contentissime clamat; enimvero proconsul ipse moderata voce rareret et sedens loquitur et plerumque de tabella legit; quippe praeconis vox garrula ministerium est, proconsulis autem tabella sententia est, quae semel lecta neque augeri littera una neque autem minui potest, sed utcumque recitata est, ita provinciae instrumento refertur. Patior et ipse in meis studiis aliquam pro meo captu similitudinem; nam quodcumque ad vos protuli, exceptum ilico et lectum est, nec revocare illud nec autem mutare nec emendare mihi inde quicquam licet. Quo maior religio dicendi habenda est, et quidem non in uno genere studiorum. Plura enim mea exstant in Camenis quam Hippiae in opificii opera. Quid istud sit, si animo attendatis, diligentius et accuratius disputabo. Et Hippias e numero sophistarum est, artium multitudine prior omnibus, eloquentia nulli secundus; aetas illi cum Socrate, patria Elis; genus ignoratur, gloria vero magna, fortuna modica, sed ingenium nobile, memoria excellens, studia varia, aemuli multi. Venit Hippias iste quondam certamine Olympio Pisam, non minus cultu visendus quam elaboratu mirandus. Omnia secum quae habebat, nihil eorum emerat, sed suis sibi manibus confecerat, et indumenta, quibus indutus, et calciamenta, quibus erat inductus, et gestamina, quibus erat conspicatus. Habebat indutui ad corpus tunicam interulam tenuissimo textu, triplici licio, purpura duplici: ipse eam sibi solus domi texerat. Habebat cinctui balteum, quod genus pictura Babylonica miris coloribus variegatum: nec in hac eum opera quisquam adiuverat. Habebat amictui pallium candidum, quod superne circumiecerat: id quoque pallium comperior ipsius laborem fuisse. Etiam pedum tegumenta crepidas sibimet compegerat; etiam anulum in laeva aureum faberrimo signaculo quem ostentabat, ipse eius anuli et orbiculum circulaverat et palam clauserat et gemmam insculpserat. Nondum omnia eius commemoravi. Enim non pigebit me commemorare quod illum non puduit ostentare, qui magno in coetu praedicavit, fabricatum semet sibi ampullam quoque oleariam, quam gestabat, lenticulari forma, tereti ambitu, pressula rutunditate, iuxtaque honestam strigileculam, recta fastigatione cymulae, flexa tubulatione ligulae, ut et ipsa in manu capulo moraretur et sudor ex ea rivulo laberetur. Quis autem non laudabit hominem tam numerosa arte multiscium, totiugi scientia magnificum, tot utensilium peritia daedalum? Quin et ipse Hippian laudo, sed ingenii eius fecunditatem malo doctrinae quam supellectilis multiformi instrumento aemulari, fateorque me sellularias quidem artes minus callere, vestem de textrina emere, baxeas istas de sutrina praestinare, enimvero anulum nec gestare, gemmam et aurum iuxta plumbum et lapillos nulli aestimare,

strigilem et ampullam ceteraque balnei utensilia nundinis mercari. Prorsum enim non eo infitias nec radio nec subula nec lima nec torno nec id genus ferramentis uti nosse, sed pro his praeoptare me fateor uno chartario calamo me reficere poemata omnigenus apta virgae, lyrae, socco, coturno, item satiras ac griphos, item historias varias rerum nec non orationes laudatas disertis nec non dialogos laudatos philosophis, atque haec et alia eiusdem modi tam graece quam latine, gemino voto, pari studio, simili stilo. Quae utinam possem equidem non singillatim ac discretim, sed cunctim et coacervatim tibi, proconsul [ut] optime, offerre ac praedicabili testimonio tuo ad omnem nostram Camenam frui! non hercule penuria laudis, quae mihi dudum integra et florens per omnes antecessores tuos ad te reservata est, sed quoniam nulli me probatiorem volo, quam quem ipse ante omnis merito probo. Enim sic natura comprobatum est, ut eum quem laudes etiam ames, porro quem ames etiam laudari te ab illo velis. Atque ego me dilectorem tuum profiteor, nulla tibi privatim, sed omni publicitus gratia obstrictus. Nihil quippe a te impetravi, quia nec postulavi. Sed philosophia me docuit non tantum beneficium amare, sed etiam maleficium, magisque iudicio impertire quam commodo inservire et quod in commune expediat malle quam quod mihi. Igitur bonitatis tuae diligunt plerique fructum, ego studium. Idque facere adortus sum, dum moderationem tuam in provincialium negotiis contemplor, qua effectius te amare debeant experti propter beneficium, expertes propter exemplum. Nam et beneficio multis commodasti et exemplo omnibus profuisti. Quis enim a te non amet discere quamam moderatione obtineri queat tua ista gravitas iucunda, mitis austeritas, placida constantia blandusque vigor? Neminem proconsulum, quod sciam, provincia Africa magis reverita est, minus verita: nullo nisi tuo anno ad coercenda peccata plus pudor quam timor valuit. Nemo te alius pari potestate saepius profuit, rarius terruit, nemo similiorem virtute filium adduxit. Igitur nemo Carthagini proconsulum diutius fuit. Nam etiam eo tempore, quo provinciam circumibas, manente nobis Honorino, minus sensimus absentiam tuam, quam te magis desideraremus: paterna in filio aequitas, senilis in iuvene [auctoritas] prudentia, consularis in legato auctoritas, prorsus omnis virtutes tuas ita effingit ac repraesentat, ut medius fidius admirabilior esset in iuvene quam in te parta laus, nisi eam tu talem dedisses. Qua utinam perpetuo liceret frui. Quid nobis cum istis proconsulum vicibus, quid cum annis brevibus et festinantibus mensibus? O celeres bonorum hominum dies, o praesidium optimorum citata curricula. Iam te, Severiane, tota provincia desideramus. Enimvero Honorinum et honos suus ad praeturam vocat et favor Caesarum ad consulatum format et amor noster inpraesentiarum tenet, et spes Carthaginis in futurum spondet, uno solacio freta exempli tui, quod qui legatus mittitur, proconsul ad nos cito reversurus est.

X. Sol qui candentem fervido curru atque equis flammam citatis fervido ardore explicas: itemque luminis eius Luna discipula nec non quinque ceterae vagantium potestates: Iovis benefica, Veneris voluptifica, pernix Mercuri,

perniciosa Saturni, Martis ignita. Sunt et aliae mediae deum potestates, quas licet sentire, non datur cernere, ut Amoris ceterorumque id genus, quorum forma invisitata, vis cognita. Item in terris, utcumque providentiae ratio poscebat, alibi montium arduos vertices extulit, alibi camporum supinam planitiem coaequavit, itemque ubique distinxit amnium flores, pratorum viros, item dedit volatus avibus, volutus serpentibus, cursus feris, gressus hominibus.

XI. Patitur enim, quod qui herediolum sterile et agrum scruposum, meras rupinas et senticeta miseri colunt: quoniam nullus in tesquis suis fructus est nec ullam illic aliam frugem vident, sed infelix lolium et steriles dominantur avenae, suis frugibus indigentes aliena furatum eunt et vicinorum flores decerpunt, scilicet ut eos flores carduis suis misceant; ad eundem modum qui suae virtutis sterilis est . . .

XII. Psittacus avis Indiae avis est; instar illi minimo minus quam columbarum, sed color non columbarum; non enim lacteus ille vel lividus vel utrumque, subluteus aut sparsus est, sed color psittaco viridis et intimis plumulis et extimis palmulis, nisi quod sola cervice distinguitur. Enimvero cervicula eius circulo mineo velut aurea torqui pari fulgoris circumactu cingitur et coronatur. Rostris prima duritia: cum in petram quampiam concitus altissimo volatu praecipitat, rostro se velut ancora excipit. Sed et capitis eadem duritia quae rostri. Cum sermonem nostrum cogitur aemulari, ferrea clavicula caput tunditur, imperium magistri ut persentiscat; haec discenti ferula est. Discit autem statim pullus usque ad duos aetatis suae annos, dum facile os, uti conformetur, dum tenera lingua, uti convibretur: senex autem captus et indocilis est et obliviosus. Verum ad disciplinam humani sermonis facilior est psittacus glande qui vescitur et cuius in pedibus ut hominis quini digituli numerantur. Non enim omnibus psittacis id insigne, sed illud omnibus proprium, quod eis lingua latior quam ceteris avibus; eo facilius verba hominis articulant patentiore plectro et palato. Id vero, quod didicit, ita similiter nobis canit vel potius eloquitur, ut, vocem si audias, hominem putes: nam corvum quidem si audias, +idem conate non loqui[. Verum enimvero et corvus et psittacus nihil aliud quam quod didicerunt pronuntiant. Si convicia docueris, conviciabitur diebus ac noctibus perstrepens maledictis: hoc illi carmen est, hanc putat cantionem. Vbi omnia quae didicit maledicta percensuit, denuo repetit eandem cantilenam. Si carere convicio velis, lingua excidenda est aut quam primum in silvas suas remittendus est.

XIII. Non enim mihi philosophia id genus orationem largita est, ut natura quibusdam avibus brevem et temporarium cantum commodavit, hirundinibus matutinum, cicadis meridianum, noctuis serum, ululis vespertinum, bubonibus nocturnum, gallis antelucanum; quippe haec animalia inter se vario tempore et vario modo occinunt et occipiunt carmine, scilicet galli expergifico, bubones gemulo, ululae querulo, noctuae intorto, cicadae obstrepero, hirundines perarguto. Sed enim philosophi ratio et oratio tempore iugis est et auditu venerabilis et intellectu utilis et modo omnica.

XIV. Haec atque hoc genus alia partim cum audiret a Diogene Crates, alia ipse sibimet suggereret, denique in forum exsilit, rem familiarem abicit velut onus stercoris magis labori quam usui, dein coetu facto maximum exclamat: "Crates" inquit "Cratetem manu mittit": et exinde non modo solus, verum nudus et liber omnium, quoad vixit, beate vixit. Adeoque eius cupiebatur, ut virgo nobilis spretis iunioribus ac ditioribus procis, ultronea eum sibi optaverit. Cumque interscapulum Crates retexisset, quod erat aucto gibbere, peram cum baculo et pallium humi posuisset eamque supellectilem sibi esse puellae profiteretur eamque formam, quam viderat: proinde sedulo consuleret, ne post querela eam caperet; enimvero Hipparche condicionem accipit. Iam dudum sibi provisum satis et satis consultum respondit, neque ditio rem maritum neque formosiores usquam gentium posse invenire; proinde duceret quo liberet. Duxit Cynicus in porticum; ibidem, in loco celebri, coram luce clarissima accubuit, coramque virginem imminuisset paratam pari constantia, ni Zeno procinctu palliastri circumstantis coronae obtutum magistri in secreto defendisset.

XV. Samos Icario in mari modica insula est - exadversum Miletos - ad occidentem eius sita nec ab ea multo pelagi dispescitur; utramvis clementer navigantem dies alter in portu sistit. Ager frumento piger, aratro inritus, fecundior oliveto, nec vinitori nec holitori scalpitur. Ruratio omnis in sarculo ei surculo, quorum proventu magis fructuosa insula est quam frugifera. Ceterum et incolis frequens et hospitibus celebrata. Oppidum habet, nequaquam pro gloria, sed quod fuisse amplum semirutae moenium multifariam indicant. Enimvero fanum Iunonis antiquitus famigeratum; id fanum secundo litore, si recte recordor viam, viginti haud amplius stadia oppido abest. Ibi donarium deae perquam opulentum: plurima auri et argenti ratio in lancibus, speculis, poculis et huiusmodi utensilibus. Magna etiam vis aeris vario effigiatu, veterrimo et spectabili opere; vel inde ante aram Bathylli statua a Polycrate tyranno dicata, qua nihil videor effectius cognovisse; quidam Pythagorae eam falso existimant. Adulescens est visenda pulchritudine, crinibus a fronte parili separatu per malas remulsis, pone autem coma prolixior interlucentem cervicem scapularum finibus obumbrat; cervix suci plena, malae uberes, genae teretes, at medio mento lacullatur; eique prorsus citharoedicus status: deam conspiciens, canenti similis, tunicam picturis variegatam deorsus ad pedes deiectus ipsos, Graecanico cingulo, chlamyde velat utrumque brachium ad usque articulos palmarum, cetera decoris striis dependent; cithara balteo caelato apta strictim sustinetur; manus eius tenerae, procerulae: laeva distantibus digitis nervos molitur, dextra psallentis gestu pulsabulum citharae admovet, ceu parata percutere, cum vox in cantico interquievit; quod interim canticum videtur ore tereti semihiantibus in conatu labellis eliquare. Verum haec quidem statua esto cuiuspiam pueri, qui Polycrati tyranno dilectus Anacreonteum amicitiae gratia cantilat. Ceterum multum abest Pythagorae philosophi statuam esse; et natu Samius et pulchritudine adprime insignis et psallendi musicaeque omnis

multo doctissimus ac ferme id aevi, quo Polycrates Samum potiebatur, sed haudquaquam philosophus tyranno dilectus est. Quippe eo commodum dominari orso profugit ex insula clanculo Pythagoras, patre Mnesarcho nuper amisso, quem comperio inter sellularios artifices gemmis faberrime sculpendis laudem magis quam opem quaesisse. Sunt qui Pythagoran aiant eo temporis inter captivos Cambysae regis, Aegyptum cum adveheretur, doctores habuisse Persarum magos ac praecipue Zoroastren, omnis divini arcani antistitem, posteaque eum a quodam Gillo Crotoniensium principe recipratum. Verum enimvero celebrior fama obtinet sponte eum petisse Aegyptias disciplinas atque ibi a sacerdotibus caerimoniarum incredundas potentias, numerorum admirandas vices, geometriae sollertissimas formulas didicisse; nec his artibus animi expletum mox Chaldaeos atque inde Brachmanos - hi sapientes viri sunt, Indiae gens est - eorum ergo Brachmanum gymnosophistas adisse. Chaldaei sideralem scientiam, numinum vagantium statos ambitus, utrorumque varios effectus in genituris hominum ostendere nec non medendi remedia mortalibus latis pecuniis terra caeloque et mari conquisita; Bracmani autem pleraque philosophiae eius contulerunt, quae mentium documenta, quae corporum exercitamenta, quot partes animi, quot vices vitae, quae diis manibus pro merito suo cuique tormenta vel praemia. Quin etiam Pherecydes Syro ex insula oriundus, qui primus versuum nexu repudiato conscribere ausus est passis verbis, soluto locutu, libera oratione, eum quoque Pythagoras magistrum coluit et infandi morbi putredine in serpentium scabiem solum religiose humavit. Fertur et penes Anaximandrum Milesium naturabilia commentatus nec non et Cretensem Epimeniden inclitum fatiloquum et piatorem disciplinae gratia sectatus itemque Leodamantem Creophyli discipulum, qui Creophylus memoratur poetae Homeri hospes et aemulator canendi fuisse. Tot ille doctoribus eruditus, tot tamque multiugis calicibus disciplinarum toto orbe haustis, vir praesertim ingenio ingenti ac profecto super captum hominis animi augustior, primus philosophiae nuncupator et conditor, nihil prius discipulos suos docuit quam tacere, primaque apud eum meditatio sapienti futuro linguam omnem coercere, verbaque, quae volantia poetae appellant, ea verba detractis pinnis intra murum candentium dentium premere. Prorsus, inquam, hoc erat primum sapientiae rudimentum, meditari condiscere, loquitari dediscere. Non in totum aevum tamen vocem desuescebant, nec omnes pari tempore elingues magistrum sectabantur, sed gravioribus viris brevi spatio satis videbatur taciturnitas modificata, loquaciores enimvero ferme in quinquennium velut exsilio vocis puniebantur. Porro noster Plato, nihil ab hac secta vel paululum devius, pythagorissat in plurimis; aequae et ipse ut in nomen eius a magistris meis adoptarer, utrumque meditationibus academicis didici, et, cum dicto opus est, impigre dicere, et, cum tacito opus est, libenter tacere. Qua moderatione videor ab omnibus tuis antecessoribus haud minus oportuni silentii laudem quam tempestivae vocis testimonium consecutus.

XVI. Priusquam vobis occipiam, principes Africae viri, gratias agere ob

statuam, quam mihi praesenti honeste postulastis et absenti benigne decrevistis, prius volo causam vobis allegare, cur aliquam multos dies a conspectu auditorii afuerim contulerimque me ad Persianas aquas, gratissima prorsus et sanis natabula et aegris medicabula - quippe ita institui omne vitae meae tempus vobis probare, quibus me in perpetuum firmiter dedicavi: nihil tantum, nihil tantulum faciam, quin eius vos et gnaros et iudices habeam - quid igitur de repentino ab hoc splendidissimo conspectu vestro distulerim. Exemplum eius rei paulo secus simillimum memorabo, quam improvisa pericula hominibus subito oboriantur, de Philemone comico. De ingenio eius qui satis nostis, de interitu paucis cognoscite. An etiam de ingenio pauca vultis? Poeta fuit hic Philemon, mediae comoediae scriptor, fabulas cum Menandro in scaenam dictavit certavitque cum eo, fortasse impar, certe aemulus. Namque eum etiam vicit saepenumero - pudet dicere. Reperias tamen apud ipsum multos sales, argumenta lepide inflexa, agnitus lucide explicatos, personas rebus competentes, sententias vitae congruentes, ioca non infra soccum, seria non usque ad coturnum. Rarae apud illum corruptelae, tuti errores, concessi amores. Nec eo minus et leno periurus et amator fervidus et servulus callidus et amica illudens et uxor inhibens et mater indulgens et patruus obiurgator et sodalis opitulator et miles proelior, sed et parasiti edaces et parentes tenaces et meretrices procaces. Hisce laudibus diu in arte comoedica, nobilis forte recitabat partem fabulae, quam recens. fecerat, cumque iam in tertio actu, quod genus in comoedia fieri amat, iucundiores adfectus moveret, imber repentino coortus, ita ut mihi ad vos venit usus nuperrime, differri auditorii coetum et auditionis coeptum coegit: relicum tamen, variis postulantibus, sine intermissione deincipiti die perlecturum. Postridie igitur maximo studio ingens hominum frequentia convenere; sese quisque exadversum quam proxime collocat; serus adveniens amicis adnuit, locum sessui impertiant; extimus quisque excuneati queruntur; farto toto theatro, ingens stipatio, occipiunt inter se queri; qui non adfuerant percontari ante dicta, qui adfuerant recordari audita, cunctisque iam prioribus gnaris sequentia exspectare. Interim dies ire, neque Philemon ad conductum venire; quidam tarditatem poetae murmurari, plures defendere. Sed ubi diutius aequo sedetur nec Philemon uspiam comparet, missi ex promptioribus qui accierent, atque eum in suo sibi lectulo mortuum offendunt. Commodum ille anima edita obriguerat, iacebatque incumbens toro, similis cogitanti: adhuc manus volumini implexa, adhuc os recto libro impressus, sed enim iam animae vacuus, libri oblitus et auditorii securus. Stetere paulisper qui introierant, perculsi tam inopinatae rei, tam formonsae mortis miraculo. Dein regressi ad populum renuntiavere Philemonem poetam, qui exspectaretur qui in theatro fictum argumentum finiret, iam domi veram fabulam consummasse; enimvero iam dixisse rebus humanis valere et plaudere, suis vero familiaribus dolere et plangere; hesternum illis imbrem lacrimas auspicasse; comoediam eius prius ad funebrem faciem quam ad nuptialem venisse; proin, quoniam poeta optimus personam vitae deposuerit, recta de auditorio eius exsequias eundum, legenda

eius esse nunc ossa, mox carmina. Haec ego ita facta, ut commemoravi, olim didiceram, sed hodie sum e meo periculo recordatus. Nam, ut meministis profecto, cum impedita esset imbri recitatio, in propinquum diem vobis volentibus protuli, et quidem Philemonis exemplo paenissime; quippe eodem die in palaestra adeo vehementer talum inverti, ut minimum afuerim, quin articulum etiam a crure defringerem. Tamen articulus loco concessit exque eo luxu adhuc fluxus est. Et iam dum eum ingenti plaga reconcilio, iamiam sudoro adfatim corpore diutule obrigui; inde acerbus dolor intestinorum coortus modico ante sedatus est, quam me denique violentus exanimaret et Philemonis ritu compelleret ante letum abire quam lectum, potius implere fata quam fanda, consummare potius animam quam historiam. Cum primum igitur apud Persianas aquas leni temperie nec minus utiquam blando fomento gressum recipravi, nondum quidem ad innitendum idonee, sed quantum ad vos festinanti satis videbatur, veniebam redditum quod pepigeram, cum interim vos mihi beneficio vestro non tantum clauditem dempsistis, verum etiam pernicitatem addidistis. An non properandum mihi erat, ut pro eo honore vobis multas gratias dicerem, pro quo nullas preces dixeram? Non quin magnitudo Carthaginis mereatur etiam a philosopho precem pro honore, sed ut integrum et intemeratum esset vestrum beneficium, si nihil ex gratia eius petitio mea defregisset, id est, ut usque quaque esset gratuitum. Neque enim aut levi mercede emit qui precatur, aut parvum pretium accipit qui rogatur, adeo ut omnia utensilia emere velis quam rogare. Id ego arbitror praecipue in honore observandum; quem qui laboriose exoraverit, sibi debet unam gratiam, quod impetrarit; qui vero sine molestia ambitus adeptus est, duplam gratiam praebentibus debet, et quod non petierit et quod acceperit. Duplam igitur vobis gratiam debeo, immo enimvero multiugam, quam ubique equidem et semper praedicabo. Sed nunc inpraesentiarum libro iusto ad hunc honorem mihi nondum conscripto, ita ut soleo, publice protestabor. Certa est enim ratio, qua debeat philosophus ob decretam sibi publice statuam gratias agere, a qua paululum demutabit liber quem Strabonis Aemiliani excellentissimus honor flagitat. Quem librum sperabo me commode posse conscribere; satis eum hodie vobiscum probare. Est enim tantus in studiis, ut prae nobilior sit proprio ingenio quam patricio consulatu. Quibusnam verbis tibi, Aemiliane Strabo, vir omnium, quot umquam fuerunt aut sunt aut etiam erunt, inter optimos clarissime, inter clarissimos optime, inter utrosque doctissime, quibus tandem verbis pro hoc tuo erga me animo gratias habitum et commemoratum eam, qua digna ratione tam honorificam benignitatem tuam celebrem, qua remuneratione dicendi gloriam tui facti aequiperem, nondum hercle reperio. Sed quaeram sedulo et conitar, dum memor ipse mei, dum spiritus hos regit artus. Nam nunc inpraesentiarum - neque enim diffitebor - laetitia facundiae obstreperit et cogitatio voluptate impeditur; ac mens occupata delectatione mavult inpraesentiarum gaudere quam praedicare. Quid faciam? cupio gratus videri, sed prae gaudio nondum mihi vacat gratias agere. Nemo me, nemo ex illis tristioribus velit in isto vituperare, quod honorem meum non

minus mereor quam intellego, quod clarissimi et eruditissimi viri tanto testimonio exsulto: quippe testimonium mihi perhibuit in curia Carthaginiensium non minus splendidissimum quam benignissimum vir consularis; cui etiam notum esse tantummodo summus honor est, is etiam laudator mihi apud principes Africae viros quodam modo astitit. Nam, ut comperior, nudius tertius libello misso, per quem postulabat locum celebrem statuae meae, cum primis commemoravit inter nos iura amicitiae a commilitio studiorum eisdem magistris honeste inchoata; tunc postea vota omnia mea secundum dignitatis suae gradus recognovit. Iam illud primum beneficium, quod condiscipulum se meminit. Ecce et hoc alterum beneficium, quod tantus diligi se ex pari praedicat. Quin etiam commemoravit et alibi gentium et civitatum honores mihi statuarum et alios decretos. Quid addi potest ad hoc praeconium viri consularis? Immo etiam docuit argumento suscepti sacerdotii summum mihi honorem Carthaginis adesse. Iam hoc praecipuum beneficium ac longe ante ceteros excellens, quod me vobis locupletissimus testis suo etiam suffragio commendat. Ad summam pollicitus est se mihi Carthagini de suo statuam positurum, vir, cui omnes provinciae quadriuges et seiuges currus ubique gentium ponere gratulantur. Quid igitur superest ad honoris mei tribunal et columen, ad laudis meae cumulum? immo enimvero, quid superest? Aemilianus Strabo, vir consularis, brevi votis omnium futurus proconsul, sententiam de honoribus meis in curia Carthaginiensium dixit, omnes eius auctoritatem secuti sunt. Nonne videtur hoc vobis senatus consultum esse? Quid quod et Carthaginienses omnes, qui in illa sanctissima curia aderant, tam libenter decreverunt locum statuae, ut illos scires iccirco alteram statuam, quantum spero, in sequentem curiam protulisse, ut salva veneratione, salva reverentia consularis sui viderentur factum eius non aemulati, sed secuti, id est ut integro die beneficium ad me publicum perveniret. Ceterum meminerant optimi magistratus et benivolentissimi principes mandatum sibi a vobis quod volebant. Id egone scirem ac praedicare cessarem? ingratus essem. Quin etiam universo ordini vestro pro amplissimis erga me meritis quantas maximas possum gratias ago atque habeo, qui me in illa curia honestissimis adclamationibus decoravere, in qua curia vel nominari tantummodo summus honor est. Igitur, quod difficile factu erat quodque re vera arduum, non existimabatur: gratum esse populo, placere ordini, probari magistratibus et principibus, id - praefascine dixerim - iam quodam modo mihi obtigit. Quid igitur superest ad statuae meae honorem, nisi aeris pretium et artificis ministerium? quae mihi ne in mediocribus quidem civitatibus umquam defuere, ne ut Carthagini desint, ubi splendidissimus ordo etiam de rebus maioribus iudicare potius solet quam computare. Sed de hoc tum ego perfectius, cum vos effectus. Quin etiam tibi, nobilitas senatorum, claritudo civium, dignitas amicorum, mox ad dedicationem statuae meae libro etiam conscripto, plenius gratias canam eique libro mandabo, uti per omnis provincias est totoque abhinc orbe totoque abhinc tempore laudes benefacti tui ubique gentium, semper annorum repraesentet.

XVII. Viderint, quibus mos est oggerere se et otiosis praesidibus, ut impatientia linguae commendationem ingenii quaerant et adfectata amicitiae vestrae specie glorientur. Vtrumque eius a me, Scipio. Orfite, longe abest. Nam et quantulumcumque ingenium meum iam pridem pro captu suo hominibus notius est, quam ut indigeat novae commendationis, et gratiam tuam tuorumque similium malo quam iacto, magisque sum tantae amicitiae cupitor quam gloriator, quoniam cupere nemo nisi vere [putem] potest, potest autem quivis falso gloriari. Ad hoc ita semper ab ineunte aevo bonas artes sedulo colui, eamque existimationem morum ac studiorum cum in provincia nostra tum etiam Romae penes amicos tuos quaesisse me tute ipse locupletissimus testis es, ut non minus vobis amicitia mea capessenda sit quam mihi vestra concupiscenda. Quippe non prompte veniam impertire rarerer adeundi adsiduitatem eius requirentis est, summumque argumentum amoris frequentibus delectari, cessantibus obirasci, perseverantem celebrare, desinentem desiderare, quoniam necesse est gratam praesentiam eiusdem esse, cuius angat absentia. Ceterum vox cohibita silentio perpeti non magis usui erit quam nares gravedine oppletae, aures spurcitie obseratae, oculi albugine obducti. Quid si manus manicis restringantur, quid si pedes pedicis coartentur, iam rector nostri animus aut somno solvatur aut vino mergatur aut morbo sepeliatur? Profecto ut gladius usu splendescit, situ robiginat, ita vox in vagina silentii condita diutino torpore hebetatur. Desuetudo omnibus pigritiam, pigritia veterum parit. Tragoedi adeo ni cottidie proclament, claritudo arteriis obsolescit; igitur identidem boando purgant ravim. Ceterum ipsius vocis hominis exercendi cassus labor supervacaneo studio plurifariam superatur, si quidem voce hominis et tuba rudore torvior et lyra concentu variatior et tibia questu delectabilior et fistula susurru iucundior et bucina significatu longinquior. Mitto dicere multorum animalium immeditatos sonores distinctis proprietatibus admirandos, ut est taurorum gravis mugitus, luporum acutus ululatus, elephantorum tristis barritus, equorum hilaris hinnitus nec non avium instigati clangores nec non leonum indignati fremores ceteraeque id genus voces animalium truces ac liquidae, quas infesta rabies vel propitia voluptas ciant. Pro quibus homini vox divinitus data angustior quidem, sed maiorem habet utilitatem mentibus quam auribus delectationem. Quo magis celebrari debet frequentius usurpata, et quidem non nisi in auditorio, tanto viro praesidente, in hac excellenti celebritate multorum eruditorum, multorum benignorum. Equidem et si fidibus adprime callerem, non nisi confertos homines consecrarer. In solitudine cantilavit Orpheus in silvis, inter delphinas Arion, quippe, si fides fabulis, Orpheus exsilio desolatus, Arion navigio praecipitatus, ille immanium bestiarum delenitor, hic misericordium beluarum oblectator, ambo miserrimi cantores, quia non sponte ad laudem, sed necessario ad salutem nitebantur. Eos ego impensius admirarer, si hominibus potius quam bestiis placuissent. Avibus haec secretaria utiquam magis congruerint, merulis et lusciniis et oloribus. Et merulae in remotis tesquis cantilenam pueritiae fringultiunt, luscinae in

solitudine arcana canticum adulescentiae garriunt, olores apud avios fluvios carmen senectae meditantur. Enimvero qui pueris et adulescentibus et senibus utile carmen prompturus est, in mediis milibus hominum canat, ita ut hoc meum de virtutibus Orfiti carmen est, serum quidem fortasse, sed serius, nec minus gratum quam utile Carthaginensium pueris et iuvenibus et senibus, quos indulgentia sua praecipuus omnium proconsul sublevavit temperatoque desiderio et moderato remedio dedit pueris saturitatem, iuvenibus hilaritatem, senibus securitatem. Metuo quidem, Scipio, quoniam laudes tuas attigi, ne me inpraesentiarum refrenet vel tua generosa modestia vel mea ingenua verecundia. Sed nequeo quin ex plurimis, quae in te meritissimo admiramur, ex his plurimis quin vel paucissima attingam. Vos ea mecum, cives ab eo servati, recognoscite.

XVIII. Tanta multitudo ad audiendum convenistis, ut potius gratulari Carthagini debeam, quod tam multos eruditionis amicos habet, quam excusare, quod philosophus non recusaverim dissertare. Nam et pro amplitudine civitatis frequentia collecta et pro magnitudine frequentiae locus delectus est. Praeterea in auditorio hoc genus spectari debet non pavimenti marmoratio nec proscaenii contabulatio nec scaenae columnatio, sed nec culminum eminentia nec lacunarium refulgentia nec sedilium circumferentia, nec quod hic alias mimus hallucinatur, comoedus sermocinatur, tragoedus vociferatur, funerepus periclitatur, praestigiator furatur, histrio gesticulatur ceterique omnes ludiones ostentant populo quod cuiusque artis est, sed istis omnibus supersessis nihil amplius spectari debet quam convenientium ratio et dicentis oratio. Quapropter, ut poetae solent hic ibidem varias civitates substituere, ut ille tragicus, qui in theatro dici facit: Liber, qui augusta haec loca Cithaeronis colis, item ille comicus: perparvam partim postulat Plautus loci de vestris magnis atque amoenis moenibus, Athenas quo sine architectis conferat, non secus et mihi liceat nullam longinquam et transmarinam civitatem hic, sed enim ipsius Carthaginis vel curiam vel bybliotheacam substituere. Igitur proinde habetote, si curia digna protulero, ut si in ipsa curia me audiat, si erudita fuerint, ut si in bybliotheca legantur. Quod utinam mihi pro amplitudine auditorii prolixa oratio suppetet ac non hic maxime clauderet, ubi me facundissimum cuperem. Sed verum verbum est profecto, qui aiunt nihil quicquam homini tam prosperum divinitus datum, quin ei tamen admixtum sit aliquid difficultatis, ut etiam in amplissima quaque laetitia subsit quaequam vel parva querimonia, coniugatione quadam mellis et fellis: ubi uber, ibi tuber. Id ego cum [in] alias, tum etiam nunc inpraesentiarum usu experior. Nam quanto videor plura apud vos habere ad commendationem suffragia, tanto sum ad dicendum nimia reverentia vestri cunctatior, et qui penes extrarios saepenumero promptissime disceptavi, idem nunc penes meos haesito ac - mirum dictu - ipsis illecebris deterreor et stimulis refrenor et incitamentis cohibeor. An non multa mihi apud vos adhortamina suppetunt, quod sum vobis nec lare alienus nec pueritia invisitatus nec magistris peregrinus nec secta incognitus nec voce inauditus nec libris inlectus

improbatusve? Ita mihi et patria in concilio Africae, id est vestro, et pueritia apud vos et magistri vos et secta, licet Athenis Atticis confirmata, tamen hic inchoata est, et vox mea utraque lingua iam vestris auribus ante proximum sexennium probe cognita. quin et libri mei non alia ubique laude carius censentur quam quod iudicio vestro comprobantur. Haec tanta ac totiuga invitamenta communia non minus vos ad audiendum prolectant quam me ad audendum retardant, faciliusque laudes vestras alibi gentium quam apud vos praedicarim: ita apud suos cuique modestia obnoxia est, apud extrarios autem veritas libera. Semper adeo et ubique vos quippe ut parentis ac primos magistros meos celebro mercedemque vobis rependo, non illam, quam Protagora sophista pepigit nec accepit, sed quam Thales sapiens nec pepigit et accepit. Video quid postuletis: utramque narrabo. Protagora, qui sophista fuit longe multiscius et cum primis rhetoricae repertoribus perfacundus, Democriti physici civis aequaevus - inde ei supposita doctrina est -, eum Protagoran aiunt cum suo sibi discipulo Evathlo mercedem nimis uberem condicione temeraria pepigisse, uti sibi tum demum id argenti daret, si primo tirocinio agendi penes iudices vicisset. Igitur Evathlus postquam cuncta illa exorabula iudicantium et decipula adversantium et artificia dicentium versutus alioqui et ingeniatus ad astutiam facile perdidicit, contentus scire quod concupierat, coepit nolle quod pepigerat, sed callide nectendis moris frustrari magistrum diutuleque nec agere velle nec reddere, usque dum Protagoras eum ad iudices provocavit, expositaque condicione, qua docendum receperat, anceps argumentum ambifariam proposuit. "Nam sive ego vicerem", inquit, "solvere mercedem debebis ut condemnatus, seu tu viceris, nihilo minus reddere debebis ut pactus, quippe qui hanc causam primam penes iudices viceris. Ita, si vincis, in condicionem incidisti; si vinceris, in damnationem." Quid quaeris? ratio conclusa iudicibus acriter et invincibiliter videbatur. Enimvero Evathlus, utpote tanti veteratoris perfectissimus discipulus, biceps illud argumentum retorsit. Nam "si ita est", inquit, "neutro modo quod petis debeo. Aut enim vinco et iudicio dimittor, aut vincor et pacto absolvor, ex quo non debeo mercedem, si hanc primam causam fuero penes iudices victus. Ita me omni modo liberat, si vincor, condicio, si vinco, sententia." Nonne vobis videntur haec sophistarum argumenta obversa invicem vice spinarum, quas ventus convolverit, inter se cohaerere, paribus utrimque aculeis, simili penetratione, mutuo vulnere? Atque ideo merces Protagorae tam aspera, tam senticosa versutis et avaris relinquenda est: cui scilicet multo tanta praestat illa altera merces, quam Thales Milesius ex septem illis sapientiae memoratis viris facile praecipuus - enim geometriae penes Graios primus repertor et naturae rerum certissimus explorator et astrorum peritissimus contemplator - maximas res parvis lineis repperit: temporum ambitus, ventorum flatus, stellarum meatus, tonitruum sonora miracula, siderum obliqua curricula, solis annua reverticula, itidem lunae vel nascentis incrementa vel senescentis dispendia vel delinquentis obstiticula. Idem sane iam proclivi senectute divinam rationem de sole commentus est,

quam equidem non didici modo, verum etiam experiundo comprobavi, quoties sol magnitudine sua circulum quem permeat metiatur. Id a se recens inventum Thales memoratur edocuisse Mandraytum Prienensem, qui nova et inopinata cognitione impendio delectatus optare iussit quantam vellet mercedem sibi pro tanto documento rependi. “Satis” inquit, “mihi fuerit mercedis”, Thales sapiens, “si id quod a me didicisti, cum proferre ad quospiam coeperis, tibi non adsciveris, sed eius inventi me potius quam alium repertorem praedicaris.” Pulchra merces prorsum ac tali viro digna et perpetua; nam et in hodiernum ac dein semper Thali ea merces persolvetur ab omnibus nobis, qui eius caelestia studia vere cognovimus. Hanc ego vobis, mercedem, Carthaginienses, ubique gentium dependo pro disciplinis, quas in pueritia sum apud vos adeptus. Vbique enim me vestrae civitatis alumnum fero, ubique vos omnimodis laudibus celebro, vestras disciplinas studiosius percolo, vestras opes gloriosius praedico, vestros etiam deos religiosius veneror. Nunc quoque igitur principium mihi apud vestras auras auspicatissimum ab Aesculapio deo capiam, qui arcem nostrae Carthaginis indubitabili numine propitius respicit. Eius dei hymnum Graeco et Latino carmine vobis etiam canam [iam] illi a me dedicatum. Sum enim non ignotus illi sacricola nec recens cultor nec ingratus antistes, ac iam et prorsa et vorsa facundia veneratus sum, ita ut etiam nunc hymnum eius utraque lingua canam, cui dialogum similiter Graecum et Latinum praetexui, in quo sermocinabuntur Sabidius Severus et Iulius Persius, viri et inter se mutuo et vobis et utilitatibus publicis merito amicissimi, doctrina et eloquentia et benivolentia paribus, incertum modestia quietiores an industria promptiores an honoribus clariores. Quibus cum sit summa concordia, tamen haec sola aemulatio et in hoc unum certamen est, uter eorum magis Carthaginem diligat, atque summis medullitis viribus contendunt ambo, vincitur neuter. Eorum ego sermonem ratus et vobis auditu gratissimum et mihi compositu congruentem et deo dedicatu religiosum, in principio libri facio quandam ex his, qui mihi Athenis condidicerunt, percontari a Persio Graece quae ego pridie in templo Aesculapi disserverim, paulatimque illis Severum adiungo, cui interim Romanae linguae partes dedi. Nam et Persius, quamvis et ipse optime possit, tamen hodie vobis atticissabit.

XIX. Asclepiades ille, inter praecipuos medicorum, si unum Hippocratem excipias, ceteris princeps, primus etiam vino repperit aegris opitulari, sed dando scilicet in tempore: cuius rei observationem probe callebat, ut qui diligentissime animadverteret venarum pulsus inconditos vel praeveros. Is igitur cum forte in civitatem sese reciperet et rure suo suburbano rediret, aspexit in pomoeiis civitatis funus ingens locatum plurimos homines ingenti multitudine, qui exsequias venerant, circumstare, omnis tristissimos et obsoletissimos vestitu. Propius accessit, utine cognosceret more ingenii quisnam esset, quoniam percontanti nemo responderat, an vero ut ipse aliquid in illo ex arte reprehenderet. Certe quidem iacenti homini ac prope deposito fatum attulit. Iam miseri illius membra omnia aromatis perspersa, iam os ipsius unguine odore delibutum, iam eum pollinctum, iam paene paratum

contemplatus enim, diligentissime quibusdam signis animadversis, etiam atque etiam pertrectavit corpus hominis et invenit in illo vitam latentem. Confestim exclamavit vivere hominem: procul igitur faces abigerent, procul ignes amolirentur, rogam demolirentur, cenam feralem a tumultu ad mensam referrent. Murmur interea exortum; partim medico credendum dicere, partim etiam irridere medicinam. Postremo propinquis etiam hominibus invitis, quodne iam ipsi hereditatem habebant, an quod adhuc illi fidem non habebant, aegre tamen ac difficulter Asclepiades impetravit brevem mortuo dilationem atque ita vispillonum manibus extortum velut ab inferis postliminio domum rettulit confestimque spiritum recreavit, confestim animam in corporis latibulis delitescentem quibusdam medicamentis provocavit.

XX. Sapientis viri super mensam celebre dictum est: “Prima”, inquit, “creterra ad sitim pertinet, secunda ad hilaritatem, tertia ad voluptatem, quarta ad insaniam.” Verum enimvero Musarum creterra versa vice quanto crebrior quantoque meracior, tanto propior ad animi sanitatem. Prima creterra litteratoris rudimento eximit, secunda grammatici doctrina instruit, tertia rhetoris eloquentia armat. Hactenus a plerisque potatur. Ego et alias creterras Athenis bibi: poeticae commentam, geometriae limpidam, musicae dulcem, dialecticae austerulam, iam vero universae philosophiae inexplabilem scilicet et nectaream. Canit enim Empedocles carmina, Plato dialogos, Socrates hymnos, Epicharmus modos, Xenophon historias, Crates satiras: Apuleius vester haec omnia novemque Musas pari studio colit, maiore scilicet voluntate quam facultate, eoque propensius fortasse laudandus est, quod omnibus bonis in rebus conatus in laude, effectus in casu est, ita ut contra in maleficiis etiam cogitata scelera, non perfecta adhuc vindicantur, cruenta mente, pura manu. Ergo sicut ad poenam sufficit meditari puniendam, sic et ad laudem satis est conari praedicanda. Quae autem maior laus aut certior, quam Carthagini benedicere, ubi tota civitas eruditissimi estis, penes quos omnem disciplinam pueri discunt, iuvenes ostentant, senes docent? Carthago provinciae nostrae magistra venerabilis? Carthago Africae Musa caelestis, Carthago Camena togatorum.

XXI. Habet interdum et necessaria festinatio honestas moras, saepe uti malis interpellatam voluntatem: quippe et illis, quibus curriculo confecta via opus est, adeo uti praeoptent pendere equo quam carpento sedere, propter molestias sarcinarum et pondera vehiculorum et moras orbium et salebras orbitalium - adde et lapidum globos et caudicum toros et camporum rivos et collium clivos -; hisce igitur moramentis omnibus qui volunt devitare ac vectorem sibimet equum deligunt diutinae fortitudinis, vivacis pernecitatis, id est et ferre validum et ire rapidum, qui campos collesque gradu perlabitur uno, ut ait Lucilius; tamen cum eo equo per viam concito pervolant, si quem interea conspiciantur ex principalibus viris nobilem hominem, bene consultum, bene cognitum, quamquam oppido festinent, tamen honoris eius gratia cohibent cursum, relevant gradum, retardant equum et ilico in pedes desiliunt, fruticem, quem verberando equo gestant, eam virgam in laevam manum

transferunt, itaque expedita dextra adeunt ac salutant et, si diutule ille quippiam percontetur, ambulant diutule et fabulantur, denique quantumvis morae in officio libenter insumunt.

XXII. Crates ille Diogenis sectator, qui ut lar familiaris apud homines aetatis suae Athenis cultus est - nulla domus umquam clausa erat nec erat patris familias tam absconditum secretum, quin eo tempestive Crates interveniret, litium omnium et iurgiorum inter propinquos disceptator atque arbiter; quod Herculem olim poetae memorant monstra illa immania hominum ac ferarum virtute subegisse orbemque terrae purgasse, similiter adversum iracundiam et invidiam atque avaritiam atque libidinem ceteraque animi humani monstra et flagitia philosophus iste Hercules fuit: eas omnes pestes mentibus exegit, familias purgavit, malitiam perdomuit, seminudus et ipse et clava insignis, etiam Thebis oriundus, unde Herculem fuisse memoria exstat -; igitur, priusquam plane Crates factus, inter proceres Thebanos numeratus est, lectum genus, frequens famulitium, domus amplo ornata vestibulo, ipse bene vestitus, bene praediatus. Post ubi intellegit nullum sibi in re familiari praesidium legatum, quo fretus aetatem agat, omnia fluxa infirmaque esse, quicquid sub caelo divitiarum est, eas omnis ad bene vivendum nihil quicquam esse . . .

XXIII. Sicuti navem bonam, fabre factam, bene intrinsecus compactam, extrinsecus eleganter depictam, mobili clavo, firmis rudentibus, procero malo, insigni carchesio, splendentibus velis, postremo omnibus armamentis idoneis ad usum et honestis ad contemplationem, eam navem si aut gubernator non agat aut tempestas agat, ut facile cum illis egregiis instrumentis aut profunda hauserint aut scopuli comminuerint! Sed et medici cum intraverint ad aegrum, uti visant, nemo eorum, quod tabulina perpulchra in aedibus cernant et lacunaria auro oblita et gregatim pueros ac iuvenes eximia forma in cubiculo circa lectum stantis, aegrum iubet, uti sit animo bono; sed, ubi iuxtim consedit, manum hominis prehendit, eam pertrectat, venarum pulsum et momenta captat: si quid illic turbatum atque inconditum offendit, illi renuntiat male morbo haberi. Dives ille cibo interdicitur; ea die in sua sibi copiosa domo panem non accipit, cum interea totum eius servitium hilares sunt atque epulantur, nec in ea re quicquam efficit condicione.

DE MUNDO

Consideranti mihi et diligentius intuenti, et saepe alias, Faustine fili? virtutis indagatrix expultrixque vitiorum, divinarum particeps rerum philosophia videbatur, et nunc maxime, cum naturae interpretationem et remotarum ab oculis rerum investigationem sibi vindicet. Nam cum ceteri magnitudine rei territi, eiusmodi laborem arduum et profundum existimarent, sola philosophia suum non despexit ingenium, nec indignam se existimavit, cui divinarum et humanarum rerum disc[r]eptatio deferatur; sed concinere (addicere) tam bonas artes et eiusmodi operam cum ingenuitate professionis suae credidit, et congruere istius modi curam talibus studiis et moribus. Nam cum mundum homines eiusque penetralia corpore adire non possent, ut terreno domicilio relicto illas regiones inspicerent, philosophiam ducem nanci eiusque inventis inbuti, animo peregrinari ausi sunt per caeli plagas, his itineribus quae exploratione acuminis sui pervia sapientiae solis cogitationibus viderant, ut, cum ipsius intervalli condicione a mundi vicinia natura nos secretos esse voluisset, immensitati tamen eius volucrique curriculo cogitationum nostrarum nos pernecitas intimaret; facillimeque ea, de quibus origo eius est, anima divinis suis oculis aspexit, agnovit, aliis etiam eius scientiam tradidit, veluti prophetae quidam deorum maiestate completi effantur ceteris, quae divini beneficio soli vident. Quare et eos, qui unius loci ingenia nobis qualitatesque describunt, aut moenia urbis aut alicuius amnis fluentia aut amoenitates et magnitudines montium, alia multa descripta ab aliis, plerique studiose legunt: Nysae iuga et penetralia Corcyi, et Olympi sacra, et Ossae ardua, alia huiusmodi sola dumtaxat et singula extollunt. Quorum me miseret, cum tanto opere nec magnis et oppido paucis inexplibili admiratione capiuntur. Hoc illis evenire adeo non est mirabile, cum nihil maius suspexerint neque ad aliquid intenderint, quod maiore diligentia contemplandum esset. Ceterum si terrarum orbem omnemque mundum contemplari pariter aliquando potuissent, minus exiguas eius et singulas partes dignas laudibus credidissent, quibus esset universitas comprehensa. Quare nos Aristotelen prudentissimum et doctissimum philosophorum et Theophrastum auctorem secuti, quantum possumus cogitatione contingere, dicemus de omni hac caelesti ratione, naturasque et officia complexi et cur et quemadmodum moveantur explicabimus.

I. Mundus omnis societate caeli et terrae constat et eorum natura quae utriusque sunt; vel sic: mundus est ornata ordinatio dei munere, deorum recta custodia. Cuius cardinem — sic enim dixerim kenton — robustum et immobilem genetrix atque alrix animantium omnium habet tellus, supernis omnibus, ut videri potest, aeris liquiditate ad modum tegminis saeptis et opertis. Ultra deorum domus est, quod caelum vocamus: quod quidem divinis corporibus onustum videmus, pulcherrimis ignibus et perlucidis solis et lunae reliquorumque siderum, cum quibus fertur per orbem dierum noctiumque

curriculis, agens et stellarum choros intermino lapsu, finem nulla aevi defectione factura. Sed cum omne caelum ita revolvatur ut sphaera, eam tamen radicibus oportet teneri, quas divina machinatio verticibus adfixit, ut in tornando artifex solet forcipe materiam comprehensam reciproco volumine rotundare; eos polos dicimus, a quibus, veluti a cardinibus, directio quaedam profecta axis est dictus, divisor et distriminator mundi, orbem terrae in medietate constituens. Verum hi vertices, quos immobiles diximus, ita sunt ut supra caput alter adpareat ex parte boreae, qui septemtrionalis vocatur; alter antarcticus humo tegitur, umidus et austrinis vaporibus mollis. Sed caelum ipsum stellaeque caeligenae omnisque siderea compago aether[a] vocatur, non, ut quidam putant, quod ignitus sit et incensus, sed quod cursibus rapidis semper rotetur, elementum non unum ex quattuor quae nota sunt cunctis, sed longe aliud, numero quintum, primum ordine, genere divinum et inviolabile.

II. Iam astrorum innumerabilis multitudo partim labitur cum orbis inerrantis regione, quam circulus ambit signifer, obliqua complexione circumdatus, et signis XII inluminatus, partim errantibus stellis, quae neque priorum motus habent neque sane inter se similes et aequales, sed adfixae diversis globis inordinatum, ut sic dixerim, ordinem servant; aliaeque ultra sunt, aliae citra. Stellae, quae propter naturam eiusmodi nullis creduntur erroribus vagae, et infinitos numero greges ducunt et simplex aetheris dorsum alma et sacrata amoenitate lucis coronant. Septem vero deorum nominibus inlustres, totidem orbibus adfixae sunt et gradatim sibimet superlatae, ut superior inferiore sit maior, ac vicissim mutuis adhaesionibus nexae complexu illius orbis, qui inerrabilis dicitur, continentur. Hic Phaenonis globus, quem appellamus Saturnum; post quem Phaethontis secundus est, quem Iovem dicimus: et loco tertio Pyrois, quam multi Herculis, plures Martis stellam vocant. Stilbon, cui quidam Apollinis, ceteri Mercuri nomen dederunt. Quintus Phosphorus, Iunonia, immo Veneris stella censetur. Deinde Iolis est orbis et ultima omnium luna, altitudinis aetheriae principia distermians, quae divinas et immortales vivacitates ignium pascens, ordinatis ac semper aequalibus invectionibus solvitur atque reparatur.

III. Post eam vero partem, quae sancti aetheris finibus coercetur, cuius mensa pensaque distinctio est et natura inmutabilis, regio est mortalis ac iam paene terrena, cuius primae sunt partes tenuiores et vaporatae, quippe cum finitimis aetheris attingantur ardoribus, quantum maximis parva et quantum rapidis possunt pigriora contingi. Sed ex ea parte, quae curriculis finitimi inuritur solis, se iaculari atque emicare et scintillare flammae quaedam ostensae oculis nostris videntur, quas Graeci cometas et docidas et bothynos appellant quasque labi et fluere frequenter videmus, lucere facile faciliusque restingui. Exin inferioris aeris qualitas turbidior infunditur, cui permixtus est glacialis rigor; sed superioris vicinia claritatis et propinqui caloris adflatu nitescit ac sinceriore interdum luce vestitur. Huius saepe mutabilis convertitur species, cum sit natura vitabili: et in nubes cogitur et reciprocis flabris aperitur et nimbis vehementibus rumpitur, nivibus etiam et glacie inhorrescit

et praecipiti grandique desuper verberatur; turbinum flatibus typhonumque conflictu fit procellosa, sed telis fulminum et missilium caelestium iaculis ignescit.

IV. Aeri terra coniungitur eaque in se suscipit maria. Haec frequentatur animantibus, haec silvarum viriditate vestitur, haec perennitate recreatur, haec fluminum frigidos lapsus nunc erroribus terrenis vehit, modo profundo in mari confundit; eadem infinitis coloribus floret, altitudine montium, camporum aequore, nemorum opacitate variatur, sinuosis inflexa litoribus, distincta insulis, villuis urbibusque conlucens, quas sapiens genus, homo communibus usibus fabricatur. Nec sum nescius, plerosque huius operis auctores terrarum orbem ita divisisse: partem eius insulas esse, partem vero continentem vocavere, nescii omnem hanc terrenam immensitatem Atlantici maris ambitu coerceri insulamque hanc unam esse cum insulis suis omnibus. Nam similes huic alias maiores et alias minores circumfundit Oceanus, quae tamen merito videntur ignotae, cum ne hanc quidem, cuius cultore sumus, omnem peragraré possimus. Nam sicut hae insulae interfluuntur, quae sunt in nostro mari, ita illae in universo salo fretis latioribus ambiuntur.

V. Elementorum inter se mutui nexus artis adfinitatibus implicantur, et quinque coniuges copulae his ordinatae vicibus adtinentur, ut adhaereant et gravioribus leviora: aquam in se habet tellus aut aqua, ut alii putant, vehit teram; aer ex aqua gignitur, ignis aëria densitate conflatur; aether vicissim ignesque illi immortalis dei vivacitate flammantur. Huius divini ignis origine incensi per totius mundi convexa inlustribus facibus ignescunt. Superna quapropter dii superi sedes habent, infima ceterorum animantium terrena possident genera, per quae serpunt et erumpunt et scatent flumina, fontes et maria, quae meatus et lacunas et origines habent in gremio terrarum. Ipsarum vero insularum, quae sunt in nostro mari, digna memoratu Trinacria est, Euboea, Cypros, Cynos atque Sardinia, Creta, Peloponnesos, Lesbos: minores autem aliae, ut naevuli quidam, per apertas ponti sunt sparsae regiones, aliae Cyclades dictae, quae frequentioribus molibus adluuntur.

VI. Maria maiora sunt Oceanus et Atlanticum, quibus orbis nostri terminantur anfractus. Sed occiduarum partium mare per angustias oris artatum in artissimos sinus funditur et rursus a Columnis Herculis refusum, in immensam latitudinem panditur, saepiusque coeuntibus terris, veluti quibusdam fretorum cervicibus, premitur et idem rursus cedentibus est terris immensum. Primum igitur a Columnis navigantibus dextrum latus duobus sinibus maximis cingitur, quorum primus duas Syrtes habet, alter inparibus quidem sinuatur figuris, sed in maxima divisus est maria, quorum unum Gallicum dicitur, alterum Africum, quod quidem Aristoteles Sardiniense maluit dicere, tertium Adriaticum pelagus. His iungitur Siculum et post Creticum, eo indiscretis finibus Pamphylium, Assyrium, Aegyptium. Sed ante Aegaea et Myrtoa sunt maria. His sane vicinus est Pontus, sinus amplissimus maris nostri, cuius extremus recessus in Maeotim senescit; ex Hellesponti fonte concipitur vestibulumque eius Proponti(u)s vocatur. Ab ortu solis

Oceanus est, Indicum et Persicum mare conferens. Hinc patescunt finitima Rubri maris, quae per angustas longinquasque faucis in Hyrcanium et Caspium flectuntur sinus, ultraque profundae vastitatis esse maria creduntur. Deinde paulatim Scythicum et Hibernium freta, et rursum mare, per quod Gallicum sinum atque Gaditanas Columnas circumvectus Oceanus orbis nostri metas includit.

VII. Sed in altera parte orbis iacent insularum aggeres maximarum, Britanniae duae, et Labeon et Hibernia, iis quas supra diximus [esse] maiores. Verum hae in Celtarum finibus sitae. Sunt minores vero ultra Indos, Probane atque Loxe. Multaeque aliae, orbis ad modum sparsae, hanc nostram insulam [id est hunc terrarum orbem], quam maximam diximus, ornamentis suis pingunt et continuatione ut quibusdam sertis coronant. At enim huius terrae, quam nos colimus, latitudo XL, prolixitas LXX milia stadiorum tenet. Sed in divisione terrarum orbis Asiam et Europam et cum his vel, sicut plures, praeterea Africam accepimus. Europa ab Herculis columnis usque Ponticum et Hyrcanium mare ac flumen Tanain fines habet, Asia ab isdem angustiis Pontici maris usque ad alias angustias, quae inter Arabicum sinum et interioris ambitum pelagi iacent, constringiturque Oceani cingulo et societate nostri maris. Sed alii alio modo, ut quidam ab exordio Tanais ad ora Nili Asiae terminos metiuntur. Africam vero ab isthmo Rubri maris vel ab ipsi fontibus Nili oriri putandum eiusque in Gaditanis locis fines esse. Sed ipsam Aegyptum plerique Asiae, plures Africae adiungunt, ut insularum situs sunt qui cum finitimis locis comprehendunt et sunt qui in alia divisione eas habendas putant. De mari satis dictum.

VIII. Terreni vero casus ita se habent. Exhalationes duas physici esse dicunt: tenues et frequentes vixque visibilis ad superiora minari ex gremio telluris, nebularum agmina halitu annuum fontiumque constare, matutinis temporibus crassiora. Harum altera arida est atque fumo consimilis, quae terrenis eructationibus surgit, altera umida et egelida; hanc ex fluentis superioris vaporis natura ad se trahit; et ex hac quidem nebulae, rores, pruinae, nubila et imbres, nix atque grando generantur; de illa superiore, quam diximus siccam, venti, animae atque flamina et fulmina atque aliae ignitorum telorum gignuntur plurimae species. Nebula constat aut ex ortu nubeculae aut ex eius reliquiis; est autem exhalatio vaporata et umore viduata, aere crassior, nube subtilior, cui serenitas abolitionem infert. Nec aliud est serenitas, quam aer purgatus caligine et perspicue sincerus. Ros vero nocturnus umor est, quem tenuiter serenitas spargit.

IX. Glaciem dicimus umorem sereno rigore concretum. Huic est pruina consimilis, si mollitia roris matutinis frigoribus incanuit. Ergo aer actus in nubem nubilum denset et ea crassitudo aquarum fetu gravidatur. Imber exprimitur, cum inter se urguntur nubium densitates; totque diversitatibus pluviae cadunt, quot modis aer nubili condicionibus cogitur. Raritas enim nubium stillicida dispergit, quae concretae vehementius effundunt agmina largiora et eas aquas, quas imbres vocamus, a quibus hoc differunt nimbi,

quod imber pluvia iugis est, nimbus autem quanto repentinus est, tanto vehementior, et quanto improvisior praecipitatio eius est, tanto brevior casu restringitur. Nives autem colligi iactatione densarum nubium constat; nam priusquam in aquam defluant, fractae ac discissae spumas agitationibus suis faciunt et mox gelatus umor rigore frigoris inhorrescit. Haec cum, victis nubibus, crebrior ad terram venit, eam nos tempestatem ningorem vocamus. Grandinare vero tunc dicimus, cum aqua nubem lapidoso pondere et festinante perrumpit eademque vi et ad perniciatē incitata et, cedente aeris molli liquore, praecipitata(m) indignatione vehemēti humum verberat.

X. Haec sat erit de iis quae udis elementis aquisque contingunt. Verum aliae sunt passiones, cum impulsu frigidioris aeris venti generantur. Nec enim aliud est nisi multum et vehemens in unum coacti aeris flumen. Hunc spiritum dicimus, licet spiritus ille etiam nominetur, qui animalia extrinsecus omnia (vitalia) tractus suis vitali et fecunda ope vegetat. Siccos et superioris mundi flatus ventos nominamus, auras vero umidos spiritus. Sed ventorum binae sunt species. Qui facti e telluris halitu constant, terrigenae nuncupantur; at illi qui excutuntur e sinibus enkolpiai graece sunt nominati. Consimiles his haberi oportet eos qui de fluminibus, lacubus et stagnis vel ruptis nubibus per aperta caeli manare adsolent, rursumque in crassam nubium speciem conglobantur, vel cum imber effusus concient flabra, quae exydriai Atticorum lingua vocitantur.

XI. Nunc nomina exsequemur regionesque ventorum. Euros oriens, boreas septemtrio, occidens Zephyros, austros medius dies mittit. Hos quattuor ventos alii plures interf[u]lant. Nam quamvis eurus sit ventus orientis, idem tamen aparctias accipit[ur] nomen, cum eum oriens aestivus effundit; apeliotes autem vocatur, cum aequidianis exortibus procreatur; eurus est, quando hiemalis ortus portis emittitur. Zephyrus vero, quem Romana lingua favonium novit, hic cum de aestivis occiduis partibus surgit, iapygis nomine cieri solet; at ille qui propior est aequinoctiali plagae ... (notus) et quia, qui VII stellarum regione generatur, et huic vicinus est aparctias; hic (propior est) ... ad diem medium. Thrascias et argestes: sunt indidem flantes. Austrorum in nominibus illa est observata diversitas; namque cum de abscondito polo flatus adveniunt, notus est, euronotus ille qui inter notum atque eorum medius effringit, ex alio latere libonotus e duobus unum facit.

XII. Excursores venti habentur, qui directo spiritu proflant; flabris reciprocis caecias putatur esse. Et quidam hiemales habentur, ut noti; etesiae frequentiores sunt aestate, animis septemtrionis ac zephyri temperatis. Veris ornithiae venti appellantur, aquilonum genus ex aere prosati, minore nisu, nec iugi perseverantia spiritus perferentes. At enim procellosus flatus cataegis dicitur, quem prae fractum possumus dicere, ventus qui, de superiore caeli parte submissus, inferiora repentinis impulsibus quatit. Turbo autem dicitur, qui repentinis flabris prosilit atque universa perturbat. Vertex ille est vel, uti dicitur, pinea(s), cum torquetur humus arida et ab infimo erigitur ad summum. Anaphysemata Graeci vocant eos spiritus, qui de fundo vel hiatibus terrae

explosi ad superna minari solent. Hi cum maiore vi torti sunt, fit procella terrestris; a Graecis prester nomen accepit. Sed cum tormentum illud ire pergit densasque et (t)umidas nubes prae se agit coactasque collidit, fit sonitus et intonat caelum, non secus ac si commotum ventis mare cum ingenti fragore undas litoribus inpingat.

XIII. At Favorinus, non ignobilis sapiens, hanc de ventis refert: quattuor mundi plagas inparem numerum habere ventorum, eo quod ortus et occasus mutantur terna vice cum solis accessu, meridies et arctos isdem semper regionibus sint notatae. Ortus quippe accepimus aequinoctialem et solstitialem et brumalem, quibus occasus redduntur eadem intervallorum fratione conversa(e). Eurus igitur aequinoctialis orientis est ventus nec invenusta nominis eius fictio est, qui sit apud theophrastum rheon. Idem apheliotes a Graecis, subsolanus a nostris solet dici. Sed qui ab aestiva solstitiali(s) orientis meta venit, boreas graece, latine aquilo nominantur; hunc aethregen quod sit alias serenus, Homerus ait; borean vero apud theophrastum boes quod non sine clamore soleat intonare. Tertium ventum, qui ab oriente hiberno venit, Graeci euronoton vocant. Item occidui sunt tres: caurus, qui graece argestes vocatur, is est adversus aquiloni; item favonius, Zephyros euro contrarius; tertius africanus, vulturno reflat. Meridies vero, quoniam eadem semper regione signatur, uno austro, id est notoi, flatur ... et is septemtrio habet cognomentum, qui tamen graecum lingua aparktiastis dictus est.

XIV. Horum nomina plerique commutant de loco vel similitudine aliqua, ut Galli circium appellant a turbine eius et vertice, Apuli iapygia ventum ex Iapygiae sinu, id est ex ipso Gargano venientem. Hunc caurum esse manifestum; nam et ex occiduo venit et Vergilius eius sic meminit: Illam inter caedes pallentem morte futura fecerat Ignipotens undis et Iapyge ferri. Est etiam caecias ventus quem Aristoteles ait ad se trahere nubes et est adagium de eo tale: elkon eph'hauton hoste kaikias nephos. Sunt etesiae et prodromi spirantes ex omni parte eo tempore aestatis, quod (de) Canis oritur. Cato autem in libris Originum non circium, sed cercium dicit. Is ventus cercius, cum loquere, buccam inplet, armatum hominem, plastrum oneratum percellit.

XV. Nunc de nubium praestigiis referam. Quando illa perfracta nubecula patefecerit caelum, ignescunt penetrabiles spiritus, emicatque lux clara; hoc dicitur coruscare. Et ordine quidem tonare prius oportet, postea coruscare. Quippe ubi nubes adflictrix ignem, ut ignifera saxa adrita inter se, dat, obtutus velocius inlustriora contingit, auditus, dum ad aures venit, seriore sensu concipitur; ita prius coruscare caelum creditur et mox tonare; tum quod ignes, pernecitate sui claricantes, dicto citius nostrae visioni convibrant, sonus, aere verberato, alterius indicio sentitur. Flamma vero illa, quam nubium adflictus excussit, si robustiore fuerit incendio, inpetu devehitur in terras et fulminis habet nomen atque formidinem. Presteras vero nominamus, cum flammam in illis minus fuerit. Sed si ignitum non erit fulmen, typhon vocatur. Sceptos generale omnibus quae e nubibus cadunt nomen est.

XVI. Atque, ut breviter comprehendam cuncta generis eiusdem, eorum, quae eiusmodi praestigias humanis inferunt oculis, alia sunt quae speciem tantum spectaculi pariunt, alia quae nihil ab eo quod ostenderint mentiuntur. Fallunt imaginen irides et arcus et talia; vere videntur cometae, fulgores et similia pleraque. Irin, vulgo arcum, esse aiunt, quando imago solis vel imago lunae umidam et cavam nubem densamque ad instar speculi colorat et medietatem orbis eius secat. Rhabdos autem generis eiusdem ad virgae rigorem perlongum colorata nubecula dicitur. Alysis est catena quaedam luminis clarioris, per solis ambitum in se revertens. Hanc et irida illud interest, quod iris multicolora est et semicirculo figurata proculque a sole atque luna, catena clarior est, astrumque ambit orbe incolumi, corona non discolora. Selas autem Graeci vocant incensi aeris lucem; horum pleraque iaculari credas (alia labi), stare alia. Iaculatio igitur tunc fieri putatur, cum aeris meatu atque impulsu generatus ignis celeritate sua adlabitur cursumque rapidae festinationis ostendit. Stativa lux est, quam sterigmon illi vocant, sine cursu iugis et prolixa lux, stellaeque fluor et ignitus liquor, qui, cum latius panditur, cometes vocatur. Sed plerumque luces istae repentino ortae statim occidunt; aliae autem, ut se ostenderint, aliquantisper manent. Et sunt multa eiusmodi imaginum genera, quas Graeci faces et docidas et pithos et bothynos ad eorum similitudines, unde dicta sunt, nominant; et quaedam vespertina vel matutina sunt notiora; perrara de septemtrione vel meridie videas; nihil horum quippe loci vel temporis in nascendo fidem potuit obtin[gl]ere.

XVII. De aere tantum habuimus, quod diceremus. Sed non aquarum modo tellus in se fontis habet, verum spiritu et igni fecunda est. Nam quibusdam sub terris occulti sunt spiritus et flant incendia indidem et suspirant, ut Liparae, ut Aetna, ut Vesuvius etiam noster solet. Illi etiam ignes, qui terrae secretariis continentur, praetereuntes aquas vaporant et produnt longinquitatem flammae cum tepidiores aquas reddunt, viciniam cum ferventiores opposito incendio aquae uruntur, ut Phlegethontis amnis, quem poetae [s]ciunt in fabulis inferorum. At enim illos quis non admirandos spiritus arbitretur, cum ex his animadvertat accidere, ut eorum religione lymphantes alii sine cibo potuque sint, pars vero praesagiis effantes futura? quod in oraculis Delphicis est ceterisque. Vidi et ipse apud Hierapolim Phrygiae non adeo ardui montis vicinum latus nativi oris hiatu reseratum et tenuis neque editae marginis ambitu circumdatum. Sive illa, ut poetae volunt, Ditis spiracula dicenda sunt, seu mortiferos anhelitus eos credi prior ratio est, proxima quaeque animalia et in alvum prona atque proiecta venenati spiritus contagione corripiunt et vertice circumacta(s) interimunt. Antistites denique ipsos semiviros esse, qui audeant propius accedere, ad superna semper sua ora tollentes; adeo illis cognitum est vim mali, ad inferiora aeris noxii crassitate densata, inferiores quoque facilius adire atque percellere.

XVIII. Saepe accidit ut nativi spiritus, per terrae concavas partes errantes, concuterent solida terrarum, saepius ut spiritus, crescente violentia et insinuantes se telluris angustiis nec invenientes exitum, terram moverent.

Horum motuum tam varia nomina quam diversi ... Namque obliquis lateribus proxima quaeque iactantes et acutis angulis mobiles epiclintae graece appellantur; sed qui subsiliunt, excutientes onera et recuperantes directis angulis, brastae vocitantur; illi, qui abstrudere videntur, hiematiae dicti(s); quorum impulsu dissilit tellus, rhectae sunt nominati. His passionibus contigit ut quaedam terrae expirent halitus, aliae vomant saxa, nonnullae caenum; sunt quae fontes pariunt insolentibus locis, peregrinorum fluminum sulcantes vias. Ostae sunt motus, quibus semel solum quatitur; palmatiae vero appellantur, quorum pavitatione illa quae trepidant sine inclinationis periculo nutabunt, cum directi tamen rigoris statum retinent. Mycetias vocatur taetri odoris inquietudo terrena. Audiuntur mugitus, interioribus gemitibus expressis, cum spiritus invalidus ad terram movendam per aperta telluris inventis itineribus progreditur.

XIX. His talibus marina sunt paria, cum fluctuum currentium mole nunc progressibus litora, nunc recursibus sinus caesi quatuntur. Sentitur etiam caeli marisque cognatio, cum menstruis cursibus lunae detrimenta et accessus fretorum atque aestuum deprehenduntur. Verum enimvero ut, quatenus possum, de universitate quod sentio breviter absolvam, elementorum inter se tanta concordia est, aeris, maris atque terrae, ut admirari minus deceat, si illis eadem incommoda soleant ac secunda contingere, particulatim quidem rebus ortus atque obitus adferentia, universitatem vero a fine atque initio vindicantia. Sed quibusdam mirum videri solet, quod, quum ex diversis atque inter se pugnantibus elementis mundi natura conflata sit, aridis atque fluxis, glacialibus et ignitis, tanto rerum divortio nondum sit eius mortalitas dissoluta. Quibus illud simile satisfaciet, cum in urbe ex diversis et contrariis corporata rerum inaequalium multitudo concordat; sunt enim pariter dites et egentes, adolescens aetas permixta senioribus, ignavi cum fortibus, [pessimi optimis congregati. Aut profecto quod res est fateantur, hanc esse civilis rationis admirandam temperantiam, cum quidem de pluribus una sit facta et similis sui tota, cum dissimilia membra sint (cum) receptrixque sit naturarum ad diversa tendentium fortunarumque per varias fines exitusque pergentium. Et, ut res est, contrariorum per se natura amplectitur et ex dissonis fit unus idemque concentus.

XX. Sic mare et femineum secus iungitur ac diversus utriusque sexus ex dissimilibus simile animal facit; artesque ipsae, naturam imitantes, ex inparibus paria faciunt: pictura ex discordibus pigmentorum coloribus, atris atque albis, luteis et puniceis, confusione modica temperatis, imagines iis quae imitatur similes facit. Ipsa etiam musica, quae de longis et brevibus, acutis et gravioribus sonis constat, tam diversis et dissonis vocibus, harmoniam consonam reddit; grammaticorum artes vide, quaeso, ut ex diversis collectae sint litteris, ex quibus aliae sunt insonae, semisonantes aliae, pars sonantes: hae tamen mutuis se auxiliis adiuvantes syllabas pariunt, et de syllabis voces. Hoc Heraclitus sententiarum suarum nebulis ab hunc modum est elocutus: Syllapsies hola kai ouch hola, sympheromenon diapheromenon,

synadion diadion; ek panton hen, kai ex henos panta.

XXI. Sic totius mundi substantiam, initiorum inter se inparium conventu[s], pari nec discordante consensu, natura veluti musicam temperavit; namque uvidis arida et glacialibus flammida, velocibus pigra, directis obliqua confu[n]dit unumque ex omnibus et ex uno omnia, iuxta Heraclitum, constituit. Terramque et mare et caelum solis orbe et lunae globo ceterisque orientium et conditorum siderum facibus oravit, una illa potestate mixta, quam quidem cunctis constat implicatam, dum inconfusa, dum libera elementorum substantia, ignis, aquae, aeris, terrae, ex quibus huius sphaerae convexa et disparibus qualitatibus naturae conflata, adacta est fateri concordiam, et ex ea salutem operi machinata. Principiorum igitur consensus sibi concordiam peperit, perseverantiam vero amicitiae inter se elementis dedit specierum ipsarum aequa partitio, et dum in nullo alia ab alia vincitur, modo vel potestate. Aequalis quippe omnium diversitas, gravissimorum, levissimorum, ferventium, frigidorum, docente ratione naturae, diversis licet rebus, aequalitatem deferre concordiam, concordiam omni(a) parentis mundi amoenitatem aeternitatemque repperisse.

XXII. Quid enim mundo praestantius? Lauda, quam putas, speciem: portio a te laudabitur mundi; admirare, quam voles, temperantiam, ordinationem, figuram: hic et per hunc illud quodcumque est invenietur esse laudandum. Nam quid, oro te, ornatum atque ordinatum videri potest, quod non ab ipsius exemplo imitat[ur]a sit ratio? Vnde kosmos graece nomen accepit. Euntibus sole atque luna ceteraque luce siderea per easdem vias, custoditis temporum vicibus nec ullius erroris interiectione, confusis, digeruntur tempora et rursus incipiunt pulchraeque et fecundae horae procreantur, nunc aestivos vapores revolventes, nunc pruinas hiemis circum referentes; dierum etiam noctiumque curriculis ordiuntur menses, menses texunt annos, anni seriem conficiunt saeculorum. Et hic quidem mundus magnitudine inmensus curbis rapidus, splendore perlucidus, valenti habitudine, pubertate iuvenali (causa). Hic animalium nantium atque terrestrium, pinnigerarumque cunctarum distinxit genera, species separavit fixitque leges vivendi atque moriendi. Ex hoc animantia vitalis spiritus ducunt. Hinc illi statis cursibus temporum eventus, qui admirationi solent esse, cum vel ter se ventorum proelia ciuntur, vel disiectis nubibus fulminat caelum et tempestates inter se serенаe hibernaeque confligunt, micant ignes, imbres rumpuntur, et rursus, placatis omnibus, amoena laetitia mundi reseratur.

XXIII. Videas et viridantibus comis caesariatam esse terram et scatebris fontium manantem, et aquarum agminibus concientem, parientem atque educantem, nec occasibus fatigari, nec saeculis anilitari, excussam erumpentibus semper tam pigris quam moventibus faecibus, aquarum saepe adluvionibus mersam, flammarum per partes voracitate consumptam. Quae tamen illi cum regionaliter videantur esse pestifera, ad omnem salvaria sunt et ad redintegrationem eius valent; et cum movetur, profecto spirat illos spiritus, quibus clausis et effugia quaerentibus moveba[n]tur, imbribus etiam

maefacta non solum ad educandos fetus suos opimatur, verum etiam pestifera contagione proluitur. Flabris autem spirantium aurarum graviores et minus puri aeris spiritus differuntur atque purgantur. Tepores frigus glaciale mitificant et brumalis austeritas terrestrium viscerum venas remittit. Et pars gignentium, alia adolescentium, cetera occidentium vices sustinent sorsque nascentium obitorum loco pullulat et occidentium numerus nascentibus locum pandit.

XXIV. Restat, quod caput est sermonis huius, ut, super mundi rectore verba faciamus. Indigens quippe orationis huius videbatur ratio, nisi de mundo disputantes, etsi minus curiose, at quoquo modo possemus ... diceremus. De rectore quippe omnium non, ut ait ille, silere melius est, sed vel parum dicere. Vetus opinio est atque cogitationes omnium hominum penitus insedit, deum (esse) originis haberi auctorem deumque ipsum salutem esse et perseverantiam earum, quas effecerit, rerum. Neque ulla res est tam praestantibus viribus, quae eius viduata auxilio sui natura contenta sit. Hanc opinionem vates secuti profiteri ausi sunt, omnia Iove plena esse, cuius praesentiam non iam cogitatio sola, sed oculi et aures et sensibilis substantia comprehendit. At haec composita est potestati, non autem mai etati dei conveniens oratio. Sospitator quidem ille et genitor est omnium, qui ad complendum mundum nati factique sunt; non tamen ut corporei laboris officio orbem istum manibus suis instruxerit, sed qui quadam infatigabili providentia et procul posita cuncta contingit, et maximis intervallis disiuncta complectitur.

XXV. Nec ambigitur eum praestantem ac sublimem sedem tenere et poetarum laudibus nomen eius consulum ac regum nuncupationibus praedicari et in arduis arcibus habere solium consecratum. Denique propiores quosque de potestate evis amplius trahere: corpora illa caelestia, quanto finitima sunt ei, tanto amplius de deo capere; multo minus, quae ab illis sunt secunda, et ad haec usque terrena pro intervallorum modo indulgentiarum dei ad nos usque beneficia pervenire. Sed cum credamus deum per omnia permeare et ad nos et (ad) ultra potestatem sui numinis tendere, quantum abest vel inminet, tantum existimandum est eum amplius minusvae rebus utilitatis dare. Qua(m) re(m) rectius est atque honestius sic arbitrari: summam illam potestatem, sacratam caeli penetralibus, et illis qui longissime separentur, et proximis, una et eadem ratione et per se et per alios opem salutis adferre, nec penetrantem atque adeuntem specialiter singula nec indecore adtrectantem comminus cuncta. Talis quippe humilitas deiecti et minus sublimis officii, ne cum homine quidem convenit, qui sit vel paululum conscientiae celsioris. Militiae principes et curiae procures et urbium ac domorum rectores dico numquam commissuros esse, ut id suis manibus factum velint, quod sit curae levioris fuscioris quodque possint nihilo sequius facere dominorum imperia ministeria servulorum. Exemplo quale sit istud intellege.

XXVI. Cambyses et Xerxes, et Darius potentissimis reges fuerunt; horum praepotentiam, quam ex opibus collegerant, lenocinium vitae effecerat celsiorem, cum eorum alter, apud Susam et Ecbatanas ut in fano quodam

sacratus, nulli temere notitiam oris sui panderet, sed esset circumsaepus admirabili regia, cuius tecta fulgerent eboris nive, argenti luce, flammis ex auro vel electri claritate. Limina vero alia prae aliis erant; interiores fores exteriores ianuae muniebant portaeque ferratae et muri adamantina firmitate. Ante fores viri fortes stipatoresque regaliū laterum tutela pervigili custodiam per vices sortium sustinebant. Erant inter eos et divisa officia; in comitatu regio armigeri quidam, at extrinsecus singuli custodes locorum erant et ianitores et atrienses. Sed inter eos aures regiae et imperatoris oculi quidam homines vocabantur. Per quae officiorum genera rex ille deus esse ab omnibus credebatur, cum omnia quae ubique gererentur (quae) ille otacustarum relatione discebat. Dispensatores pecuniae, quaestores vectigalium, tribunos aenarios habebat; alios et alios praefecerat ceteris muneribus: alii venatibus ugendis provinciam nacti, pars domibus et urbibus praefecti putabantur et ceteri, perpetuis magnisque curis, observationi singularum rerum adpositi erant. Sed omne Asiaticum regnum ab occidente Hellespontus terminabat, ab ortu gens inchoabat Indorum; duces ac satrapae ubique dispositi et permixta locis omnibus mancipia regalia. Ex eo numero erant excursores diurni atque nocturni, exploratores ac nuntii et specula[to]rum incensores adsidui; tum horum per vices incensae faces, ex omnibus regni sublimibus locis, in uno die imperatori significabant quod erat scitu opus.

XXVII. Igitur regnum illud ita componi oportet cum mundi aula, ut inter se comparantur summus atque exsuperantissimus divum et homo ignavus et pessimus. Quod si cui viro vel cuilibet regi indecorum est per semetipsum procurare omnia quae perficere vult, multo magis de(e)o inconueniens erit. Quare sic putandum est eum maxime dignitatem maiestatemque retinere, si ipse in solio residat altissimo, eas autem potestates per omnes partes mundi orbisque dispendat, quae sint penes solem ac lunam cunctumque caelum; horum enim cura salutem terrenorum omnium gubernari. Nec multis opus est nec partitis hominum conservitiis, quibus propter ignaviam adpositum est pluribus indigere. An non eiusmodi compendio machinatores fabricarum astutia unius conversionis multa et varia pariter administrant? En! etiam illi, qui in ligneolis hominum figuris gestus movent, quando filum membri, quod agitari volent, traxerint, torquebitur cervix, nutabit caput, oculi vibrabunt, manus ad[que] ministerium praesto erunt nec invenuste totus videbitur vivere. Haud secus etiam caelestis potestas, cum initium sciente et salutifera opera moverit, ab imo ad secundum et deinceps ad proximum et usque ad supremum adtactu continuo vim suae maiestatis insinuat, aliud alio commovetur motusque unius alteri movendi se originem tradit. Mundo equidem consentiunt, non una, sed diversa via et plerumque contraria.

XXVIII. Sed prima remissione ad motum data simplicique inchoato principio, impulsibus mutuis, ut supra dictum est, moventur quidem omnia, sed ita ut, si quis sphaeram et quadratum et cylindrum et alias figuras per proclive simul iaciat, deferentur quidem omnia, sed non eodem genere movebuntur. Nec illud dissimile exemplum videri oportet, si quis pariter patefacto gremio

animalis simul abire patiatur, volucrum, natatiliū atque terrestrium; enimvero ad suū locū quaeque, duce natura, properabunt: pars aquam repetent, illa inter cicures atque agrestes legibus et institutis suis adgregabuntur, ibunt per aeris vias praepetes, quibus hoc natura largita est; atquin una ab humano sinu abeundi facultas concessa omnibus fuerat.

XXIX. Sic natura mundi est constituta. Nam cum omne caelum, simplici circumactu volvatur nocte diūque distinctum, diversis mensurarum aequalitatibus separatum, quamvis una omnia sphaera concluderit, incrementis tamen globi sui, decisione luminis menstrua tempora luna significat et caeli spatium sol annua reversione conlustrat eiusque comites amoenus Lucifer et com[un]is Cyllenius. Stella etenim Pyrois, Mavortium sidus, circuli sui biennio conficit spatia; Iovis clarum fulgagensque sexies eadem multiplicat cursibus suis tempora, quae Saturnus sublimior XXX spatiis annorum circumerrat. Verum inter haec una mundi conversio unusque reversionis est orbis et unus concentus atque unus stellarum chorus ex diversis occasibus ortibusque. Hoc ornamentum et velut monile kosmos rectissime Graeca lingua significat. At enim ut in choris, cum dux (carmini) hymno praecinit, concinentium vulgus virorum et feminarum, mixtis gravibus et acutis clamoribus, unam harmoniam resonant, sic divina mens mundanas varietates ad instar unius concentionis relevat. Nam cum caelum confixum vaporatis et radiantibus stellis inerranti cursu feratur et reciprocis itineribus astra consurgant, sol quidem omnituens ortu suo diem pandit, occasu noctem reducit conditusque vel relatus per plagas mundi IV temporum vices mutat. Hinc tempestivi imbres et spiritus haud infecundi, hinc alimenta roris et cetera[rum], quae accidere deus his mundi mediis partibus voluit. His adpositi sunt torrentium cursus et tumores undarum emicationesque silvarum, frugalis maturitas, fetus animalium, educationes etiam atque obitu singulorum.

XXX. Cum igitur rex omnium et pater, quem tantummodo animae oculis nostrae cogitationes vident, machinam omnem iugiter per circuitum suis legibus terminatam, claram et sideribus reluentem speciesque innumeras modo propalam, saepe conectas, ab uno, ut supra dixi, principio agitari iubet, simile istuc esse bellicis rebus hinc liceat arbitrari. Nam cum tuba bellicum cecinit, milites clangore incensi alius accingitur gladio, alius clipeum capit, ille lorica se induit, hic galea caput vel crura ocreis involvit et equum temperat frenis et iugales ad concordiam copulat; et protinus unusquisque conpetens capessit officium: velites excursionem adornant, ordinibus principes curant, equites cor[di]nibus praesunt, ceteri negotia quae nacti sunt agitant cum interea unius ducis imperio tantus exercitus paret, quem praefecerit, penes quem est summa rerum. Non aliter divinarum et humanarum rerum status regitur, quando uno moderamine contenta omnia pensum sui operis agnoscunt curatque omnibus occulta vis, nullis oculis obvia, nisi quibus mens aciem suae lucis intendit.

XXXI. Nec tamen hoc vel illi ad moliendum vel nobis ad intelligendum obest. De inferiore licet imagine capiamus exempla. Anima in homine non

videtur et tamen fateantur omnes necesse est huius opera omnia quae per hominem praeclara fiunt provenire nec ipsius animae qualitatem ac figuram oculis occurrere, sed momentis ab ea gestarum rerum intellegi, qualis et quanta sit. Omne quippe humanae vitae praesidium ingenio eius est paratum: cultus agrorum ususque frugum, artificum sollertia, proventus artium, commoditates vitae humanae. Quid de legibus dicam, quae ad mansuefaciendos homines inventae sunt? quid de civilibus institutis ac moribus, qui nunc populorum otiosis conventibus frequentantur, et asperitate bellorum pacata, mitigantur quiete? Nisi forte tam iniustus rerum aestimator potest esse, qui haec eadem de deo neget, quem videat esse viribus exsuperantissimis, augustissima specie, immortalis aevi, genitorem virtutum ipsamque virtutem. Vnde nihil mirum est, si mortales oculi non capiunt eius adspectum, quando divinorum operum vestigiis sit perspicuus atque manifestus.

XXXII. Ceterum ea, quae vel caelo accidere oculis advertimus et terra et aqua fieri, dei etiam illa credenda sunt. Quidni? (de) verum eius cui tutela mundi huius et cura est, de quo Empedocles prudenter his verbis sensit: Panth'osa t'en, hosa t'esth', hosa t'estai opisso Dendrea t'ethlastese kai aneres ede gynaikes, Theres t'oionoi te, kai hydatothremmenos ichthys. Phidian illum, quem fictorem probum fuisse tradit memoria, vidi ipse in clipeo Minervae, quae arcibus Atheniensibus praesidet, oris sui similitudinem conligasse, ita ut, si quis olim artificis voluisset exinde imaginem separare, soluta conpage simulacri totius incolumitas interiret. Ad hoc instar mundi salutem, tuetur deus, aptam et revinctam sui numinis potestate.

XXXIII. Huius locum si quaerimus, neque finitimus est terrae contagionibus nec tamen medius in aere turbido, verum in mundano fastigio, quem Graeci ouranon recte vocant, ut qui sit altitudinis finis. Olympon etiam idem illa ratione eum nominant, quem ab omni fuscitate ac perturbatione vident liberum. Neque enim caliginem nubium recipit vel pruinas et nives sustinet nec pulsatur ventis nec imbribus caeditur. Haec enim nec Olympo, qui est celsitudinis summae, contingere poeta his verbis cecinit: Oulympond'hoti phasi theon hedos asphales aiei Emmenai; out'anemoisi tinassetai oute pot'ombroi Devetai oute chion epipilnatai, alla mal'aithre Peptatai annephelos, leukē d'epidedromen aigle. Hanc opinionem communis mos et hominum observationes secutae adfirmant superiora esse deo tradita. Namque habitus orantium sic est ut manibus extensis ad caelum precemur. Romanus etiam poeta sic sensit: Aspice hoc sublime candens, quem invocant omnes Iovem. Vnde illa, quae videntur suntque omnibus praestantiora, easdem sublimitates regionum tenent, astra caelestia et mundi lumina; ac merito illis ordine licet perpetuo frui nec diversis spatiis et temporibus observantissimam legem suorum aliquando itinerum mentiuntur.

XXXIV. Terrena omnia mutationes et conversiones, postremo interitus habent. Namque inmodicis tremoribus terrarum dissiluisse humum et interceptas urbes cum populis saepe cognovimus. Audimus etiam abruptis

imbribus prolatas esse totas regiones; illas etiam, quae prius fuerint continentes, hospitibus atque advenis fluctibus insulatas, alias, desidia maris, pedestri accessu pervias factas. Quid? qui ventis et procellis civitates eversas esse meminerunt? Quid? cum incendia de nubibus emicarunt? cum orientis regiones Phaethontis ruina, ut quidam putant, conflagratae perierunt? in occidentis plagis scaturriginis quaedam ac proluviones easdem strages dederunt? Sic ex Aetnae verticibus quondam effusis crateribus divino incendio per declivia, torrentis vice, flammaram flumina cucurrerunt. In quo periculi vertice egregium pietatis meritum fuisse cognovimus. Namque eos qui, principio fragoris territi, sensum tamen clementiae misericordiaeque retinebant et grandaevos parentes ereptos volucris clade suis cervicibus sustinebant, illa flammaram fluentia, divino separata discidio, quasi duo flumina ex uno fonte manantia, locum illum ambire maluerunt obsidione innocenti, ubi erant boni baiuli religiosi sarcinis occupati.

XXXV. Postremo, quod est in triremi gubernator, in curru rector, praecentor in choris, lex in urbe, dux in exercitu, hoc est in mundo deus, nisi quod ceteris aerumnosum et multiplex et curarum innumerabilium videtur esse hoc ipsum, alicuius officii principem fieri, deo vero nec tristis nec onerosa est imperii sui cura. Namque immobilis circumfert et regit cuncta(s), naturas formasque diversis regionibus commovens, ut est lex civitatis semel promulgata, perpetuis observationum rationibus fixa, ipsa quidem inmutabilis, at eius arbitrio parentum mentes agitantur nutuque eius et dominatione flectuntur: ex scitis eius magistratus tribunalia, principia milites frequentabunt, recuperatores iudiciis praesidebunt, decuriones et quibus ius est dicendae sententiae ad consessum publicum commeabunt; et alius ad Minuciam frumentatum venit et aliis in iudiciis dies dicitur; reus purgandi se necessitate, insectandi studio accusator venit; ille moriturus ad supplicii locum dicitur, hic ad convivii repotia (et) vespertinus comisator adventat. Sunt et publicarum epularum apparatus et lectisternia deorum et dies festi, ludi scaenici ludique circenses; diis sacrificatur, Geniis ministratur, obitis libatione profunditur aliusque alio fungitur munere parentque omnes iussis legum et communis imperii. Videasque illam civitatem pariter spirantem Panchaeis odoribus et graveolentibus caenis, resonantem hymnis et carminibus et canticis, eandem etiam lamentis et ploratibus heulantem.

XXXVI. Ad hunc modum res agi et in mundo aestimemus; lex illa vergens ad aequitatis tenorem sit deus, nulla indigens correctione mutabili. Quippe sic et mundi universitas regitur, dum speculatur ad omnia rector eius atque inmutabiliter incumbit spargiturque vis illa seminibus inclusa per naturas omnium speciesque et genera digesta. Sic faciles vitium lapsus et palmarum ardua, persicorum rubor, laevis mali gignitur, dulcitas fici; et quae infelicia propter infecunditatem vocamus, tamen utilia sunt alio pacto: platani, ut ait poeta, umbras potantibus ministrantes et acuta pinus et rasiles buxi, odora laurus, cupressorum odoratius lignum; tandem omnium animalius agrestium et cicurum, pinnatarum et pedestrium et aquatilium natura gignitur, nutritur,

absumitur, parens caelestibus institutis: pan gar hempeton plegei nemetai, ut Heraclitus ait.

XXXVII. Et cum sit unus, pluribus nominibus cietur, specierum multitudine, quarum diversitate fit multiformis vis. Idem ab iuvando Iuppiter dictus, quem Zena Graeci, quod vitae nostrae auctor sit, rectissime appellant. Saturnum etiam illi Kronon, quasi chronon quendam, incoeptum ab origine, interminum ad finem tempus appellant. Fulgurator et tonitrualis et fulminator, etiam imbricitor, et item dicitur serenator; et plures eum frugiferum vocant, multi urbis custodem, alii, hospitem, amicalem et omnium officiorum nominibus appellant. Est militaris, est triumphator et propagator, tropaeophorus; et multo plura eiusmodi apud haruspices et Romanos veteres inveniunt. Orpheus vero hanc effari potestatem volens, his de eo verbis canit:

Zeus protos geneto, Zeus hysteros, archikeraukos;
Zeus kephale, Zeus messa; Dios d'ek panta tetyktai.
Zeus pythmen gaies te kai ouranou asteroentos.
Zeus arsen trepheto, Zeus amthropos epleto nymphe.
Zeus pnoie panton, Zeus akamatou pyros horme.
Zeus pontou rhiza, Zeus helios ede selene.
Zeus basileus, Zeus archos hapanton, archikeraunos;
Pantas gar krypsas authis phaos es polygethes
Ek katharas kradies anenenkato mermera rethon.

XXXVIII. Fatum autem Graeci heimarmenen a tractu quodam invicem causarum se continentium volunt dici, decretum idem pepromenen dicunt, quod omnia in hoc statu rerum definita sint nec sit in hoc mundo aliquid interminatum; idem fatum moiran vocant, quod ex partibus constet; hinc ennomon, quod unicuique adtributio sua sit adscripta. Adrasteia denique est ineffugibilis necessitas ultionis. Sed tria Fata sunt, numerus cum ratione temporis faciens, si potestatem earum ad eiusdem similitudinem temporis referas. Nam quod in fuso perfectum est praeteriti temporis habet speciem, et quod torquetur in digitis momenti praesentis indicat spatia, et quod nondum ex colo tractum est subactumque cura digitorum, id futuri et consequentis saeculi posteriora videtur ostendere. Haec illis condicio; et nominum eiusdem proprietate contingit, ut sit Atropos praeteriti temporis fatum, quod ne deus quidem faciet infectum; futuri temporis Lachesis a fine cognominata, quod etiam illis quae futura sunt finem suum deus dederit. Clotho praesentis temporis habet curam, ut ipsis actionibus suadeat, ne cura sollers rebus omnibus desit. Deum vero ire per omnes Terrasque tractusque maria caelumque profundum non frustra arbitrabitur, qui audiet Platonis haec verba: “deus namque, sicut vetus”, inquit, “continet ratio, principia et fines et media rerum omnium penetrat atque inlustrat ac curru volucris superfertur; eundem deum ultrix Necessitas semper et ubique comitatur, eorum qui a sacra lege discesserint vindex futura; quam faciet ille mitificam, qui statim a tenero et ipsis incunabulis intellexit, extimuit eique se totum dedit atque permisit”.

DE DEO SOCRATIS

I. Plato omnem naturam rerum, quod eius ad animalia praecipua pertineat, trifariam divisit censuitque esse summos deos. Summum, medium et infimum fac intellegas non modo loci disclusione verum etiam naturae dignitate, quae et ipsa neque uno neque gemino modo sed pluribus cernitur. Ordiri tamen manifestius fuit a loci dispositione. Nam proinde ut maiestas postulabat, diis immortalibus caelum dicavit, quos quidem deos caelites partim visu usurpamus, alios intellectu vestigamus. Ac visu quidem cernimus ...vos, o clarissima mundi lumina, labentem caelo quae ducitis annum; nec modo ista praecipua: diei opificem lunamque, solis aemulam, noctis decus, seu corniculata seu dividua seu protumida seu plena sit, varia ignium face, quando longius facessat a sole, tanto largius conlustrata, pari incremento itineris et luminis, mensem suis auctibus ac dehinc paribus dispendiis aestimans; sive illa proprio sed perpeti candore pollens, ut Chaldaei arbitrantur, parte luminis compos, parte altera cassa fulgoris, pro circumversione oris discoloris multiuga speciem sui variat, seu tota proprii candoris expers, alienae lucis indigua, denso corpore sed levi ceu quodam speculo radios solis obstipi vel adversi usurpat et, ut verbis utar Lucreti, notham iactat de corpore lucem;

II. utracumque harum vera sententia est nam hoc postea videro, tamen neque de luna neque de sole quisquam Graecus aut barbarus facile cunctaverit deos esse, nec modo istos, ut dixi, verum etiam quinque stellas, quae vulgo vagae ab inperitis nuncupantur, quae tamen inflexo et certo et stato cursu meatus longe ordinatissimos divinis vicibus aeterno efficiunt. Varia quippe curriculi sui specie, sed una semper et aequabili pernecitate, tunc progressus, tunc vero regressus mirabili vicissitudine adsimulant pro situ et flexu et instituto circulatorum, quos probe callet qui signorum ortus et obitus conperit. In eodem visibilium deorum numero cetera quoque sidera, qui cum Platone sentis, locato: Arcturum pluviasque Hyadas geminosque Triones aliosque itidem radiantis deos, quibus caeli chorum comptum et coronatum suda tempestate visimus, pictis noctibus severa gratia, torvo decore, suspicientes in hoc perfectissimo mundi, ut ait Ennius, clipeo miris fulguribus variata caelamina. Est aliud deorum genus, quod natura visibus nostris denegavit, nec non tamen intellectu eos rimabundi contemplamur, acie mentis acrius contemplantes. Quorum in numero sunt illi duodecim (numero) situ nominum in duo versus ab Ennio coartati: Iuno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercurius, Iovis, Neptunus, Vulcanus, Apollo ceterique id genus, quorum nomina quidem sunt nostris auribus iam diu cognita, potentiae vero animis coniectatae per varias utilitates in vita agenda animadversas in iis rebus, quibus eorum singuli curant.

III. Ceterum profana philosophiae turba inperitorum, vana sanctitudinis, priva verae rationis, inops religionis, inpos veritatis, scrupulosissimo culto, insolentissimo spretu deos negligit, pars in superstitione, pars in contemptu

timida vel tumida. Hoc namque cunctos deos in sublimi aetheris vertice locatos, ab humana contagione procul discretos plurimi sed non rite venerantur, omnes sed inscie metuunt, pauci sed impie diffitentur. Quos deos Plato existimat naturas incorporalis, animalis, neque fine ullo neque exordio, sed prorsus ac retro aeviternas, a corporis contagione suapte netura remotas, ingenio ad summam beatitudinem perfecto, nullius extrarii boni participatione sed ex sese bonas et ad omnia competentia sibi promptu facili, simplici, libero, absoluto. Quorum parentem, qui omnium rerum dominator atque auctor est, solutum ab omnibus nexibus patiendi aliquid gerendive, nulla vice ad alicuius rei munia obstrictum, cur ergo nunc dicere exordiar, cum Plato caelesti facundia praeditus, aequiperabilia diis immortalibus disserens, frequentissime praedicet hunc solum maiestatis incredibili quadam nimietate et ineffabili non posse penuria sermonis humani quavis oratione vel modice comprehendere, vix sapientibus viris, cum se vigore animi, quantum licuit, a corpore removerunt, intellectum huius dei, id quoque interdum, velut in artissimis tenebris rapidissimo coruscamine lumen candidum intermicare? Missum igitur hunc locum faciam, in quo non mihi (quidem) tantum, sed ne Platoni quidem meo quiverunt ulla verba pro amplitudine rei suppetere, [f]ac iam rebus mediocritatem meam [in] longe superantibus receptui canam tandemque orationem de caelo in terram devocabo. In qua praecipuum animal homines sumus, quamquam plerique se incuria verae disciplinae ita omnibus erroribus ac piacularibus depravaverint, sceleribus inbuerint et prope exesa mansuetudine generis sui inmane efferarint, ut possit videri nullum animal in terris homine postremius. Sed nunc non de errorum disputatione, sed de naturae distributione disserimus.

IV. Igitur homines ratione gaudentes, oratione pollentes, immortalibus animis, moribundis membris, levibus et anxiiis mentibus, brutis et obnoxiiis corporibus, dissimilis moribus, similibus erroribus, pervicaci audacia, pertinaci spe, casso labore, fortuna caduca, singillatim mortales, cunctim tamen universo genere perpetui, vicissim sufficiens prole mutabiles, volucris tempore, tarda sapientia, cita morte, querula vita, terras incolunt. Habetis interim bina animalia: deos ab hominibus plurimum differentis loci sublimitate, vitae perpetuitate, naturae perfectione, nullo inter se propinquo communicatu, cum et habitacula summa ab infimis tanta intercapedo fastigii dispescat et vivacitas illic aeterna et indefecta sit, hic caduca et subsiciva, et ingenia illa ad beatitudinem sublimata sint, haec ad miserias infimata. Quid igitur? Nullone conexu natura se vinxit, sed in divinam et humanam partem partitam se et interruptam ac veluti debilem passa est? Nam, ut idem Plato ait, nullus deus miscetur hominibus, sed hoc praecipuum eorum sublimitatis specimen est, quod nulla adtrectione nostra contaminantur. Pars eorum tantummodo obtutu hebeti visuntur, ut sidera, de quorum adhuc et magnitudine et coloribus homines ambigunt, ceteri autem solo intellectu neque prompto noscuntur. Quod quidem mirari super diis immortalibus nequaquam congruerit, cum alioquin et inter homines, qui fortunae munere

opulenti elatus et usque ad regni nutabilem suggestum et pendulum tribunal evectus est, raro aditu sit, longe remotis arbitris in quibusdam dignitatis suae penetralibus degens. Parit enim conversatio contemptum, raritas conciliat admirationem.

V. Quid igitur, orator, obiecerit aliqui, post istam caelestem quidem sed paene inhumanam tuam sententiam faciam, si omnino homines a diis immortalibus procul repelluntur atque ita in haec terrae tartara relegantur, ut omnis sit illis adversus caelestes deos communio denegata nec quisquam eos e caelitem numero velut pastor vel equiso vel busequa ceu balantium vel hinnientium vel mugientium greges intervisat, qui ferocibus moderetur, morbidis medeatur, egenis opituletur? Nullus, inquis, deus humanis rebus intervenit: cui igitur preces allegabo? Cui votum nuncupabo? Cui victimam caedam? Quem miseris auxiliatorem, quem fautorem bonis, quem adversatorem malis in omni vita ciebo? Quem denique, quod frequentissimum est, iuri iurando arbitrum adhibebo? An ut Vergilianus Ascanius per caput hoc iuro, per quod pater ante solebat? At enim, o Iule, pater tuus hoc iure iurando uti poterat inter Troianos stirpe cognatos et fortasse an inter Graecos proelio cognitos; at enim inter Rutulos recens cognitos si nemo huic capiti crediderit, quis pro te deus fidem dicet? An ut (se) ferocissimo Mezentio dextra et telum? Quippe haec sola advenerat, quibus propugnabat: dextra mihi deus et telum, quod missile libro. Apage sis tam cruentos deos, dextram caedibus fessam telumque sanguine robiginosum: utrumque idoneum non est, propter quod adiures, neve per ista iuretur, cum sit summi deorum hic honor proprius. Nam et ius iurandum Iovis iurandum dicitur, ut ait Ennius. Quid igitur censes? Iurabo per Iovem lapidem Romano vetustissimo ritu? Atque si Platonis vera sententia est, numquam se deum se deum cum homine communicare, facilius me audierit lapis quam Iuppiter.

VI. Non usque adeo responderit enim Plato pro sententia sua mea voce non usque adeo, inquit, seiunctos et alienatos a nobis deos praedico, ut ne vota quidem nostra ad illos arbitrer pervenire. Neque enim illos a cura rerum humanarum, sed contrectatione sola removi. Ceterum sunt quaedam divinae mediae potestates inter summum aethera et infimas terras in isto intersitae aeris spatio, per quas et desideria nostra et merita ad eos commeant. Hos Graeci nomine daemonas nuncupant, inter terricolas caelicolasque vectores hinc petitiones inde suppetias ceu quidam utri[us]que interpretes et salutigeri. Per hos eosdem, ut Plato in Symposio autumat, cuncta denuntiata et magorum varia miracula omnesque praesagiorum species reguntur. Eorum quippe de numero praediti curant singuli [eorum], proinde ut est cuique tributa provincia, vel somniis conformandis vel extis fissiculandis vel praepetibus gubernandis vel ostinibus erudiendis vel vatibus inspirandis vel fulminibus iaculandis vel nubibus coruscandis ceterisque adeo, per quae futura dinoscimus. Quae cuncta caelestium voluntate et numine et auctoritate, sed daemonum obsequio et opera et ministerio fieri arbitrandum est.

VII. Horum enim munus atque opera atque cura est, ut Hannibali somnia

orbitatem oculi commin[ar]entur, flaminio extispicia periculum cladis praedicant, Attio Navio auguria miraculum cotis addicant; item ut nonnullis regni futuri signa praecurrant, ut Tarquinius Priscus aquila obumbretur ad apice, Servius Tullius flamma conluminetur a capite; postremo cuncta hariolorum praesagia, Tuscorum piacula, fulguratorum bidentalia, carmina Sibyllarum. Quae omnia, ut dixi, mediae quaequam potestates inter homines ac deos obeunt. Neque enim pro maiestate deum caelestium fuerit, ut eorum quisquam vel Hannibali somnium fingat vel Flaminio hostiam conruget vel Attio Navio avem velificet vel Sibyllae fatiloquia versificet vel Tarquinio velit apicem rapere sed reddere, Servio vero inflammare verticem nec exurere. Non est operae diis superis ad haec descendere: mediorum divorum ista sortitio est, qui in aeris plagis terrae conterminis nec minus confinibus caelo perinde versantur, ut in quaque parte naturae propria animalia, in aethere volventia, in terra gradientia.

VIII. Nam cum quattuor sint elementa notissima, veluti quadrifariam natura magnis partibus determinata, sintque propria animalia terrarum, aquarum, flammarum, Siquidem Aristoteles auctor est in Fornacibus flagrantibus quaedam (propria) animalia, pennulis apta volitare totumque aevum suum in igne deversari, cum eo exoriri cumque eo extingui, praeterea cum totiuga sidera, ut iam prius dictum est, sursum in aethere, id est in ipso liquidissimo ignis ardore, compareant, cum hoc solum quartum elementum aeris, quod tanto spatio intersitum est, cassum ab omnibus, desertum a cultoribus suis natura pateretur, quin in eo quoque aerea animalia gignerentur, ut in igni flammida, in unda fluxa, in terra glebulenta? Nam quidem qui aves aeri attribuet, falsum sententiae meritissimo dixeris, quippe (quae aves) nulla earum ultra Olympi verticem sublimatur. Qui cum excellentissimus omnium perhibeatur, tamen altitudinem perpendiculari si metiare, ut geometrae autumant, decem stadia altitudo fastigii non aequiperat, cum sit aeris agmen immensum usque ad citiman lunae helicem, quae porro aetheris sursum versus exordium est. Quid igitur tanta vis aeris, quae ab humillimis lunae anfractibus usque ad summum Olympi verticem interiacet? Quid tandem? Vacabitne animalibus suis atque erit ista naturae pars mortua ac debilis? Immo enim si sedulo advertas, ipsae quoque aves (per) terrestre animal, non aerium rectius perhibeantur. Enim semper illis victus omnis in terra, ibidem pabulum, ibidem cubile, tantum quod aera proximum terrae volitando transuerberant. Ceterum cum illis fessa sunt remigia pinnarum, terra ceu portus est.

IX. Quod si manifestum flagitat ratio debere propria animalia etiam in aere intellegi, superest ut, quae tandem et cuiusmodi ea sint, disseramus. Igitur terrena nequaquam devertant enim pondere sed nec flammida, ne sursum versus calore rapiantur. Temperanda est ergo nobis pro loci medietate media natura, ut ex regionis ingenio si etiam cultoribus eius ingenium. Cedo igitur mente formemus et gignamus animo id genus corporum texta, quae neque tam bruta quam terrea neque tam levia quam aetherea, sed quodam modo utrimque seiugata vel enim utrimque commixta sint, sive amolita seu modificata

utrisque rei participatione: sed facilius ex utroque quam ex neutro intellegentur. Habeant igitur haec daemonum corpora et modicum ponderis, ne ad superna inscendant, et aliquid levitatis, ne ad inferna praecipitentur.

X. Quod ne vobis videar poetico ritu incredibilia confingere, dabo primum exemplum huius libratae medietatis: neque enim procul ab hac corporis subtilitate nubes concretas videmus; quae si usque adeo leves forent ut ea quae omnino carent pondere, numquam infra iuga, ut saepenumero animadvertimus, gravatae caput editi montis ceu quibusdam curvis torquibus coronarent. Porro si suapte natura spissae tam graves forent ut nulla illas vegetioris levitatis admixtio subleverat, profecto non secus quam plumbi robus et lapis suoapte nisu caducae terris inliderentur. Nunc enimvero pendulae et mobiles huc atque illuc vice navium in aeris pelago ventis gubernantur, paululum inmutantes proximitate et longinquitate. Quippe si aliquo umore fecundae sunt, veluti ad fetum edendum deorsus degrassantur. Atque ideo umectiores humiliter meant aliquo[nis] agmine, tractu segniore(s), sudis vero sublimior cursus est, cum lanarum velleribus similes aguntur, cano agmine, volatu pernitione. Nonne audis, quid super tonitru Lucretius facundissime disseerat? principio tonitru quatiuntur caerula caeli propterea quia concurrunt sublime volantes aetheriae nubes contra pugnantibus ventis.

XI. Quod si nubes sublime volitant, quibus omnis et exortus est terrenus et retro defluxus in terras, quid tandem censes daemonum corpora, quae sunt concretio multo tanta subtilior? Non enim ex hac faeculenta nubecula et umida caligine conglobata, sicuti nubium genus est, sed ex illo purissimo aeris liquido et sereno elemento coalita eoque nemini hominum temere visibilia, nisi divinitus speciem sui offerant, quod nulla in illis terrena soliditas locum luminis occupavit, quae nostris oculis possit obsistere, qua soliditate necessario offensa acies inmoretur, sed fila corporum possident rara et splendida et tenuia usque adeo ut radios omnis nostri tuoris et raritate transmittant et splendore reverberent et subtilitate frustrentur. Hinc est illa Homerica Minerva, quae mediis coetibus Graium cohibendo Achilli intervenit. Versum Graecum, si paulisper opperiamini, Latine enuntiabo, atque adeo hic sit inpraesentiarum: Minerva igitur, ut dixi, Achilli moderando iussu Iunonis advenit: soli perspicua est, aliorum nemo tuetur. Hinc et illa Vergiliana Iuturna, quae mediis milibus auxiliabunda fratri conversatur miscetque viris neque cernitur ulli, prorsus quod Plautinus miles super clipeo suo gloriatur, praestringens oculorum aciem hostibus.

XII. Ac ne ceteros longius persequar, ex hoc ferme daemonum numero poetae solent haudquaquam procul a veritate osiores et amatores quorundam hominum deos fingere: hos prosperare et evehere, illos contra adversari et adfligere; igitur et misereri et indignari et angere et laetari omnemque humani animi faciem pati, simili motu cordis et salo mentis ad omnes cogitationum aestus fluctuare, quae omnes turbulae tempestatesque procul a deorum caelestium tranquillitate, exulant. Cuncti enim caelites semper eodem statu mentis aeterna aequabilitate potiuntur, qui numquam illis nec ad dolorem

versus nec ad voluptatem finibus suis pellitur nec quoquam a sua perpetua secta ad quempiam subitum habitum demovetur nec alterius vi nam nihil est deo potentius neque suapte natura nam nihil est deo perfectius. Porro autem qui potest videri perfectus fuisse, qui a priore statu ad alium rectiorem statum migrat, cum praesertim nemo sponte capessat nova, nisi quem paenituit priorum? Non potest enim subsequi illa mutata ratio sine praecedentium infirmatione. Quapropter debet deus nullam perpeti vel odii vel amoris temporalem perfunctionem et idcirco nec indignatione nec misericordia contingi, nullo angore contrahi, nulla alacritate gestire, sed ab omnibus animi passionibus liber nec dolere umquam nec aliquando laetari nec aliquid repentinum velle vel nolle.

XIII. Sed et haec cuncta et id genus cetera daemonum mediocritati rite congruunt. Sunt enim inter nos ac deos ut loco regionis ita ingenio mentis intersiti, habentes communem cum superis immortalitatem, cum inferis passionem. Nam proinde ut nos pati possunt omnia animorum placamenta vel incitamenta, ut et ira incitentur et misericordia flectantur et donis invitentur et precibus leniantur et contumeliis exasperentur et honoribus mulceantur aliisque omnibus ad similem nobis modum variant. Quippe, ut fine comprehendam, daemones sunt genere animalia, ingenio rationabilia, animo passiva, corpore aerea, tempore aeterna. Ex his quinque, quae commemoravi, tria a principio eadem quae nobis sunt, quartum proprium, postremum commune cum diis immortalibus habent, sed differunt ab his passione. Quae propterea passiva non absurde, ut arbitror, nominavi, quod sunt iisdem, quibus nos, turbationibus mentis obnoxii.

XIV. Vnde etiam religionum diversis observationibus et sacrorum variis suppliciis fides inertienda est, esse nonnullos ex hoc divorum numero, qui nocturnis vel diurnis, promptis vel occultis, laetioribus vel tristioribus hostiis vel caerimoniis vel ritibus gaudeant, uti Aegyptia numina ferme plangoribus, Graeca plerumque choreis, barbara autem strepitu cymbalarum et tympanistarum et choraularum. Itidem pro regionibus et cetera in sacris differunt longe varietate: pomparum agmina, mysteriorum silentia, sacerdotum officia, sacrificantium obsequia; item deorum effigiae et exuviae, templorum religiones et regiones, hostiarum cruores et colores. Quae omnia pro cuiusque more loci sollemnia et rata sunt, ut plerumque somniis et vaticinationibus et oraculis conperimus saepenumero indignata numina, si quid in sacris socordia vel superbia neglegatur. Cuius generis mihi exempla adfatim suppetunt, sed adeo celebrata et frequentata sunt ut nemo ea commemorare adortus sit, quin multo plura omiserit quam recensuerit. Idcirco supersedebo inpraesentiarum in his rebus orationem occupare, quae si non apud omnis certam fidem, at certe penes cunctos notitiam promiscuam possident. Id potius praestiterit Latine dissertare, varias species daemonum philosophis perhiberi, quo liquidius et plenius de praesagio Socratis deque eius amico numine cognoscatis. XV Nam quodam significato et animus humanus etiam nunc in corpore situs daemon nuncupatur: ...dine hunc

ardorem mentibus addunt, Euryale, an sua cuique deus fit dira cupido? Igitur et bona cupido animi bonus deus est. Vnde nonnulli arbitrantur, ut iam prius dictum est, eudaemonas dici beatos, quorum daemon bonus id est animus virtute perfectus est. Eum nostra lingua, ut ego interpretor, haud sciam an bono, certe quidem meo periculo poteris Genium vocare, quod is deus, qui est animus sui cuique, quamquam sit immortalis, tamen quodam modo cum homine gignitur, ut eae preces, quibus Genium et genua precantur, coniunctionem nostram nexumque videantur mihi obtestari, corpus atque animum duobus nominibus comprehendentes, quorum communio et copulatio sumus. Est et secundo significatus species daemonum animus humanus emeritis stipendiis vitae corpore suo abiurans. Hunc vetere Latina lingua reperio Lemurem dictitatum. Ex hisce ergo Lemuribus qui posteriorum suorum curam sortitus placato et quieto numine domum possidet, Lar dicitur familiaris; qui vero ob adversa vitae merita nullis (bonis) sedibus incerta vagatione ceu quodam exilio punitur, inane terriculamentum bonis hominibus, ceterum malis noxium, id genus plerique Larvas perhibent. Cum vero incertum est, quae cuique eorum sortitio evenerit, utrum Lar sit an Larva, nomine Manem deum nuncupant: scilicet et honoris gratia dei vocabulum additum est; quippe tantum eos deos appellant, qui ex eodem numero iuste ac prudenter curriculo vitae gubernato pro numine postea ab hominibus praediti fanis et caerimoniis vulgo advertuntur, ut in Boeotia Amphiaras, in Africa Mopsus, in Aegypto Osiris, alius alibi gentium, Aesculapius ubique.

XVI. Verum haec omnis distributio eorum daemonum fuit, qui quondam in corpore humano fuere. Sunt autem non posteriore numero, praestantiore longe dignitate, superius aliud, augustius genus daemonum, qui semper a corporis conpedibus et nexibus liberi certis potestatibus curant. Quorum e numero Somnus atque Amor diversam inter se vim possident, Amor vigilandi, Somnus soporandi. Ex hac igitur sublimiore daemonum copia Plato autumat (singulis) hominibus in vita agenda testes et custodes singulis additos, qui nemini conspicui semper adsint arbitri omnium non modo actorum verum etiam cogitatorum. At ubi vita edita remeandum est, eundem illum, qui nobis praeditus fuit, raptare ilico et trahere veluti custodiam suam ad iudicium atque illic in causa dicunda adsistere, si qua commentiatur, redarguere, si qua vera dicat, adseverare, prorsus illius testimonio ferri sententiam. Proinde vos omnes, qui hanc Platonis divinam sententiam me interprete auscultatis, ita animos vestros ad quaecumque agenda vel meditanda formate, ut sciatis nihil homini prae istis custodibus nec intra animum nec foris esse secreti, quin omnia curiose ille participet; omnia visitet, omnia intellegat, in ipsis penitissimis mentibus vice conscientiae deversetur. Hic, quem dico, privus custos, singularis praefectus, domesticus speculator, proprius curator, intimus cognitor, adsiduus observator, individuus arbiter, inseparabilis testis, malorum inprobator, bonorum probator, si rite animadvertatur, sedulo cognoscatur, religiose colatur, ita ut a Socrate iustitia et innocentia cultus est, in rebus incertis prospector, dubiis praemonitor, periculosus tutator, egenis opitulator,

qui tibi queat tum insomniis, tum signis, tum etiam fortasse coram, cum usus postulat, mala avertuncare, bona prosperare, humilia sublimare, nutantia fulcire, obscura clarare, secunda regere, adversa corrigere.

XVII. Igitur mirum, si Socrates, vir adprime perfectus et Apollinis quoque testimonio sapiens, hunc deum suum cognovit et coluit, ac propterea eius custos prope dicam Lar contubernio familiaris cuncta et arcenda arcuit et praecavenda praecavit et praemonenda praemonuit, sicubi tamen interfectis sapientiae officiis non consilio sed praesagio indigebat, ut ubi dubitatione clauderet, ibi divinatione consisteret? Multa sunt enim, multa de quibus etiam sapientes viri ad hariolos et oracula cursitent. An non apud Homerum, ut quodam ingenti speculo, clarius cernis haec duo distributa, seorsus divinationis, seorsus sapientiae officia? Nam cum duo columina totius exercitus dissident, Agamemnon regno pollens et Achilles bello potens, desideraturque vir facundia laudatus et peritia memoratus, qui Atridae superbiam sedet, Pelidae ferociam conpescat atque eos auctoritate advertat, exemplis moneat, oratione permulceat, quis igitur tali in tempore me ad dicendum exhortus est? Nempe Pylus orator, eloquio comis, experimentis catus, senecta venerabilis, cui omnes sciebant corpus annis habere, animum prudentia vigere, verba dulcedine adfluere.

XVIII. Itidem cum rebus crepis et adflictis speculatores deligendi sunt, qui nocte intempesta castra hostium penetrent, nonne Vlixes cum Diomede deliguntur veluti consilium et auxilium, mens et manus, animus et gladius? Enimvero cum ab Aulide desidibus et obsessis ac taedio abnuentibus difficultas belli et facultas itineris et tranquillitas maris et clementia ventorum per fibrarum notas et alitum vias et serpentium escas exploranda est, tacent nemque mutuo duo illa sapientiae Graiae summa cacumina, Ithacensis et Pylus. Calchas autem longe praestabilis hariolari simul alites et altaria et arborem contemplatus est, actutum sua divinatione et tempestates flexit et classem deduxit et decennium praedixit; non secus et in Troiano exercitu cum divinatione res indigent, tacet ille sapiens senatus nec audet aliquid pronuntiare vel Hicetaon vel Lampo vel Clytius, sed omnes silentio auscultant aut ingrata auguria Heleni aut incredita vaticinia Cassandreae. Ad eundem modum Socrates quoque, sicubi locorum aliena sapientiae officiis consultatio ingruerat, ibi vi daemonis praesagiri egebat. Verum eius monitis sedulo oboediebat eoque erat deo suo longe acceptior.

XIX. Quod autem incepta Socratis quaequam daemon ille ferme prohibitum ibat, numquam adhortatum, quodam modo ratio praedicta est. Enim Socrates, utpote vir adprime perfectus, ex sese ad omnia congruentia sibi officia promptus, nullo adhortatore umquam indigebat, at vero prohibitore nonnumquam, si quibus forte conatibus eius periculum suberat, ut monitus praecaveret, omitteret coepta inpraesentiarum, quae tutius vel postea capesseret vel alia via adoriretur. In huiusmodi rebus (dixit) vocem quampiam divinitus exortam dicebat audire ita enim apud Platonem, ne quisquam arbitretur omina eum vulgo loquentium captitasse. Quippe etiam

semotis arbitris uno cum Phaedro extra pomerium sub quodam arboris opaco umbraculo signum illud adnuntium sensit, ne prius transcendet Ilissi amnis modicum fluentum, quam increpitu(m) indignatum Amorem recinendo placasset. Cum praeterea, si omina observitaret, aliquando eorum nonnulla etiam hortamenta haberet, ut videmus plerisque usu evenire, qui nimia ominum superstitione non suopte corde sed alterius verbo reguntur ac per angiporta reptantes consilia ex alienis vocibus conligunt et, ut ita dixerim, non animo sed auribus cogitant.

XX. Verum enimvero, ut ista sunt, certe quidem ominum harioli vocem audiunt saepenumero auribus suis usurpatam, de qua nihil cunctentur (de qua sciunt) ex ore humano profectam. At enim Socrates non vocem sibi sed “vocem quampiam” dixit oblatam, quo additamento profecto intellegas non usitatam vocem nec humanam significari. Quae si foret, frustra “quaepiam”, quin potius aut “vox” aut certe “cuiuspiam vox” diceretur, ut ait illa Terentiana meretrix: audire vocem visa sum modo militis. Quid vero vocem quampiam dicat audisse, aut nescit unde ea exorta sit, aut in ipsa aliquid addubitat, aut eam quiddam insolitum et arcanum demonstrat habuisse, ita ut Socrates eam, quam sibi (ac) divinitus editam tempestive accidere dicebat. Quod equidem arbitror non modo auribus eum verum etiam oculis signa daemonis sui usurpasse. Nam frequentius non (prae)vocem sed signum divinum sibi oblatum prae se ferebat. Id signum potest et ipsius daemonis species fuisse, quam solus Socrates cerneret, ita ut Homericus Achilles Minervam. Credo plerosque vestrum hoc, quod commodum dixi, cunctantius credere et inpendio mirari formam daemonis Socrati visitatam. At enim (secundum) Pythagoricos contra mirari oppido solitos, si quis se negaret umquam vidisse daemonem, satis, ut reor, idoneus auctor est Aristoteles. Quod si cuivis potest evenire facultas contemplandi divinam effigiem, cur non adprime potuerit Socrati optingere, quem cuivis amplissimo numini sapientiae dignitas coaequarat? Nihil est enim deo similis et gratius quam vir animo perfecte bonus, qui hominibus ceteris antecellit, quam ipse a diis immortalibus distat.

XXI. Quia potius non quoque Socratis exemplo et commemoratione erigimur ac nos secundo studio philosophiae [pari similitudini numinum caventes permittimus? De quo quidem nescio qua ratione detrahimur. Et nihil aequè miror quam, cum omnes et cupiant optime vivere et sciant non alia re quam animo vivi nec fieri posse quin, ut optime vivas, animus colendus sit, tamen animum suum non colant. At si quis velit acriter cernere, oculi curandi sunt, quibus cernitur; si velis perniciousiter currere, pedes curandi sunt, quibus curritur; itidem si pugillare valde velis, brachia vegetanda sunt, quibus pugillatur. Similiter in omnibus ceteris membris sua cuique cura pro studio est. Quod cum omnes facile perspiciant, nequeo satis mecum reputare et proinde, ut res est, admirari cur non etiam animum suum ratione excolant. Quae quidem ratio vivendi omnibus aequè necessaria est, non ratio pingendi nec ratio psallendi, quas quivis bonus vir sine ulla animi vituperatione, sine

turpitudine, sine rubore contempserit. Nescio ut Ismenias tibiis canere, sed non pudet me tibicinem non esse; nescio ut Apelles coloribus pingere, sed non pudet me non esse significem; itidem in ceteris artibus, ne omnis persequar, licet tibi nescire nec pudeat.

XXII. Enimvero dic, sodes: “nescio bene vivere, ut Socrates, ut Plato, ut Pythagoras vixerunt, nec pudet me nescire bene vivere”; numquam hoc dicere audebis. Sed cumprimis mirandum est, quod ea, quae minime videri volunt nescire, discere tamen neglegunt et eiusdem artis disciplinam simul et ignorantiam detrectant. Igitur cotidiana eorum aera dispungas: invenias in rationibus multa prodige profusa et in semet nihil, in sui dico daemonis cultum, qui cultus non aliud quam philosophiae sacramentum est. Plane quidem villas opipare exstruunt et domos ditissime exornant et familias numerosissime conparant. Sed in istis omnibus tanta affluentia rerum nihil est praeterquam ipse dominus pudendum; nec iniuria: cumulata enim habent, quae sedulo percolunt, ipsi autem horridi, indocti incultique circumeunt. Igitur illa spectes, in quae patrimonia sua profuderunt: amoenissima et exstructissima et ornatissima deprehendas, villas aemulas urbium conditas, domus vice templorum exornatas, familias numerosissimas et calamistratas, opiparam supellectilem, omnia affluentia, omnia opulentia, omnia ornata praeter ipsum dominum, qui solus Tantali vice in suis divitiis inops, egens, pauper non quidem fluentum illud fugitivum captat et fallacis undae sitit, sed verae beatitudinis, id est secundae vitae et prudentiae fortunatissimae, esurit et sitit. Quippe non intellegit aequae divites spectari debere ut equos mercamur.

XXIII. Neque enim in emendis equis phaleras consideramus et baltei polimina inspicimus et ornatissimae cervicis divitias contemplamur, si ex auro et argento et gemmis monilia variegata dependent, si plena artis ornamenta capiti et collo circumiacent, si frena caelata, si ephippia fucata, si cingula aurata sunt. Sed istis omnibus exuviis amolitis equum ipsum nudum et solum corpus eius et animum contemplamur, ut sit et ad speciem honestus et ad cursuram vegetus et ad vecturam validus: iam primum in corpore si sit argutum caput, brevis alvus obesaque terga luxuriatque toris animosum pectus honesti; praeterea si duplex agitur per lumbos spina: volo enim non modo perneciter verum etiam molliter pervehat. Similiter igitur et in hominibus contemplandis noli illa aliena aestimare, sed ipsum hominem penitus considera, ipsum ut meum Socratem pauperem specta. Aliena autem voco, quae parentes pepererunt et quae fortuna largita est. Quorum nihil laudibus Socratis mei admisceo, nullam generositatem, nullam prosapiam, nullos longos natales, nullas invidiosas divitias. Haec enim cuncta, ut dico, aliena sunt. Sat Parthaonio gloriae est, qui talis fuit, ut eius nepotem non puderet. Igitur omnia similiter aliena numeres licebit; “generosus est”: parentes laudas. “Dives est”: non credo fortunae. Nec magis ista adnumero: “validus est”: aegritudine fatigabitur. “Pernix est”: stabit in senectute. “Formosus est”: exspecta paulisper et non erit. “At enim bonis artibus doctus et adprime est eruditus et, quantum licet homini, sapiens et boni consultus”: tandem

aliquando ipsum virum laudas. Hoc enim nec a patre hereditarium est nec a casu pendulum nec a suffragio anniculum nec a corpore caducum nec ab aetate mutabile. Haec omnia meus Socrates habuit et ideo cetera habere contempsit.

XXIV. Quin igitur et tu ad studium sapientiae accingeris vel properas saltem, ut nihil alienum in laudibus tuis audias, sed ut, qui te volet nobilitare, aequè laudet, ut Accius Vlixen laudavit in Philocteta suo, in eius tragoediae principio: inclite, parva prodite patria, nomine celebri claroque potens pectore, Achivis classibus auctor, gravis Dardaniis gentibus ultor, Laertiade? Novissime patrem memorat. Ceterum omnes laudes eius viri audisti: nihil inde nec Laertes sibi nec Anticlia nec Arcisius vindicat: [nec] tota, ut vides, laudis huius propria Vlixī possessio est. Nec aliud te in eodem Vlixē Homerus docet, qui semper ei comitem voluit esse prudentiam, quam poetico ritu Minervam nuncupavit. Igitur hac eadem comite omnia horrenda subiit, omnia adversa superavit. Quippe ea adiutrice Cyclopi specus introiit, sed egressus est; Solis boves vidit, sed abstinuit; ad inferos demeavit et ascendit; eadem sapientia comite Scyllam praeternavigavit nec ereptus est; Charybdi consaeptus est nec retentus est; Circae poculum bibit nec mutatus est; ad Lotophagos accessit nec remansit; Sirenas audiit nec accessit.

The Dual Text



Ancient acropolis, Athens — Apuleius studied Platonist philosophy at Athens.

DUAL LATIN AND ENGLISH TEXT



Translated by S. Gaselee

In this section, readers can view a section by section text of Apuleius' *Metamorphoses*, alternating between the original Latin and Gaselee's English revised translation.

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Liber I — BOOK I

[1] At ego tibi sermone isto Milesio varias fabulas conseram auresque tuas benivolas lepidò susurro permulceam — modo si papyrus Aegyptiam argutia Nilotici calami inscriptam non spreveris inspicere — , figuras fortunasque hominum in alias imagines conversas et in se rursus mutuo nexu refectas ut mireris. Exordior. “Quis ille?” Paucis accipe. Hymettos Attica et Isthmos Ephyrea et Taenaros Spartiatica, glebae felices aeternum libris felicioribus conditae, mea vetus prosapia est; ibi linguam Atthidem primis pueritiae stipendiis merui. Mox in urbe Latia advena studiorum Quiritium indigenam sermonem aerumnabili labore nullo magistro praeceunte aggressus excolui. En ecce praefamur veniam, siquid exotici ac forensis sermonis rudis locutor offendero. Iam haec equidem ipsa vocis immutatio desultoriae scientiae stilo quem accessimus respondet. Fabulam Graecanicam incipimus. Lector intende: laetaberis.

[1] IN this Milesian tale I shall string together divers stories, and delight your kindly ears with a pleasant history, if you will not scorn to look upon this Egyptian paper written with a ready pen of Nile reeds — stories of men’s forms and fortunes transformed into different shapes, and then restored again in due sequence back into their selves — a true subject for wonder. Who is the author? In a few words you shall understand. Hymettus of Athens, the Isthmus of Corinth, Taenarus of Sparta, being famous lands (as I pray you give credit to the books of more everlasting fame), be places where mine ancient progeny and lineage did sometime flourish: there when I was young I went first to school and learned the Attic speech. Soon after (as a stranger) I achieved at Rome, where by great industry, and without instruction of any schoolmaster, I arrived at the full perfection of the Latin tongue: behold, I first crave and beg your pardon, lest I should happen to displease or offend any of you by the rude and rustic utterance of this strange and foreign language. And verily this change of speech doth correspond to the enterprise and matter whereof I purpose to treat, like a rider leaping from horse to horse; I set forth unto you a Grecian story: whereto, gentle reader, if thou attend and give ear, thou shalt be well contented withal.

[2] Thessaliam — nam et illic originis maternae nostrae fundamenta a Plutarcho illo inclito ac mox Sexto philosopho nepote eius prodita gloriam nobis faciunt — eam Thessaliam ex negotio petebam. Postquam ardua montium ac lubrica vallium et roscida cespitum et glebosa camporum <emenus> emersi, in equo indigena peralbo vehens iam eo quoque admodum fesso, ut ipse etiam fatigationem sedentariam incessus vegetatione discuterem in pedes desilio, equi sudorem <fronte detergeo>, frontem curiose exfrico, auris remulceo, frenos detraho, in gradum lenem sensim proveho, quoad lassitudinis incommodum alvi solitum ac naturale praesidium eliquaret. Ac dum is ientaculum ambulatorium prata quae praeterit ore in latus detorto

pronus adfectat, duobus comitum qui forte paululum processerant tertium me facio. Ac dum ausculto quid sermonibus agitent, alter exserto cachinno: “Parce” inquit “in verba ista haec tam absurda tamque immania mentiendo.” Isto accepto sititor alioquin novitatis: “Immo vero” inquam “impertite sermonem non quidem curiosum sed qui velim scire vel cuncta vel certe plurima; simul iugi quod insurgimus aspritudinem fabularum lepida iucunditas levigabit.”

[2] I fortun'd to travel into Thessaly, about certain affairs which I had to do (for there, my ancestry by my mother's side inhabiteth, descended of the line of that most excellent person Plutarch, and of Sextus the philosopher his nephew, which is to us a great worship and honour); and after that by much travel and great pain, I had passed over the high mountains and slippery valleys, and had ridden through the dewy grass and fallowed fields, perceiving that my horse, a white thoroughbred of that country, did wear somewhat slow, and to the intent likewise I might repose and strengthen myself (being weary of long sitting) I lighted off my horse on to my feet, and wiping carefully away the sweat from his head, and stroking his ears, I unbridled him, and walked him on to a gentle slope, to the end that he might by nature's relief ease himself of his weariness; and while he went taking his morning graze in the field (casting his head sometimes aside as a token of rejoicing and gladness) I perceived a little before me two companions riding and so I overtaking them made a third. And while I listened to hear their conversation, one of them laughed, and mocked his fellow, saying: “Leave off, I pray thee, and speak no more, for I cannot abide to hear thee tell such absurd incredible lies.” Which when I heard I desired to hear some news, and said: “I pray you, masters, make me partaker of your talk, that am not so curious as desirous to know all you say, or most of it. So shall the difficulty of this high hill before us be lightened by merry and pleasant talk.”

[3] At ille qui coeperat: “Ne” inquit “istud mendacium tam verum est quam siqui velit dicere magico susurramine amnes agiles reverti, mare pigrum conligari, ventos inanimes exspirare, solem inhiberi, lunam despumari, stellas evelli, diem tolli, noctem teneri.” Tunc ego in verba fidentior: “Heus tu” inquam “qui sermonem ieceras priorem, ne pigeat te vel tadeat reliqua pertexere”, et ad alium: “Tu vero crassis auribus et obstinato corde respuis quae forsitan vere perhibeantur. Minus hercule calles pravissimis opinionibus ea putari mendacia quae vel auditu nova vel visu rudia vel certe supra captum cogitationis ardua videantur; quae si paulo accuratius exploraris, non modo compertu evidentia verum etiam factu facilia senties.

[3] But he that had laughed first, said: “Verily this tale is as true as if a man would say that by sorcery and enchantment the swift rivers might be forced to run against their courses; the sea to be bound immovable; the winds to lose their force and die; the sun to be restrained from his natural journey; the moon to drop her foam upon the earth; the stars to be pulled down from heaven; the day to be darkened; and the night be made to continue for ever.”

Then I, speaking more confidently, said: "I pray you, you that began to tell your tale even now, leave not off so, but tell the residue." And turning to the other, I said: "You perhaps, that are of gross ears and an obstinate mind, mock and condemn those things which are perchance really the truth; know you not, i' faith, that those things are accounted untrue by the false opinion of men, which are either seldom heard or rarely seen, or are so high that they pass the capacity of man's reason? The which if you scan them more narrowly, you shall not only find them evident to the understanding, but even very easy to be brought to pass.

[4] Ego denique vespera, dum polentae caseatae modico secus offulam grandiore in convivas aemulus contruncare gestio, mollitie cibi glutinosi faucibus inhaerentis et meacula spiritus distinentis minimo minus interii. Et tamen Athenis proxime et ante Poecilen porticum isto gemino obtutu circulatorem aspexi equestrem spatham praeacutam mucrone infesto devorasse, ac mox eundem, invitamento exiguae stipis venatoriam lanceam, qua parte minatur exitium, in ima viscera condidisse. Et ecce pone lanceae ferrum, qua bacillum inversi teli ad occipitium per ingluviem subit, puer in molliem decorus insurgit inque flexibus tortuosis enervam et exossam saltationem explicat cum omnium qui aderamus admiratione: diceres dei medici baculo, quod ramis semiamputatis nodosum gerit, serpentem generosum lubricis amplexibus inhaerere. Sed iam cedo tu sodes, qui coeperas, fabulam remetire. Ego tibi solus haec pro isto credam, et quod ingressui primum fuerit stabulum prandio participabo. Haec tibi merces posita est."

[4] Look you: the other night, being at supper with my fellows, while I did greedily put in my mouth a great morsel of barley fried with cheese, it stuck so fast, being soft and doughy, in the passage of my throat and my windpipe, that I was well nigh choked. And yet lately at Athens, before the porch there called the Poecile, I saw with these two eyes of mine a juggler that swallowed up a knight's sword with a very keen edge, and by and by, for a little money that we that looked on gave him, he devoured a hunting spear with the point downward; and over the blade of the spear, where the haft of the spear turned down rose through the throat towards his pate, there appeared on it (which caused us all who were present to marvel) a fair boy pleasant and nimble, winding and turning himself in such sort that you would suppose that he had neither bone nor gristle, and verily think he was the natural serpent, creeping and sliding where the twigs are cut off on the knotted staff of rough wood which the god of medicine is wont to bear. But do you, I pray you, that began, repeat your tale again, and I alone, in place of your fellow, will give credit unto you, and for your pains, will pay your charges for your supper at the next inn we come unto."

[5] At ille: "Istud quidem quod polliceris aequi bonique facio, verum quod inchoaveram porro exordiar. Sed tibi prius deierabo solem istum omnividentem deum me vera comperta memorare, nec vos ulterius dubitabitis

si Thessaliae proximam civitatem perveneritis, quod ibidem passim per ora populi sermo iactetur quae palam gesta sunt. Sed ut prius noritis cuiatis sim, qui sim: <Aristomenes sum>, Aegiensis; audite et quo quaestu me teneam: melle vel caseo et huiusce modi cauponarum mercibus per Thessaliam Aetoliam Boeotiam ultro citro discurrens. Comperto itaque Hypatae, quae civitas cunctae Thessaliae antepollet, caseum recens et sciti saporis admodum commodo pretio distrahi, festinus adcurri id omne praestinaturus. Sed ut fieri adsolet, sinistro pede profectum me spes compendii frustrata est: omne enim pridie Lupus negotiator magnarius coemerat. Ergo igitur inefficaci celeritate fatigatus commodum vespera oriente ad balneas processeram.

[5] To this he answered: “Certes, sir, I thank you for your gentle offer, and, at your request, I will proceed in my tale; but first I will swear unto you by the light of this Sun, the God that seeth all, that those things which I shall tell be true; nor, when you come to the next city, which is of Thessaly, will you doubt anything of it, for it is rife in the mouths of every person which was done before the face of all men. And that I may first make relation to you, what and who I am, and whither I go, and for what livelihood; know ye, that I am of Aegina, travelling these countries about from Thessaly to Aetolia, and from Aetolia to Boeotia, to provide for honey, cheese, and other victuals to sell again. And understanding that at Hypata (which is the principal city of all Thessaly) are sola fresh cheeses of exceeding good taste and relish, I fortunèd on a day to go thither to make my market there of the whole. But (as it often happens) I came in an evil hour, for one Lupus, a wholesale purveyor, had bought up all the day before, and so I was deceived of my profit. Wherefore towards night (being greatly wearied by my hurrying, though it had been of none effect)

[6] Ecce Socraten contubernalem meum conspicio. Humi sedebat scissili palliastro semiamictus, paene alius lurore ad miseram maciem deformatus, qualia solent fortunae decermina stipes in triviis erogare. Hunc talem, quamquam necessarium et summe cognitum, tamen dubia mente propius accessi. “Hem,” inquam “mi Socrates, quid istud? Quae facies? Quod flagitium? At vero domi tuae iam defletus et conclamatus es, liberis tuis tutores iuridici provincialis decreto dati, uxor persolutis feralibus officiis luctu et maerore diuturno deformata, diffletis paene ad extremam captivitatem oculis suis, domus infortunium novarum nuptiarum gaudiis a suis sibi parentibus hilarare compellitur. At tu hic larvale simulacrum cum summo dedecore nostro viseris.” “Aristomene”, inquit “ne tu fortunarum lubricas ambages et instabiles incursiones et reciprocas vicissitudines ignoras”, et cum dicto sutili centunculo faciem suam iam dudum punicantem prae pudore obtexit ita ut ab umbilico pube tenus cetera corporis renudaret. Nec denique perpressus ego tam miserum aerumnae spectaculum iniecta manu ut adsurgat enitor.

[6] I went to the baths to refresh myself, and behold, I fortunèd to espy my companion Socrates. He was sitting upon the ground, covered with a torn and

coarse mantle, so meagre and of so sallow and miserable a countenance that I scantily knew him: for fortune had brought him into such estate that he verily seemed as a common beggar that stands in the streets to crave the benevolence of the passers-by. Towards whom (howbeit he was my singular friend and familiar acquaintance) yet half in doubt, I drew nigh and said: ‘Alas! my Socrates, what meaneth this, how dost thou so appear? What crime hast thou committed? Verily there is great lamentation and weeping made for thee at home: thy children are in ward by decree of the provincial judge: thy wife (having ended her mourning time in lamentable wise with her face and visage blubbered with tears in such sort that she hath well nigh wept out both her eyes) is constrained by her parents to put out of remembrance the unfortunate loss and lack of thee at home, by taking (against her will) a new husband. And dost thou live here as a ghost or beggar to our great shame and ignominy?’ Then answered he to me, and said: ‘O my friend Aristomenes, now perceive well that you are ignorant of the whirling changes, the unstable forces, and slippery inconstancy of fortune’: and therewithal he covered his face (even then blushing for very shame) with his ragged mantle, so that the lower part of his body appeared all naked. But I, not willing to see him any longer in such great misery and calamity, took him by the hand to lift him up from the ground: who (having his face covered in such sort)

[7] At ille, ut erat, capite velato: “Sine, sine” inquit “fruaturn diutius tropaeo Fortuna quod fixit ipsa.” Effeci sequatur, et simul unam e duabus laciniis meis exuo eumque propere vestio dicam an contego et ilico lavacro trado. Quod unctui, quod tersui, ipse praeministro, sordium enormem eluviem operose effrico; probe curato ad hospitium lassus ipse fatigatum aegerrime sustinens perduco, lectulo refoveo, cibo satio, poculo mitigo, fabulis permulceo. Iam adlubentia proclivis est sermonis et ioci et scitum etiam cavillum, iam dicacitas timida, cum ille imo de pectore cruciabilem suspirium ducens dextra saevientem frontem replaudens: “Me miserum” inquit “qui dum voluptatem gladiatorii spectaculi satis famigerabilis consector in has aerumnas incidi. Nam, ut scis optime, secundum quaestum Macedoniam profectus, dum mense decimo ibidem attentus nummator revortor, modico prius quam Larissam accederem, per transitum spectaculum obiturus in quadam avia et lacunosa convalli a vastissimis latronibus obsessus atque omnibus privatus tandem evado, et utpote ultime adfectus ad quandam cauponam Meroen, anum sed admodum scitulam, devorto, eique causas et peregrinationis diuturnae et domuitionis anxiae et spoliationis [diuturnae et dum] miserae refero; quae me nimis quam humane tractare adorta cenae gratiae atque gratuita ac mox urigine percita cubili suo adplicat. Et statim miser, ut cum illa adquievi, ab unico congressu annosam ac pestilentem con<suetudinem> contraho et ipsas etiam lacinias quas boni latrones contegendo mihi concesserant in eam contuli, operulas etiam quas adhuc vegetus saccariam faciens merebam, quoad me ad istam faciem quam paulo ante vidisti bona uxor et mala fortuna perduxit.”

[7] Let fortune' (quoth he) 'Triumph yet more, let her have her sway, and finish that which she hath begun.'

"Then did I force him to follow and put off one of my garments, and clothed, nay, rather covered him, and immediately I brought him to the bath; with my own hands I served him with what he needed for anointing and wiping. I diligently rubbed away the filthy scurf of his body; which done, although I was very weary myself, and hardly held him up, yet I led the poor wretch to my inn, where I bade him repose his body upon a bed, and brought him meat and drink, and refreshed him with talking together. Then we grew free and merry, laughed and joked wittily, now he talked without any fear, until such time as he (fetching a pitiful sigh from the bottom of his heart, and beating his face in miserable sort) began to say:

"Alas, poor wretch that I am, that only for the desire to see a game, famous enough, of trial of weapons, am fallen into these miseries and misfortunes. For, having set out, as thou knowest, for Macedonia, on my business, and returning the richer after the space of ten months, a little before that I came to Larissa I turned out of the way to view those games, and behold, in the bottom of a pathless and hollow valley, I was suddenly environed with a wild company of thieves, who robbed and spoiled me of such things as I had: and hardly did I escape, but (being in such extremity) in the end was delivered from them and fortun'd to come to the house of a woman that sold wine, called Meroe; old was she, yet not displeasing; unto whom I opened the causes of my long peregrination and careful homecoming, and of my unlucky robbery; and after that she gently entertained me, and made me more than good cheer, with a supper free of charge; and by and by, being pricked by carnal desire, she brought me to her own bedchamber; where I (poor wretch) from the very first night of our being together, did purchase to myself this miserable servitude, and I gave her such apparel as the kind thieves had left to cover me withal, and also the little wages that I had gained by carrying bags when still whole and sound, until this good dame and evil fortune brought me to that appearance in which you have just seen me.'

[8] "Pol quidem tu dignus" inquam "es extrema sustinere, si quid est tamen novissimo extremius, qui voluptatem Veneriam et scortum scorteum Lari et liberis praetulisti." At ille digitum a pollice proximum ori suo admovens et in stuporem attonitus "Tace, tace" inquit et circumspiciens tutamenta sermonis: "Parce" inquit "in feminam divinam, nequam tibi lingua intemperante noxam contrahas." "Ain tandem?" inquam. "Potens illa et regina caupona quid mulieris est?" "Saga" inquit "et divina, potens caelum deponere, terram suspendere, fontes durare, montes diluere, manes sublimare, deos infimare, sidera extinguere, Tartarum ipsum inluminare." "Oro te" inquam "aulaeum tragicum dimoveto et siparium scaenicum complicato et cedo verbis communibus." "Vis" inquit "unum vel alterum, immo plurima eius audire facta? Nam ut se ament afflictim non modo incolae verum etiam Indi vel Aethiopes utrique vel ipsi Anticthones, folia sunt artis et nugae merae. Sed

quod in conspectu plurium perpetravit, audi.

[8] “Then said I unto him: ‘In faith, thou art worthy to sustain the most extreme misery and calamity, and anything there may be even beyond this last, which hast defiled thine own body, forsaken thy wife traitorously and dishonoured thy children, parents and friends for the love of a vile harlot and old strumpet.’ When Socrates heard me rail against Meroe in such sort, he held up his forefinger to his lips, and, as half astonied, said: ‘Peace, peace, I pray you,’ and, looking about lest any person should hear, ‘I pray you’ (quoth he) ‘Take heed what you say against so venerable a woman as she is, lest by your intemperate tongue you catch some harm.’ ‘What?’ (quoth I) ‘This hostess, so mighty and a queen, what manner of woman is she, I pray you tell me?’ Then answered he: ‘Verily, she is a magician, and of divine might, which hath power to bring down the sky, to bear up the earth, to turn the waters into hills and the hills into running waters, to call up the terrestrial spirits into the air, and to pull the gods out of the heavens, to extinguish the planets, and to lighten the very darkness of hell.’ Then said I unto Socrates: ‘I pray you leave off this high and tragical kind of talk and away with the scenic curtain and tell the matter in a more plain and simple fashion.’ Then answered he: ‘Will you hear one or two or more of the deeds which she hath done? For whereas she enforceth not only the inhabitants of this country here, but also the Indians and Ethiopians and even the Antipodeans to love her in most raging sort, such are but trifles and chips of her occupation; but I pray you give ear, and I will declare of greater matters, which she hath done openly and before the face of all men.

[9] Amorem suum, quod in aliam temerasset, unico verbo mutavit in feram castorem, quod ea bestia captivitatis metuens ab insequentibus se praecisione genitalium liberat, ut illi quoque simile [quod venerem habuit in aliam] proveniret. Cauponem quoque vicinum atque ob id aemulum deformavit in ranam, et nunc senex ille dolium innatans vini sui adventores pristinos in faece submissus officiosis roncis raucus appellat. Alium de foro, quod adversus eam locutus esset, in arietem deformavit, et nunc aries ille causas agit. Eadem amatoris sui uxorem, quod in eam dicacule probrum dixerat iam in sarcina praegnationis obsaepto utero et repigrato fetu perpetua praegnatione damnavit, et ut cuncti numerant, iam octo annorum onere misella illa velut elephantum paritura distenditur.

[9] “‘This woman had a certain lover whom, by the utterance of one only word, she turned into a beaver because he loved another woman beside her, and the reason why she transformed him into such a beast, is that it is his nature, when he perceives the hunters and hounds to draw after him, to bite off his members and lay them in the way, that the pursuers may be at a stop when they find them, and to the intent that so it might happen unto him (because he fancied another woman) she turned him into that kind of shape. Likewise she changed one of her neighbours, being an old man and one that sold wine, in that he was a rival of her occupation, into a frog, and now the poor wretch

swimming in one of his own pipes of wine, and being well nigh drowned in the dregs, doth cry and call with croakings continually for his old guests and acquaintance that pass by. Likewise she turned one of the advocates of the Court (because he pleaded and spake against her) into a horned ram, and now the poor ram doth act advocate. Moreover she caused the wife of a certain lover that she had, because she spake sharply and wittily against her, should never be delivered of her child, but should remain, her womb closed up, everlastingly pregnant, and according to the computation of all men, it is eight years past since the poor woman began first to swell, and now she is increased so big that she seemeth as though she would bring forth some great elephant: and when this was known abroad and published throughout all the town, they took indignation against her, and ordained that the next day she should be most cruelly stoned to death;

[10] Quae cum subinde ac multi nocerentur, publicitus indignatio percrebuit statutumque ut in eam die altera severissime saxorum iaculationibus vindicaretur. Quod consilium virtutibus cantionum antevortit et ut illa Medea unius dieculae a Creone impetratis indutiis totam eius domum filiamque cum ipso sene flammis coronalibus deusserat, sic haec devotionibus sepulchralibus in scrobem procuratis, ut mihi temulenta narravit proxime, cunctos in suis sibi domibus tacita numinum violentia clausit, ut toto biduo non claustra perfringi, non fores evelli, non denique parietes ipsi quiverint perforari, quoad mutua hortatione consone clamitarent quam sanctissime deierantes sese neque ei manus admolituros, et si quis aliud cogitarit salutare laturos subsidium. Et sic illa propitiata totam civitatem absolvit. At vero coetus illius auctorem nocte intempesta cum tota domo, id est parietibus et ipso solo et omni fundamento, ut erat, clausa ad centesimum lapidem in aliam civitatem summo vertice montis exasperati sitam et ob id ad aquas sterilem transtulit. Et quoniam densa inhabitantium aedificia locum novo hospiti non dabant, ante portam proiecta domo discessit.”

[10] which purpose of theirs she prevented by the virtue of her enchantments, and as Medea (who obtained of King Creon but one day's respite before her departure) did burn in the flames of the bride's garland all his house, him and his daughter, so she, by her conjurations and invocation of spirits, which she uses over a certain trench, as she herself declared unto me being drunken the next day following, closed all the persons of the town so sure in their houses, by the secret power of her gods, that for the space of two days they could not come forth, nor open their gates nor doors, nor even break down their walls; whereby they were enforced by mutual consent to cry unto her and to bind themselves straitly that they would never after molest or hurt her, and moreover if any did offer her any injury they would be ready to defend her; whereupon she, moved at their promises, released all the town. But she conveyed the principal author of this ordinance, about midnight, with all his house, the walls, the ground and the foundation, into another town distant from thence a hundred miles situate and being on the top of a barren

hill, and by reason thereof destitute of water: and because the edifices and houses were so close builded together that it was not possible for the house to stand there, she threw down the same before the gate of the town.'

"Then spake I and said:

[11] "Mira" inquam "nec minus saeva, mi Socrates, memoras. Denique mihi quoque non parvam incussisti sollicitudinem, immo vero formidinem, iniecto non scrupulo sed lancea, ne quo numinis ministerio similiter usa sermones istos nostros anus illa cognoscat. Itaque maturius quieti nos reponamus et somno levata lassitudine noctis antelucio aufugiamus istinc quam pote longissime." Haec adhuc me suadente insolita vinolentia ac diuturna fatigatione pertentatus bonus Socrates iam sopitus stertebat altius. Ego vero adducta fore pessulisque firmatis grabatulo etiam pone cardinem supposito et probe adgesto super eum me recipio. Ac primum prae metu aliquantisper vigilo, dein circa tertiam ferme vigiliam paululum coniveo. Commodum quieveram, et repente impulsu maiore quam ut latrones crederes ianuae reserantur immo vero fractis et evolsis funditus cardinibus prosternuntur. Grabatus alioquin breviculus et uno pede mutilus ac putris impetus tanti violentia prosternitur, me quoque evolutum atque excussum humi recidens in inversum cooperit ac tegit.

[11] 'O my friend Socrates, you have declared unto me many marvellous things and no less cruel, and moreover stricken me also with no small trouble of mind, yea rather with great prick of fear, lest the same old woman, using the like practice, should chance to hear all our communication: wherefore let us now sleep, though it be early, and after that we have done away our weariness with rest let us rise betimes in the morning and ride from hence before day as far as we may.'

"In speaking these words, it fortuned that Socrates did fall asleep, and snored very soundly, by reason of his new plenty of meat and wine and his long travail. Then I closed and barred fast the doors of the chamber, and put my bed and made it fast behind the door and so laid me down to rest; but at first I could in no wise sleep for the great fear which was in my heart, until it was about midnight, and then I closed my eyes for a little: but alas, I had just begun to sleep, when behold suddenly the chamber doors brake open; nay, the locks, bolts and posts fell down with greater force than if thieves had been presently come to have spoiled and robbed us. And my bed whereon I lay, being a truckle-bed and somewhat short, and one of the feet broken and rotten, by violence was turned upside down, and I likewise was overwhelmed and covered lying in the same.

[12] Tunc ego sensi naturalitus quosdam affectus in contrarium provenire. Nam ut lacrimae saepiculae de gaudio prodeunt, ita et in illo nimio pavore risum nequivi continere de Aristomene testudo factus. Ac dum in fimum deiectus obliquo aspectu quid rei sit grabatuli sollertia munitus opperior, video mulieres duas altioris aetatis; lucernam lucidam gerebat una, spongiam

et nudum gladium altera. Hoc habitu Socratem bene quietum circumstetere. Infit illa cum gladio: “Hic est, soror Panthia, carus Endymion, hic Catamitus meus, qui diebus ac noctibus inlusit aetatulam meam, hic qui meis amoribus subterhabitis non solum me diffamat probris verum etiam fugam instruit. At ego scilicet Ulixi astu deserta vice Calypsonis aeternam solitudinem flebo.” Et porrecta dextera meque Panthiae suae demonstrato: “At hic bonus” inquit “consiliator Aristomenes, qui fugae huius auctor fuit et nunc morti proximus iam humi prostratus grabattulo subcubans iacet et haec omnia conspicit, impune se laturum meas contumelias putat. Faxe eum sero, immo statim, immo vero iam nunc, ut et praecedentis dicacitatis et instantis curiositatis paeniteat.”

[12] “Then perceived I in myself, that certain effects of the mind by nature are turned contrary. For as tears oftentimes are shed for joy, so I being in this fearful perplexity could not forbear laughing, to see how of Aristomenes I was made like unto a tortoise. And while I lay on the ground covered in the happy protection of my pallet, I peeped from under the bed to see what would happen. And behold there entered two old women, the one bearing a burning torch, and the other a sponge and a naked sword. And so in this habit they stood about Socrates being fast asleep. Then she which bare the sword said unto the other: ‘Behold, sister Panthia, this is my dear Endymion and my sweet Ganymede, which both day and night hath abused my wanton youthfulness; this is he (who little regarding my love) doth not only defame me with reproachful words, but also intendeth to run away. And I shall be forsaken by like craft as Ulysses did use, and shall continually bewail my solitariness as Calypso’; which said she pointed towards me, that lay under the bed, and shewed me to Panthia. ‘This is he,’ quoth she, ‘Which is his good counsellor, Aristomenes, and persuadeth him to forsake me, and now (being at the point of death) he lieth prostrate on the ground covered with his bed, and hath seen all our doings, and hopeth to escape scot-free from my hands for all his insults; but I will cause that he shall repent himself too late, nay rather forthwith of his former intemperate language and his present curiosity.’

[13] Haec ego ut accepi, sudore frigido miser perfluo, tremore viscera quatuor, ut grabattulus etiam succussu meo inquietus super dorsum meum palpitando saltaret. At bona Panthia: “Quin igitur”, inquit “soror, hunc primum bacchatim discernimus vel membris eius destinatis virilia desecamus?” Ad haec Meroe - sic enim reapse nomen eius tunc fabulis Socratis convenire sentiebam -: “Immo” ait “supersit hic saltem qui miselli huius corpus parvo contumulet humo,” et capite Socratis in alterum dimoto latus per iugulum sinistrum capulo tenus gladium totum ei demergit et sanguinis eruptionem utriculo admoto excipit diligenter, ut nulla stilla compareret usquam. Haec ego meis oculis aspexi. Nam etiam, ne quid demutaret, credo, a victimae religione, immissa dextera per vulnus illud ad viscera penitus cor miseri contubernalis mei Meroe bona scrutata protulit, cum ille impetu teli praesecata gula vocem immo stridorem incertum per

vulnus effunderet et spiritum rebulliret. Quod vulnus, qua maxime patebat, spongia offulciens Panthia: “Heus tu” inquit “spongia, cave in mari nata per fluvium transeas.” His editis abeunt <et una> remoto grabattulo varicus super faciem meam residentes vesicam exonerant, quoad me urinae spurcissimae madore perluerent.

[13] “Which words when I heard, I fell into a cold sweat, and my heart trembled with fear, in so much that the bed over me did likewise rattle and shake and dance with my trembling. Then spake Panthia unto Meroe, and said: ‘Sister, let us by and by tear him in pieces, or else tie him by the members and so cut them off.’ Then Meroe (for thus I learned that her name really was that which I had heard in. Socrates’ tale) answered: ‘Nay, rather let him live, to bury the corpse of this poor wretch in some hole of the earth,’ and therewithal she turned the head of Socrates on the other side, and thrust her sword up to the hilt into the left part of his neck, and received the blood that gushed out with a small bladder, that no drop thereof fell beside; this thing I saw with mine own eyes; and then Meroe, to the intent (as I think) she might alter nothing that pertaineth to sacrifice, which she accustomed to make, thrust her hand down through that wound into the entrails of his body, and searching about, at length brought forth the heart of my miserable companion Socrates, who (having his throat cut in such sort) gave out a doleful cry by the wound, or rather a gasping breath, and gave up the ghost. Then Panthia stopped the wide wound of his throat with the sponge and said: ‘O, sponge sprung and made of the sea, beware that thou pass not over a running river.’ This being said, they moved and turned up my bed, and then they strode over me and staled upon me till I was wringing wet.

[14] Commodum limen evaserant, et fores ad pristinum statum integrae resurgunt: cardines ad foramina residunt, <ad> postes [ad] repagula redeunt, ad claustra pessuli recurrunt. At ego, ut eram, etiam nunc humi proiectus inanimis nudus et frigidus et lotio perlutus, quasi recens utero matris editus, immo vero semimortuus, verum etiam ipse mihi supervivens et postumus vel certe destinatae iam cruci candidatus : “Quid” inquam “me fiet, ubi iste iugulatus mane paruerit? Cui videbor veri similia dicere proferens vera? “Proclamares saltem suppetiatum, si resistere vir tantus mulieri nequibas. Sub oculis tuis homo iugulatur, et siles? Cur autem te simile latrocinium non peremit? Cur saeva crudelitas vel propter indicium sceleris arbitro pepercit? Ergo, quoniam evasisti mortem, nunc illo redi.” Haec identidem mecum replicabam, et nox ibat in diem. Optimum itaque factu visum est anteluculo furtim evadere et viam licet trepido vestigio capessere. Sumo sarcinulam meam, subdita clavi pessulos reduco; at illae probae et fideles ianuae, quae sua sponte reseratae nocte fuerant, vix tandem et aegerrime tunc clavis suae crebra immissione patefiunt.

[14] “When this was ended, they went their ways and the doors closed fast, the hinges sank in their old sockets, the bolts ran into the doorposts, the pins fell into the bars again. But I that lay upon the ground, like one without soul,

naked and cold and wringing wet with filth, like to one that were newly born, or rather, one that were more than half dead, yet reviving myself, and appointed as I thought for the gallows, began to say: 'Alas, what shall become of me to-morrow when my companion shall be found murdered here in the chamber? To whom shall I seem to tell any similitude of truth, when as I shall tell the truth indeed? They will say: "If thou, being so great a man, wert unable to resist the violence of the woman, yet shouldst thou have cried at least for help; wilt thou suffer the man to be slain before thy face and say nothing? Or why did not they slay thee likewise? Why did their cruelty spare thee that stood by and saw them commit that horrible fact? Wherefore although thou hast escaped their hands, yet thou shalt not escape ours."' "

"While I pondered these things often with myself the night "passed on into day, so I thought best to take my horse secretly before dawn and go fearfully forward on my journey. Thus I took up my packet; unlocked and unbarred the doors, but those good and faithful doors which in the night did open of their own accord could then scarcely be opened with their keys after frequent trials, and when I was out I cried: 'Ho, sirrah ostler, where art thou?

[15] Et "Heus tu, ubi es?" inquam; "valvas stabuli absolve, antelucio volo ire." Ianitor pone stabuli ostium humi cubitans etiam nunc semisomnus: "Quid? Tu" inquit "ignoras latronibus infestari vias, qui hoc noctis iter incipis? Nam etsi tu alicuius facinoris tibi conscius scilicet mori cupis, nos cucurbitae caput non habemus ut pro te moriamur." "Non longe" inquam "lux abest. Et praeterea quid viatori de summa pauperie latrones auferre possunt? An ignoras, inepte, nudum nec a decem palaestritis despoliari posse?" Ad haec ille marcidus et semisopitus in alterum latus revolutus: "Unde autem" inquit "scio an convectore illo tuo, cum quo sero devorteras, iugulato fugae mandes praesidium?" Illud horae memini me terra dehiscente ima Tartara inque his canem Cerberum prorsus esurientem mei prospexisse. Ac recordabar profecto bonam Meroen non misericordia iugulo meo pepercisse, sed saevitia cruci me reservasse.

[15] Open the stable door, for I will ride away before dawn.' The ostler lying behind the stable door upon a pallet and half asleep, 'What?' quoth he, 'Do not you know that the ways be very dangerous with robbers? What mean you to set forth at this time of night? If you perhaps (guilty of some heinous crime) be weary of your life, yet think you not that we are such pumpkin-headed sots that we will die for you.' Then said I: 'It is well nigh day, and moreover what can thieves take from him that hath nothing? Dost not thou know (fool as thou art) that if thou be naked, if ten trained wrestlers should assail thee, they could not spoil or rob thee?' Whereunto the drowsy ostler half asleep, and turning on the other side, answered: 'What know I whether you have murdered your companion whom you brought in yesternight or no, and now seek safety by escaping away?'

"O Lord, at that time I remember that the earth seemed to open, and that I

saw at Hell gate the dog Cerberus gaping to devour me, and then I verily believed that Meroe did not spare my throat, moved with pity, but rather cruelly pardoned me to bring me to the gallows.

[16] In cubiculum itaque reversus de genere tumultuario mortis mecum deliberabam. Sed cum nullum alium telum mortiferum Fortuna quam solum mihi grabattulum subministraret, “Iam iam grabattule” inquam “animo meo carissime, qui mecum tot aerumnas exantlasti conscius et arbiter quae nocte gesta sunt, quem solum in meo reatu testem innocentiae citare possum, tu mihi ad inferos festinanti sumministra telum salutare,” et cum dicto restim, qua erat intextus, adgredior expedire ac tigillo, quod fenestrae subditum altrinsecus prominebat, iniecta atque obdita parte funiculi et altera firmiter in nodum coacta ascenso grabattulo ad exitium sublimatus et immisso capite laqueum induo. Sed dum pede altero fulcimentum quo sustinebar repello, ut ponderis deductu restis ad ingluviem adstricta spiritus officia discluderet, repente putris alioquin et vetus funis dirumpitur, atque ego de alto recidens Socraten - nam iuxta me iacebat - superruo cumque eo in terram devolvor.

[16] Wherefore, I returned to my chamber and there devised with myself in what violent sort I should finish my life. But when I saw that fortune would minister unto me no other instrument than my bed, I said: ‘O bed, O bed, most dear unto me at this present, which hast abode and suffered with me so many miseries, judge and arbiter of such things as were done here this night, whom only I may call to witness for my innocence, render (I say) unto me some wholesome weapon to end my life that am most willing to die.’ And therewithal I pulled out a piece of the rope wherewith the bed was corded, and tied one end thereof about a rafter which stood forth beneath the window, and with the other end I made a sliding knot and stood upon my bed to cast myself from aloft into destruction, and so put my neck into it. But when I pushed away with my foot that which supported me beneath, so that the noose when my weight came upon it might choke the passage of my breath, behold suddenly the rope being old and rotten burst in the middle, and I fell down tumbling upon Socrates that lay nigh me, and with him rolled upon the floor.

[17] Et ecce in ipso momento ianitor introrumpit exserte clamitans: “Ubi es tu qui alta nocte festinabas et nunc stertis involutus?” Ad haec nescio an casu nostro an illius absono clamore expectatus Socrates exsurgit prior et “Non” inquit “inmerito stabularios hos omnes hospites detestantur. Nam iste curiosus dum inopportune irrumpit — credo studio rapiendi aliquid — clamore vasto marcidum alioquin me altissimo somno excussit.” Emergo laetus atque alacer insperato gaudio perfusus et: “Ecce, ianitor fidelissime, comes [et pater meus] et frater meus, quem nocte ebrius occisum a me calumniabaris”, et cum dicto Socraten deosculabar amplexus. At ille, odore alioquin spurcissimi humoris percussus quo me Lamiae illae infecerant, vehementer aspernatur: “Apage te” inquit “fetorem extremae latrinae”, et causas coepit huius odoris comiter inquirere. At ego miser adfecto ex tempore absurdo ioco in alium sermonem intentionem eius denuo derivo et iniecta dextra: “Quin imus” inquam “et

itineris matutini gratiam capimus?” Sumo sarcinulam et pretio mansionis stabulario persoluto capessimus viam.

[17] And even at that very time the ostler came in crying with a loud voice, and said: ‘Where are you that made such haste at deep night, and now lie wallowing and snoring abed?’ Whereupon (I know not whether it was by our fall or by the harsh cry of the ostler) Socrates (as waking out of a sleep) did rise up first and said: ‘It is not without cause that strangers do speak evil of all such ostlers, for this caitiff in his coming in, and with his crying out, I think under colour to steal away something, hath waked me, that was beside very weary, out of a sound sleep.’

“Then I rose up joyful, as I hoped not to be, with a merry countenance, saying: ‘Behold, good ostler, my friend, my companion and my brother whom thou being drunken in the night didst falsely affirm to be murdered by me.’ And therewithal I embraced my friend Socrates and kissed him; but he smelling the stink wherewith those hags had embrued me, thrust me away and said: ‘Away, with thee with thy filthy odour,’ and then he began gently to enquire how that noisome scent happened unto me, but I (with some light jest feigning and colouring the matter for the time) did break off his talk into another path, and take him by the hand and said: ‘Why tarry we? Why leave we the pleasure of this fair morning? Let us go.’ And so I took up my packet, and paid the charges of the house, and we departed.

[18] Aliquantum processeramus, et iam iubaris exortu cuncta conlustrantur. Et ego curiose sedulo arbitrabar iugulum comitis, qua parte gladium delapsum videram, et mecum: “Vesane,” aio “qui poculis et vino sepultus extrema somniasti. Ecce Socrates integer sanus incolumis. Ubi vulnus? Spongia <ubi>? Ubi postremo cicatrix tam alta, tam recens?” Et ad illum: “Non” inquam “immerito medici fidi cibo et crapula distentos saeva et gravia somniare autumant: mihi denique, quod poculis vesperi minus temperavi, nox acerba diras et truces imagines obtulit, ut adhuc me credam cruore humano aspersum atque impiatum.” Ad haec ille subridens: “At tu” inquit “non sanguine sed lotio perfusus es. Verum tamen et ipse per somnium iugulari visus sum mihi, nam et iugulum istum dolui et cor ipsum mihi avelli putavi, et nunc etiam spiritu deficior et genua quatuor et gradu titubo et aliquid cibatus refovendo spiritu desidero.” “En” inquam “paratum tibi adest ientaculum”, et cum dicto manticam meam humero exuo, caseum cum pane propere ei porrigo, et “Iuxta platanum istam residamus” aio.

[18] “We had not gone a mile out of the town but it was broad day, and then I diligently looked upon Socrates’ throat to see if I could espy the place where Meroe thrust in her sword, and I thought with myself: ‘What a madman am I, that (being overcome with wine yesternight) have dreamed such terrible things! Behold, I see Socrates is sound, safe and in health. Where is his wound? Where is the sponge? Where is his great and new cut?’ And then I spake to him and said: ‘Verily it is not without occasion that physicians of

experience do affirm, that such as fill their gorges abundantly with meat and drink shall dream of dire and horrible sights, for I myself (not restraining mine appetite yesternight from the pots of wine) did seem to see in this bitter night strange and cruel visions, that even yet I think myself sprinkled and wet with human blood'; whereunto Socrates laughing, made answer and said: 'Nay, thou art not wet with the blood of men, but thou art embrued with stinking filth: and verily I myself dreamed this night that my throat was cut and that I felt the pain of the wound, and that my heart was pulled out of my belly, and the remembrance thereof makes me now to fear, and my knees do tremble that I totter in my gait, and therefore I would fain eat somewhat to strengthen and revive my spirits.' Then said I: 'Behold, here is thy breakfast,' and therewithal I opened my scrip that hanged upon my shoulder, and gave him bread and cheese, and 'Let us sit down.' quoth I, 'Under that great plane-tree.'

[19] Quo facto et ipse aliquid indidem sumo eumque avidè essitantem aspiciens aliquanto intentiore macie atque pallore buxeo deficientem video. Sic denique eum vitalis color turbaverat ut mihi prae metu, nocturnas etiam Furias illas imaginanti, frustulum panis quod primum sumpseram quamvis admodum modicum mediis faucibus inhaereret ac neque deorsum demeare neque sursum remeare posset. Nam et brevitās ipsa commeantium metum mihi cumulabat. Quis enim de duobus comitum alterum sine alterius noxa peremptum crederet? Verum ille, ut satis detruncaverat cibum, sitire impatienter coeperat; nam et optimi casei bonam partem avidè devoraverat, et haud ita longe radices platani lenis fluvius in speciem placidae paludis ignavus ibat argento vel vitro aemulus in colorem. "En" inquam "explere lacte fontis lacteo." Adsurgit et oppertus paululum pleniorē ripae marginem complicitus in genua adpronat se avidus adfectans poculum. Necdum satis extremis labiis summum aquae rorem attigerat, et iugulo eius vulnus dehiscit in profundum patorem et illa sponsia de eo repente devolvitur eamque parvus admodum comitatur cruor. Denique corpus exanimatum in flumen paene cernuat, nisi ego altero eius pede retento vix et aegre ad ripam superiorem adtraxi, ubi defletum pro tempore comitem misellum arenosa humo in amnis vicinia sempiterna contexi. Ipse trepidus et eximie metuens mihi per diversas et avias solitudines aufugi et quasi conscius mihi caedis humanae relicta patria et lare ultroneum exilium amplexus nunc Aetoliam novo contracto matrimonio colo."

[19] "Now I also ate part of the same with him: and while I beheld him eating greedily, I perceived that he wore thin and meagre and pale as boxwood, and that his lively colour faded away, as did mine also, remembering those terrible furies of whom I lately dreamed, in so much that the first morsel of bread that I put in my mouth (which was but very small) did so stick in my jaws that I could neither swallow it down nor yet yield it up; and moreover the number of them that passed by increased my fear, for who is he, that would believe that one of two companions die in the high way without injury done by the other? But when that Socrates had eaten

sufficiently he wore very thirsty, for indeed he had well nigh devoured a whole good cheese, and behold there was behind the roots of the plane-tree a pleasant running water which went gently like to a quiet pond, as clear as silver or crystal, and I said unto him: 'Come hither, Socrates, to this water and drink thy fill as it were milk.' And then he rose, and waiting a little he found a flat space by the river and kneeled down by the side of the bank in his greedy desire to drink; but he had scarce touched the water with his lips when behold, the wound of his throat opened wide, and the sponge suddenly fell into the water and after issued out a little remnant of blood, and his body (being then without life) had fallen into the river, had not I caught him by the leg, and so with great ado pulled him up. And after that I had lamented a good space the death of my wretched companion, I buried him in the sands to dwell for ever there by the river. Which done, trembling and in great fear I rode through many outways and desert places, and as if culpable of murder, I forsook my country, my wife and my children, and came to Aetolia, an exile of my own free will, where I married another wife."

[20] Haec Aristomenes. At ille comes eius, qui statim initio obstinata incredulitate sermonem eius respuebat: "Nihil" inquit "hac fabula fabulosius, nihil isto mendacio absurdus", et ad me conversus: "Tu autem" inquit "vir ut habitus et habitudo demonstrat ornatus accedis huic fabulae?" "Ego vero" inquam "nihil impossibile arbitror, sed utcumque fata decreverint ita cuncta mortalibus provenire: nam et mihi et tibi et cunctis hominibus multa usu venire mira et paene infecta, quae tamen ignaro relata fidem perdant. Sed ego huic et credo hercules et gratas gratias memini, quod lepidae fabulae festivitate nos avocavit, asperam denique ac prolixam viam sine labore ac taedio evasi. Quod beneficium etiam illum vectorem meum credo laetari, sine fatigatione sui me usque ad istam civitatis portam non dorso illius sed meis auribus pervecto."

[20] This tale told Aristomenes, and his fellow which before obstinately would give no credit unto him, began to say: "Verily there was never so foolish a tale, nor a more absurd lie told than this"; and then he spake unto me, saying: "Ho, sir, what you are I know not, but your habit and countenance declareth that you should be some honest gentleman, do you believe his tale?"

"Yea, verily," quoth I, "Why not? I think nothing impossible; for whatsoever the fates have appointed to men, that I believe shall happen. For many things chance unto me, and unto you, and to divers others, wonderful and almost unheard of, which being declared unto the ignorant be accounted as lies. But verily I give credit unto his tale, and render entire thanks unto him in that (by the pleasant relation of this pretty tale) he hath distracted us so that I have quickly passed and shortened this long and weariful journey, and I think that my horse also was delighted with the same, and I am brought me to the gate of this city without any pain at all, not so much by his back, as by mine own ears."

[21] Is finis nobis et sermonis et itineris communis fuit. Nam comites uterque ad villulam proximam laevorsum abierunt. Ego vero quod primum ingressui stabulum conspicatus sum accessi et de quadam anu caupona ilico percontor: “Estne” inquam “Hypata haec civitas?” Adnuit. “Nostine Milonem quendam e primoribus?” Adrisit et: “Vere” inquit “primus istic perhibetur Milo, qui extra pomerium et urbem totam colit.” “Remoto” inquam “ioco, parens optima, dic oro et cuiatis sit et quibus deversetur aedibus”. “Videsne” inquit “extremas fenestras, quae foris urbem prospiciunt, et altrinsecus fores proximum respicientes angiportum? Inibi iste Milo deversatur ampliter nummatus et longe opulentus verum extremae avaritiae et sordis infimae infamis homo, foenus denique copiosum sub arrabone auri et argenti crebriter exercens, exiguo Lare inclusus et aerugini semper intentus, cum uxorem etiam calamitatis suae comitem habeat. Neque praeter unicam pascit ancillulam et habitu mendicantis semper incedit.”

[21] Thus ended both our talk and our journey, for they two turned on the left hand to the next village, and I rode up to the first inn that I saw, and I espied an old woman, of whom I enquired whether that city was called Hypata or no, who answered: “Yes.” Then I demanded whether she knew one Milo, one of the first men of the city, whereat she laughed, and said: “Verily it is not without cause that Milo is accounted first in the city, for he dwells altogether without the boundary.” To whom I said again: “I pray thee, good mother, do not mock, but tell me what manner of man he is, and where he dwelleth.”

“Marry,” quoth she, “Do not you see those bay windows, which on the one side look out upon the city, and the doors on the other side to the next lane: there Milo dwells, very rich both in money and substance, but by reason of his great avarice, and covetousness He is evil spoken of, and he is a man that liveth all by usury, and lending his money upon pledges of silver and gold. Moreover he dwelleth in a small house and is ever counting his money, and hath a wife that is a companion of his extreme misery, neither keepeth he any more in his house than one only maid, and he goes apparelled like unto a beggar.”

Which when I heard I laughed with myself and thought: “In faith, my friend Demeas hath served me well and with forethought, which hath sent me, being a stranger, unto such a man, in whose house I shall not be troubled either with smoke or with the scent of meat,” and therewithal I rode to the door, which was fast barred, and knocked aloud and cried.

[22] Ad haec ego risum subicio: “Benigne” inquam “et prospicue Demeas meus in me consuluit, qui peregrinaturum tali viro conciliavit, in cuius hospitio nec fumi nec nidoris nebulam vererer”; et cum dicto modico secus progressus ostium accedo et ianuam firmiter oppessulatam pulsare vocaliter incipio. Tandem adulescentula quaedam procedens: “Heus tu” inquit “qui tam fortiter fores verberasti, sub qua specie mutari cupis? An tu solus ignoras praeter aurum argentumque nullum nos pignus admittere?” “Meliora” inquam

“ominare et potius responde an intra aedes erum tuum offenderim.” “Plane,” inquit “sed quae causa quaestionis huius?” “Litteras ei a Corinthio Demea scriptas ad eum reddo.” “Dum annuntio,” inquit “hic ibidem me opperimino”, et cum dicto rursum foribus oppessulatis intro capessit. Modico deinde regressa patefactis aedibus: “Rogat te” inquit. Intuli me eumque accumbentem exiguo admodum grabattulo et commodum cenare incipientem invenio. Assidebat pedes uxor et mensa vacua posita, cuius monstratu: “En” inquit “hospitium.” “Bene” ego, et ilico ei litteras Demeae trado. Quibus properiter lectis: “Amo” inquit “meum Demeam qui mihi tantum conciliavit hospitem”.

[22] Then there came forth a maid which said: “Ho, sirrah, that knocks so fast, in what kind of sort will you borrow money; know you not that we use to take no pledge unless it be either gold or silver?” To whom I answered: “I pray thee, maid, speak more gently, and tell me whether thy master be within or no.”

“Yes,” quoth she, “That he is; why do you ask?”— “Marry,” said I, “I am come from Corinth and have brought him letters from Demeas his friend.” Then said the maid: “I pray you tarry here till I tell him so,” and therewithal she closed the doors and went in, and after a while she returned again, and said: “My master desireth you to come in”; and so I did, where I found him sitting upon a very little bed, just going to supper, and his wife sat at his feet, but there was no meat upon the table; and, pointing at it, “Behold,” said he, “Your entertainment.”

“Well,” quoth I, and straightway delivered to him the letters which I brought from Demeas: which when he had quickly read, he said: “Verily, I thank my friend Demeas very much, in that he hath sent me so worthy a guest as you are”: and therewithal he commanded his wife to sit away, and bade me sit in her place, and when I was about refusing by reason of courtesy, he pulled me by the garment and willed me to sit down. “For we have,” quoth he,

[23] Et cum dicto iubet uxorem decedere utque in eius locum adsistam iubet meque etiam nunc verecundia cunctantem adrepta lacinia detrahens: “Adside” inquit “istic. Nam prae metu latronum nulla sessibula ac ne sufficientem suppellectilem parare nobis licet.” Feci. Et sic: “Ego te” inquit “etiam de ista corporis speciosa habitudine deque hac virginali prorsus verecundia generosa stirpe proditum et recte conicerem. Sed et meus Demeas eadem litteris pronuntiat. Ergo brevitatem gurgustioli nostri ne spernas peto. Erit tibi adiacens [et] ecce illud cubiculum honestum receptaculum. Fac libenter deverseris in nostro. Nam et maiorem domum dignatione tua feceris et tibi specimen gloriosum adrogaris, si contentus lare parvulo Thesei illius cognominis patris tui virtutes aemulaveris, qui non est aspernatus Hecales anus hospitium tenue”, et vocata ancillula: “Photis” inquit “sarcinulas hospitis susceptas cum fide conde in illud cubiculum ac simul ex promptuario oleum unctui et lintea tersui et cetera hoc eidem usui profer ociter et hospitem meum produc ad proximas balneas; satis arduo itinere atque prolixo fatigatus est.”

[23] “No other stool here, nor other great store of household stuff for fear of robbing.”

Then I (according to his commandment) sat down: and he fell into communication with me, and said: “Verily I conjecture (and rightly) by the comely feature of your body, and by the maidenly shamefastness of your face, that you are a gentleman born, as my friend Demeas hath no less declared the same in his letters: wherefore I pray you, take in good part our poor lodgings, and behold, yonder chamber hard by is at your commandment, use it as your own; then you shall both magnify our house by your deigning and shall gain to yourself good report, if, being contented with a humble lodging, you shall resemble and follow the virtuous qualities of your good father’s namesake Theseus, who disdained not the slender and poor cottage of old Hecale.” And then he called his maid, which was named Fotis, and said: “Carry this gentleman’s packet into the chamber and lay up safely, and bring quickly from the cupboard oil to anoint him, and a towel to rub him, and other things necessary; and then bring my guest to the nearest baths, for I know he is very weary of so long and difficult travel.”

[24] His ego auditis mores atque parsimoniam ratiocinans Milonis volensque me artius ei conciliare: “Nihil” inquam “rerum istarum, quae itineris ubique nos comitantur, indigemus. Sed et balneas facile percontabimur. Plane, quod est mihi summe praecipuum, equo, qui me strenue pervexit, faenum atque ordeum acceptis istis nummulis tu, Photis, emito.” His actis et rebus meis in illo cubiculo conditis pergens ipse ad balneas, ut prius aliquid nobis cibatus prospicerem, forum cupidinis peto, inque eo piscatum opiparem expositum video et percontato pretio, quod centum nummis indicaret, aspernatus viginti denariis praestinaui. Inde me commodum egredientem continatur Pythias condiscipulus apud Athenas Atticas meus, qui me post aliquantum multum temporis amanter agnitum invadit, amplexusque ac comiter deosculatus: “Mi Luci,” ait “sat pol diu est quod intervisimus te, at hercules exinde cum a Clytio magistro digressi sumus. Quae autem tibi causa peregrinationis huius?” “Crastino die scies,” inquam. “Sed quid istud? Voti gaudeo. Nam et lixas et virgas et habitum prorsus magistratui congruentem in te video.” “Annonam curamus” ait “et aedilem gerimus et siquid obsonare cupis utique commodabimus.” Abnuebam, quippe qui iam cenae affatim piscatum prospexeramus. Sed enim Pythias visa sportula succussisque in aspectum planiorem piscibus: “At has quisquillas quanti parasti?” “Vix” inquam “piscatori extorsimus accipere viginti denarium.”

[24] These things when I heard, I partly perceived the manners and parsimony of Milo, and (endeavouring to bring myself further in his favour) I said: “Sir, there is no need of any of these things, for they are everywhere my companions by the way; and easily I shall enquire my way unto the baths, but my chief care is that my horse be well looked to, for he brought me hither roundly, and therefore, I pray thee, Fotis, take this money and buy some hay and oats for him.”

When this was done and all my things brought into the chamber, I walked towards the baths, but first I went to the provision market to buy some victuals for my supper, whereas I saw great plenty of fish set out to be sold, and so I cheapened part thereof, and that which they first held at an hundred pieces, I bought at length for twenty pence: which when I had done and was departing away, Pythias, one of mine old companions and fellow at Athens, fortun'd to pass by, and viewing me a good space, in the end brought me kindly to his remembrance, and gently came and kissed me, saying: "O my dear friend Lucius, it is a great while past since we two saw each other, and moreover, from the time that we departed from our master Vestius I never heard any news of you; I pray you, Lucius, tell me the cause of your peregrination hither." Then I answered and said: "I will make relation thereof unto you tomorrow: but what is this? Verily I think that you have obtained your own desire, whereof I am right glad. For I see these servitors that follow you, and these rods or verges which they bear: and this habit which you wear, like unto a magistrate." Then answered Pythias: "I bear the office and rule of the clerk of the market, and therefore if you will aught for your supper, speak and I will purvey it for you." Then I thanked him heartily and said I had bought fish sufficient already for my dinner, but Pythias, when he espied my basket, took it and shook it, so that the fish might come to view, and demanded of me what I paid for all my sprats. "In faith," quoth I, "I could scarce enforce the fishmonger to sell them for twenty pence"; which when he heard, he seized my hand and brought me back again into the market, and enquired of me of whom I had bought such wretched stuff.

[25] *Quo audito statim adrepta dextera postliminio me in forum cupidinis reducens: "Et a quo" inquit "istorum nugamenta haec comparasti?" Demonstrato seniculum: in angulo sedebat. Quem confestim pro aedilitatis imperio voce asperrima increpans: "Iam iam" inquit "nec amicis quidem nostris vel omnino ullis hospitibus parctis, quod tam magnis pretiis pisces frivolos indicatis et florem Thessalicae regionis ad instar solitudinis et scopuli edulium caritate deducitis? Sed non impune. Iam enim faxo scias quem ad modum sub meo magisterio mali debeant coerceri", et profusa in medium sportula iubet officialem suum insuper pisces incendere ac pedibus suis totos obterere. Qua contentus morum severitudine meus Pythias ac mihi ut abirem suadens: "Sufficit mihi, o Luci," inquit "seniculi tanta haec contumelia." His actis consternatus ac prorsus obstupidus ad balneas me refero, prudentis condiscipuli valido consilio et nummis simul privatus et cena, laetusque ad hospitium Milonis ac dehinc cubiculum me reporto.*

[25] I shewed him the old man which sat in a comer, whom straightway (by reason of his office) he did greatly blame, and said: "Is it thus that you serve and handle strangers? And especially our friends? Wherefore sell you this fish so dear which is not worth a halfpenny? Now perceive I well that you are an occasion to make this place, which is the flower of all Thessaly, to be forsaken of all men and reduce it into an uninhabitable rock, by reason of your

excessive prices of victuals; but assure yourself that you shall not escape without punishment, and you shall know what mine office is, and how I ought to punish such as do offend." Then he took my basket and cast the fish on the ground, and commanded one of his servants to tread them all under his feet; so doing was Pythias well pleased with the severity he shewed in his office, and bade me farewell, and said that he was content with the shame and reproach done unto the old caitiff. So I went away, all amazed and astonished, towards the baths, considering with myself, and devising of the strong hand of that so prudent companion of mine, Pythias, whereby I had lost both my money and my meat: and there, when I had washed and refreshed my body, I returned again to Milo's house, and so got into my chamber.

[26] Et ecce Photis ancilla: "Rogat te" inquit "hospes." At ego iam inde Milonis abstinentiae cognitor excusavi comiter, quod viae vexationem non cibo sed somno censerem diluendam. Isto accepto pergit ipse et iniecta dextera clementer me trahere adoritur. Ac dum cunctor, dum moleste renitor: "Non prius" inquit "discedam quam me sequaris", et dictum iure iurando secutus iam obstinationi suae in ingratis oboedientem perducit ad illum suum grabattulum et residenti: "Quam salve agit" inquit "Demeas noster? Quid uxor? Quid liberi? Quid vernaculi?" Narro singula. Percontatur accuratius causas etiam peregrinationis meae. Quas ubi probe protuli, iam et de patria nostra et eius primoribus ac denique de ipso praeside scrupulosissime explorans, ubi me post itineris tam saevi vexationem sensit fabularum quoque serie fatigatum in verba media somnolentum desinere ac nequicquam, defectum iam, incerta verborum salebra balbutire, tandem patitur cubitum concederem. Evasi aliquando rancidi senis loquax et famelicum convivium somno non cibo gravatus, cenatus solis fabulis, et in cubiculum reversus optatae me quieti reddidi.

[26] Then came Fotis immediately unto me, and said that her master desired me to come to supper, but I (not ignorant of Milo's abstinence) prayed courteously that I might be pardoned, since I thought best to ease my weary bones rather with sleep and quietness than with meat. When Fotis had told this unto Milo, he came himself and took me by the hand to draw me gently with him, and while I did hold back and modestly excuse me, "I will not," quoth he, "Depart from this place until such time as you shall go with me," and to confirm the same he bound his words with an oath, whereby with insistence he enforced me all against my will to follow him and he brought me into his chamber, where he sat me down upon the bed, and demanded of me how his friend Demeas did, his wife, his children, and all his family; and I made him answer to every question; and specially he enquired the causes of my peregrination and travel; which when I had declared, he yet busily enquired of the state of my country, and the chief citizens, and principally of our Lieutenant and Viceroy. And when he perceived that I was not only wearied by my hard travel but also with talk, and that I fell asleep in the midst of my tale, and further that I spake nothing directly or advisably, but babbled only in

imperfect words, he suffered me to depart to my chamber. So escaped I at length from the prattling and hungry supper of this rank old man, and being heavy with sleep and not with meat (as having supped only with talk) I returned unto my chamber and there betook me to my quiet and long-desired rest.

Liber II — BOOK II

[1] Ut primum nocte discussa sol novus diem fecit, et somno simul emersus et lectulo, anxius alioquin et nimis cupidus cognoscendi quae rara miraque sunt, reputansque me media Thessaliae loca tenere qua artis magicæ nativa cantamina totius orbis consono orbe celebrentur fabulamque illam optimi comitis Aristomenis de situ civitatis huius exortam, suspensus alioquin et voto simul et studio, curiose singula considerabam. Nec fuit in illa civitate quod aspiciens id esse crederem quod esset, sed omnia prorsus ferali murmure in aliam effigiem translata, ut et lapides quos offenderem de homine duratos et aves quas audirem indidem plumatas et arbores quae pomerium ambirent similiter foliatas et fontanos latices de corporibus humanis fluxos crederem; iam statuas et imagines incessuras, parietes locuturos, boves et id genus pecua dicturas praesagium, de ipso vero caelo et iubaris orbe subito venturum oraculum.

[1] As soon as night was past and the new day began to spring, I fortunèd to awake and rose out of my bed as half amazed, and indeed very desirous to know and see some marvellous and strange things, remembering with myself that I was in the midst part of all Thessaly, where, by the common report of all the world, is the birthplace of sorceries and enchantments, and I oftentimes repeated with myself the tale of my companion Aristomenes whereof the scene was set in this city; all agog moreover (being moved both by desire and my own especial longing) I viewed the whole situation thereof with care. Neither was there anything which I saw there that I did believe to be the same which it was indeed, but everything seemed unto me to be transformed into other shapes by the wicked power of enchantment, in so much that I thought the stones against which I might stumble were indurate and turned from men into that figure, and that the birds which I heard chirping, and the trees without the walls of the city, and the running waters were changed from men into such feathers and leaves and fountains. And further I thought that the statues and images would by and by move, and that the walls would talk, and the kine and other brute beasts would speak and tell strange news, and that immediately I should hear some oracle from the heaven and from the ray of the sun.

[2] Sic attonitus, immo vero cruciabili desiderio stupidus, nullo quidem initio vel omnino vestigio cupidinis meae reperto cuncta circumibam tamen. Dum in luxum nepotalem similis ostiatim singula pererro, repente me nescius forum cupidinis intuli, et ecce mulierem quampiam frequenti stipatam famulitione ibidem gradientem adcelerato vestigio comprehendo; aurum in gemmis et in tunicis, ibi inflexum, hic intextum, matronam profecto confitebatur. Huius adhaerebat lateri senex iam gravis in annis, qui ut primum me conspexit: “Est,” inquit “hercules, est Lucius”, et offert osculum et statim incertum quidnam in aurem mulieris obganniit; “Quin” inquit “etiam ipse

parentem tuam accedis et salutas?” “Vereor” inquam “ignotae mihi feminae” et statim rubore suffusus deiecto capite restiti. At illa optutum in me conversa: “En” inquit “sanctissimae Salvae matris generosa probitas, sed et cetera corporis exsecrabiliter ad [regulam qua diligenter aliquid adfingunt] <amus>sim congruentia: inenormis proceritas, succulenta gracilitas, rubor temperatus, flavum et inadfectatum capillitium, oculi caesii quidem, sed vigiles et in aspectu micantes, prorsus aquilini, os quoquoversum floridum, speciosus et immeditatus incessus.”

[2] Thus being astonished and dismayed, nay dumbfounded with the longing that did torment me, though I found no beginning nor indeed any trace to satisfy my curious desire, I went nevertheless from door to door, and at length, like some luxurious person strolling at my ease, I fortunèd unawares to come into the market-place, where I espied a certain woman accompanied with a great many servants, walking apace, towards whom I drew nigh and viewed her precious stones set with gold and her garments woven with the same in such sort that she seemed to be some noble matron: and there was an old man which followed her: who (as soon as he had espied me) said: “Verily this is Lucius.” and then he came and embraced me, and by and by he went unto his mistress, and whispered in her ear, and came to me again, saying: “How is it, Lucius, that you will not salute your dear cousin and friend? “ To whom I answered: “Sir, I dare not be so bold as to take acquaintance of an unknown woman.” Howbeit as half ashamed with blushes and hanging head I drew back, she turned her gaze upon me and said: “Behold how he resembleth the same noble dignity as his modest mother Salvia doth; behold his countenance and body agreeing thereto in each point, behold his comely stature, his graceful slenderness, his delicate colour, his hair yellow and not too foppishly dressed, his grey and quick eyes shining like unto the eagle’s, his blooming countenance in all points, and his grave and comely gait.”

[3] Et adiecit: “Ego te, o Luci, meis istis manibus educavi, quidni? parentis tuae non modo sanguinis, verum alimoniarum etiam socia. Nam et familia Plutarchi ambae prognatae sumus et eandem nutricem simul bibimus et in nexu germanitatis una coalvimus. Nec aliud nos quam dignitas discernit, quod illa clarissimas ego privatas nuptias fecerimus. Ego sum Byrrhena illa, cuius forte saepicule nomen inter tuos educatores frequentatum retines. Accede itaque hospitium fiducia, immo vero iam tuum proprium larem.” Ad haec ego, iam sermonis ipsius mora rubore digesto: “Absit,” inquam parens, ut Milonem hospitem sine ulla querela deseram; sed plane, quod officiis integris potest effici, curabo sedulo. Quotiens itineris huius ratio nascetur, numquam erit ut non apud te devertar.” Dum hunc et huius modi sermonem altercamur, paucis admodum confectis passibus ad domum Byrrhenae pervenimus.

[3] And moreover she said: “O Lucius, I have nourished thee with mine own proper hands, and why not? For I am not only of kindred unto thy mother by blood, but also her foster-sister; for we are both descended of the line of Plutarch, sucked the same paps, and were brought up together as sisters in one

house; and further there is no other difference between us two, but that she is married more honourably than I: I am the same Byrrhaena whom you have perhaps often heard named as one of those that reared you. Wherefore I pray you to come with all confidence to my house — nay, use it as your own.” By whose words my blushes had time to disperse, and I said: “God forbid, cousin, that I should forsake mine host Milo without any just and reasonable cause, but verily I will do as much as I may without hurt to the duties of a guest, and as often as I have occasion to pass by your house I will come and see how you do.”

While we went talking thus together, in a very few steps we came to her house; and behold the court of the same was very beautiful set with pillars quadrangular wise, on the top whereof were placed carven statues and images of the goddess of Victory, so lively and with such excellency portrayed and with wings spread forth, their dewy feet just poised upon motionless globes, that you would verily have thought that they had flown, and were hovering with their wings hither and thither.

[4] *Atria longe pulcherrima columnis quadrifariam per singulos angulos stantibus attolerabant statuas, palmaris deae facies, quae pinnis explicitis sine gressu pilae volubilis instabile vestigium plantis roscidis delibantes nec ut maneant inhaerent et iam volare creduntur. Ecce lapis Parius in Dianam factus tenet libratam totius loci medietatem, signum perfecte luculentum, veste reflatum, procursu vegetum, introeuntibus obvium et maiestate numinis venerabile; canes utrimquesecus deae latera muniunt, qui canes et ipsi lapis erant; his oculi minantur, aures rigent, nares hiant, ora saeviunt, et sicunde de proximo latratus ingruerit, eum putabis de faucibus lapidis exire, et in quo summum specimen operae fabrilis egregius ille signifex prodidit, sublati canibus in pectus arduis pedes imi resistunt, currunt priores. Pone tergum deae saxum insurgit in speluncae modum muscis et herbis et foliis et virgultis et sicubi pampinis et arbusculis alibi de lapide florentibus. Splendet intus umbra signi de nitore lapidis. Sub extrema saxi margine poma et uvae faberrime politae dependent, quas ars aemula naturae veritati similes explicuit. Putes ad cibum inde quaedam, cum mustulentus autumnus maturum colorem adflaverit, posse decerpi, et si fontem, qui deae vestigio discurrens in lenem vibratur undam, pronus aspexeris, credes illos ut rure pendentes racemos inter cetera veritatis nec agitationis officio carere. Inter medias frondes lapidis Actaeon simulacrum curioso optutu in deam [sum] proiectus iam in cervum ferinus et in saxo simul et in fronte loturam Dianam opperiens visitur.*

[4] There also the image of Diana, wrought in white marble, stood in the midst of all, holding all in balance, which was a marvellous sight to see, for she seemed as though the wind did blow up her garments, striding briskly forward, so that she was now to encounter with them that came into the house, a goddess very venerable and majestic to see: on each side of her were dogs made also of stone, that seemed to menace with their fiery eyes, their pricked ears, their wide nostrils and their grinning teeth, in such sort that if any dogs

in the neighbourhood had bayed and barked, you would have thought the sound came from their stony throats. And moreover (which was a greater marvel to behold) the excellent carver and deviser of this work had fashioned the dogs to stand up fiercely with their former feet ready to run, and their hinder feet set firmly on the ground. Behind the back of the goddess was carved a stone rising in manner of a cavern, environed with moss, herbs, leaves, sprigs, green branches, and boughs of vines growing in and about the same, and within the image of the statue glistened and shone marvellously upon the stone; under the brim of the rock hung apples and grapes polished finely, wherein art (envying nature) shewed its great cunning: for they were so lively set out that you would have thought that now autumn, the season of wine, had breathed upon them the colour of ripeness, and that they might have been pulled and eaten; and if, bending down, thou didst behold the running water, which seemed to spring and leap under the feet of the goddess, thou mightest mark the grapes which hung down and seemed even to move and stir like the very grapes of the vine. Moreover amongst the branches of the stone appeared the image of Acteon looking eagerly upon the goddess: and both in the stream and in the stone he might be seen already beginning to be turned into a hart as he waited to spy Diana bathe.

[5] Dum haec identidem rimabundus eximie delector, “Tua sunt” ait Byrrhena “cuncta quae vides”, et cum dicto ceteros omnes sermone secreto decedere praecipit. Quibus dispulsis omnibus: “Per hanc” inquit, “deam, o Luci carissime, ut anxie tibi metuo et ut pote pignori meo longe provisum cupio, cave tibi, sed cave fortiter a malis artibus et facinorosis illecebris Pamphiles illius, quae cum Milone isto, quem dicis hospitem, nupta est. Maga primi nominis et omnis carminis sepulcralis magistra creditur, quae surculis et lapillis et id genus frivolis inhalatis omnem istam lucem mundi sideralis imis Tartari et in vetustum chaos submergere novit. Nam simul quemque conspexerit speciosae formae iuvenem, venustate eius sumitur et ilico in eum et oculum et animum detorquet. Serit blanditias, invadit spiritum, amoris profundi pedicis aeternis alligat. Tunc minus morigeros et vilis fastidio in saxa et in pecua et quodvis animal puncto reformat, alios vero prorsus extinguit. Haec tibi trepido et cavenda censeo. Nam et illa uritur perpetuum et tu per aetatem et pulchritudinem capax eius es.” Haec mecum Byrrhena satis anxia.

[5] And while I was greatly delighted with exploring the view of these things, Byrrhaena spake to me and said: “Cousin, all things here be at your commandment.” And therewithal she willed secretly the residue to depart from our secret conference, who being gone she said: “My most dear cousin Lucius, I swear by this goddess Diana that I do greatly fear for your safety, and am as careful for you long before, as if you were mine own natural child; beware I say, beware of the evil arts and wicked allurements of that Pamphile that is the wife of Milo, whom you call your host, for she is accounted the most chief and principal magician and enchantress of every necromantic spell: who, by breathing out certain words and charms over boughs and stones and

other frivolous things, can throw down all the light of the starry heavens into the deep bottom of hell, and reduce them again to the old chaos. For as soon as she espieth any comely young man, she is forthwith stricken with his love, and presently setteth her eye and whole affection on him: she soweth her seed of flattery, she invadeth his spirit, and entangleth him with continual snares of immeasurable love. And then if any accord not to her filthy desire, so that they seem loathsome in her eye, by and by in a moment she either turneth them into stones, sheep, or some other beast as herself pleaseth, and some she presently slays and murders; of whom I would you should earnestly beware. For she burneth continually, and you, by reason of your tender age and comely beauty, are capable of her fire and love.”

[6] At ego curiosus alioquin, ut primum artis magicæ semper optatum nomen audiui, tantum a cautela Pamphiles afui ut etiam ultro gestirem tali magisterio me volens ampla cum mercede tradere et prorsus in ipsum barathrum saltu concito praecipitare. Festinus denique et vecors animi manu eius velut catena quadam memet expedio et “Salve” propere addito ad Milonis hospitium perniciousiter evolo. Ac dum amenti similis celero vestigium, “Age,” inquam, “o Luci, evigila et tecum esto. Habes exoptatam occasionem, et voto diutino poteris fabulis miris explere pectus. Aufer formidines pueriles, comminus cum re ipsa naviter congregere, et a nexu quidem venerio hospitibus tuæ tempera et probi Milonis genialem torum religiosus suspice, verum enimvero Photis famula petatur enixe. Nam et forma scitula et moribus ludicra et prorsus argutula est. Vesperique quoque cum somno concederes, et in cubiculo te deduxit comiter et blande lectulo collocavit et satis amanter cooperuit et osculato tuo capite quam invita discederet vultu prodidit, denique saepe retrorsa respiciens substitit. Quod bonum felix et faustum itaque, licet salutare non erit, Photis illa temptetur.”

[6] Thus with great care Byrrhaena charged me, but I nevertheless, that was curious and coveted after such sorcery and witchcraft, as soon as I heard its name, little esteemed to beware of Pamphile, but willingly determined to bestow abundance of money in learning of that teacher, and even to leap of my own accord into that very pit whereof Byrrhaena had warned me, and so I waxed mad and hasty, and wresting myself out of her company, as out of links or chains, I bade her farewell, and departed with all speed towards the house of mine host Milo. Then as I hastened by the way like one bereft of wit, I reasoned thus with myself: “O Lucius, now take heed, be vigilant, have a good care, for now thou hast time and place to satisfy thy longing, and mayest gain the desire thou hast so long nourished and fill thy heart with marvels. Now shake off thy childishness and come close to this matter like a man, but specially temper thyself from the love of thine hostess, and abstain from violation of the bed of worthy Milo; but strongly attempt to win the maiden Fotis, for she is beautiful, wanton and pleasant in talk. Nay yestereve when thou wentest to sleep, she brought thee gently into thy chamber, and tenderly laid thee down in thy bed, and lovingly covered thee, and kissed thy head

sweetly, and shewed in her countenance how unwillingly she departed, and cast her eyes oftentimes back and stood still; then good speed to thee; then hast thou a good occasion ministered unto thee, even if it betide thee ill, to prove and try the mind of Fotis.

[7] Haec mecum ipse disputans fores Milonis accedo et, quod aiunt, pedibus in sententiam meam vado. Nec tamen domi Milonem vel uxorem eius offendo, sed tantum caram meam Photidem: suis parabat isicium fartim concisum et pulpam frustatim consecram ambacupascuae iurulenta et quod naribus iam inde ariolabar, tucetum perquam sapidissimum. Ipsa linea tunica mundule amicta et russea fasceola prae nitente altiuscule sub ipsas papillas succinctula illud cibarium vasculum floridis palmulis rotabat in circulum, et in orbis flexibus crebra succutiens et simul membra sua leniter inlubricans, lumbis sensim vibrantibus, spinam mobilem quatiens placide decenter undabat. Isto aspectu defixus obstupui et mirabundus steti, steterunt et membra quae iacebant ante. Et tandem ad illam: “Quam pulchre quamque festive,” inquam “Photis mea, ollulam istam cum natibus intorques! Quam mellitum pulmentum apparatus! Felix et <certo> certius beatus cui permiseris illuc digitum intingere.” Tunc illa lepida alioquin et dicacula puella: “Discede,” inquit “miselle, quam procul a meo foculo, discede. Nam si te vel modice meus igniculus afflaverit, ureris intime nec ullus extinguet ardorem tuum nisi ego, quae dulce condiens et ollam et lectulum suave quaterere novi.”

[7] Thus while I reasoned with myself, I came to Milo’s door persevering still in my purpose, but I found neither Milo nor his wife at home, but only my dear and sweet love Fotis mincing pigs’ meat as if for stuffing, and slicing flesh, and making pottage for her master and mistress, and I thought I smelled even from thence the savour of some haggis very sweet and dainty. She had about her middle a white and clean apron, and she was girded high about her body beneath her breasts with a girdle of red shining silk, and she stirred the pot and turned the meat with her fair and white hands, in such sort and with such stirrings and turning the same that her loins and hips did likewise gently move and shake, which was in my mind a comely sight to see. These things when I saw I was half amazed, and stood musing with myself, and my courage came then upon me which before was scant. And I spoke unto Fotis at last, and said: “O Fotis, how trimly, how merrily, with shaking your hips you can stir the pot, and how sweet do you make the pottage. O happy and thrice happy is he to whom you give leave and license to dip his finger therein.” Then she, being likewise witty and merrily disposed, gave answer: “Depart, I say, wretch, from me; depart from my fire, for if the flame thereof do never so little blaze forth it will burn thee inwardly, and none can extinguish the heat thereof but I alone, who know well how with daintiest seasoning to stir both board and bed.”

[8] Haec dicens in me respexit et risit. Nec tamen ego prius inde discessi quam diligenter omnem eius explorassem habitudinem. Vel quid ego de ceteris aio, cum semper mihi unica cura fuerit caput capillumque sedulo et

puplice prius intueri et domi postea perfrui sitque iudicii huius apud me certa et statuta ratio, vel <quod.> vel quod praecipua pars ista corporis in aperto et in perspicuo posita prima nostris luminibus occurrit et quod in ceteris membris floridae vestis hilaris color, hoc in capite nitor natus operatur; denique pleraeque indolem gratiamque suam probaturae lacinias omnes exuunt, amicula dimovent, nudam pulchritudinem suam praebere se gestiunt magis de cutis roseo rubore quam de vestis aureo colore placiturae. At vero — quod nefas dicere, nec quod sit ullum huius rei tam dirum exemplum! — si cuiuslibet eximiae pulcherrimaeque feminae caput capillo spoliaveris et faciem nativa specie nudaveris, licet illa caelo deiecta, mari edita, fluctibus educata, licet inquam ipsa Venus fuerit, licet omni Gratarum choro stipata et toto Cupidinum populo comitata et balteo suo cincta, cinnama flagrans et balsama rorans, calva processerit, placere non poterit nec Vulcano suo.

[8] When she had said these words she cast her eyes upon me and laughed, but I did not depart from thence until such time as I had viewed her in every point: but why should I speak of other things? When as it hath always been my chief care both abroad to mark and view the head and hair of every dame and afterwards delight myself therewith privately at home, and this is my firm and fixed judgement, for that is the principal part of all the body, and is first open to our eyes; and whatsoever flourishing and gorgeous apparel doth for the other parts of the body, this doth the natural and comely beauty set forth on the head. Moreover there be divers, that (to the intent to shew their grace and loveliness) will cast off their partlets and habiliments, and do more delight to shew the fairness and ruddiness of their skin in beauty unadorned than to deck themselves up in raiment of gold. But, though it be a crime unto me to say it, and I pray there may be no example of so foul a thing, know ye that if you spoil and cut off the hair of any woman or deprive her of the natural colour of her face, though she were never so excellent in beauty, though she were thrown down from heaven, sprung of the seas, nourished of the floods, though she were Venus herself, accompanied with the Graces, waited upon by all the court of Cupids, girded with her beautiful scarf of love, sweet like cinnamon and bedewed with balsam; yet if she appeared bald she could in no wise please, no, not her own Vulcan.

[9] Quid cum capillis color gratus et nitor splendidus inlucet et contra solis aciem vegetus fulgurat vel placidus renitet aut in contrariam gratiam variat aspectum et nunc aurum coruscans in lenem mellis deprimitur umbram, nunc corvina nigredine caeruleus columbarum colli flosculos aemulatur, vel cum guttis Arabicis obunctus et pectinis arguti dente tenui discriminatus et pone versum coactus amatoris oculis occurrens ad instar speculi reddit imaginem gratiorem? Quid cum frequenti subole spissus cumulat verticem vel prolixa serie porrectus dorsa permanat? Tanta denique est capillamenti dignitas ut quamvis auro veste gemmis omnique cetero mundo exornata mulier incedat, tamen, nisi capillum distinxerit, ornata non possit audire. Sed in mea Photide non operosus sed inordinatus ornatus addebat gratiam. Ubere enim crines

leniter remissos et cervice pendulos ac dein per colla dispositos sensimque sinuatos patagio residentes paulisper ad finem conglobatos in summum verticem nodus adstrinxerat.

[9] O how well doth a fair colour and a brilliant sheen upon the glittering hair! Behold it encountereth with the beams of the sun like swift lightning, or doth softly reflect them back again, or changeth clean contrary into another grace. Sometimes the beauty of the hair, shining like gold, resembles the colour of honey; sometimes, when it is raven black, the blue plume and azure feathers about the necks of doves, especially when it is anointed with the nard of Arabia, or trimly tuffed out with the teeth of a fine comb; and if it be tied up in the nape of the neck, it seemeth to the lover that beholdeth the same as a glass that yieldeth forth a more pleasant and gracious comeliness. The same is it if it should be gathered thick on the crown of the head, or if it should hang down scattering behind on the shoulders of the woman. Finally, there is such a dignity in the hair, that whatsoever she be, though she never be so bravely attired with gold, silks, precious stones, and other rich and gorgeous ornaments, yet if her hair be not curiously set forth, she cannot seem fair.

But in my Fotis not her studied care thereof but rather its disorderliness did increase her beauty: her rich, tresses hung gently about her shoulders, and were dispersed abroad upon every part of her neck hanging from the nape, and fell fairly down enwound in a kerchief, until at last they were trussed up upon her crown with a knot: then I, unable to sustain the torture of the great desire that I was in, ran upon her and kissed very sweetly the place where she had thus laid her hair upon her crown, whereat she turned her face and cast her sidelong and rolling eyes upon me, saying:

[10] Nec diutius quivi tantum cruciatum voluptatis eximiae sustinere, sed pronus in eam, qua fine summum cacumen capillus ascendit, mellitissimum illum saviū impressi. Tum illa cervicem intorsit et ad me conversa limis et morsicantibus oculis: “Heus ut, scolastice,” ait “dulce et amarum gustulum carpis. Cave ne nimia mellis dulcedinem diutinam bilis amaritudinem contrahas.” “Quid istic” inquam “est, mea festivitas, cum sim paratus vel uno saviolo interim recreatus super istum ignem porrectus assari” et cum dicto artius eam complexus coepi saviari. Iamque aemula libidine in amoris parilitatem congermanescenti mecum, iam patentis oris inhalatu cinnameo et occursantis linguae inlisu nectareo prona cupidine adlibescenti: “Pereo”, inquam “immo iam dudum perii, nisi tu propitiaris”. Ad haec illa rursus me deosculato: “Bono animo esto,” inquit “nam ego tibi mutua voluntate mancipata sum, nec voluptas nostra differetur ulterius, sed prima face cubiculum tuum adero. Abi ergo ac te compara, tota enim nocte tecum fortiter et ex animo proeliabor.”

[10] “O scholar, thou hast tasted now both honey and gall; take heed that the sweetness of thy pleasure do not turn into the bitterness of repentance.” “Tush!” quoth I: “My sweetheart, I am contented for such another kiss to be

broiled here upon this fire “; wherewithal I embraced her more closely and began to kiss her. Then she embraced and kissed me with like passion of love, and moreover her breath smelled like cinnamon, and the liquor of her tongue was like sweet nectar. Wherewith when my mind was greatly delighted, I said: “Behold, Fotis, I am yours and shall presently die, nay, I am already dead, unless you take pity upon me,” which when I had said, she eftsoons kissed me and bade me be of good courage. “And I will,” quoth she, “Satisfy your whole desire, and it shall be no longer delayed than until night, when as (assure yourself) I will come to your chamber; wherefore go your ways and prepare yourself, for I intend valiantly and courageously to encounter with you this night.” Thus when we had lovingly talked and reasoned together, we departed for that time.

[11] His et talibus obgannitis sermonibus inter nos discessum est. Commodum meridies accesserat et mittit mihi Byrrhena xeniola porcum opimum et quinque gallinulas et vini cadum in aetate pretiosi. Tunc ego vocata Photide: “Ecce” inquam “Veneris hortator et armiger Liber advenit ultro. Vinum istud hodie sorbamus omne, quod nobis restinguat pudoris ignaviam et alacrem vigorem libidinis incutiat. Hac enim sitarchia navigium Veneris indiget sola, ut in nocte pervigili et oleo lucerna et vino calix abundet.” Diem ceterum lavacro ac dein cenae dedimus. Nam Milonis boni concinnaticiam mensulam rogatus adcubueram, quam pote tutus ab uxoris eius aspectu, Byrrhenae monitorum memor, et perinde in eius faciem oculos meos ac si in Avernum lacum formidans deieceram. Sed adsidue respiciens praeministrantem Photidem inibi recreabar animi, cum ecce iam vesperam lucernam intuens Pamphile: “Quam largus” inquit “imber aderit crastino” et percontanti marito qui comperisset istud respondit sibi lucernam praedicere. Quod dictum ipsius Milo risu secutus: “Grandem” inquit “istam lucernam Sibyllam pascimus, quae cuncta caeli negotia et solem ipsum de specula candelabri contuetur.”

[11] When noon was just now come Byrrhaena sent unto me a present of a fat pig, five hens, and a flagon of old wine and rare. Then I called Fotis and said: “Behold how Bacchus, the aider and abettor of Venus, doth offer himself of his own accord; let us therefore drink up this wine, that we may do utterly away with the cowardice of shame and get us the courage of pleasure, for the voyage of Venus wanteth no other provision than this, that the lamp may be all the night replenished with oil, and the cups filled with wine.”

The residue of the day I passed away at the baths, and then to supper, for I was bid by the worthy Milo, and so I sat down at his little table, so neatly furnished, out of Pamphile’s sight as much as I could, being mindful of the commandment of Byrrhaena, and only sometimes I would cast mine eyes upon her, as if I should look upon the lakes of hell; but then I (eftsoons turning my face behind me, and beholding my Fotis ministering at the table) was again refreshed and made merry. And behold, when it was now evening and Pamphile did see the lamp standing on the table, she said: “Verily we

shall have much rain to-morrow,” which when her husband did hear, he demanded of her, by what reason she knew it. “Marry,” quoth she, “The light on the table doth shew the same”: then Milo laughed and said: “Verily we nourish and bring up a Sibyl prophetess in this lamp, which doth divine from its socket of celestial things, and of the sun itself, as from a watch-tower.”

[12] Ad haec ego subiciens: “Sunt” aio “prima huiusce divinationis experimenta; nec mirum, licet modicum igniculum et manibus humanis laboratum, memorem tamen illius maioris et caelestis ignis velut sui parentis, quid is sit editurus in aetheris vertice divino praesagio et ipsum scire et nobis enuntiare. Nam et Corinthi nunc apud nos passim Chaldaeus quidam hospes miris totam civitatem responsis turbulentat et arcana fatorum stipibus emerendis edicit in vulgum, qui dies copulas nuptiarum adfirmet, qui fundamenta moenium perpetuet, qui negotiatori commodus, qui viatori celebris, qui navigiis opportunus. Mihi denique proventum huius peregrinationis inquirenti multa respondit et oppido mira et satis varia; nunc enim gloriam satis floridam, nunc historiam magnam et incredulam fabulam et libros me futurum.”

[12] Then I mused in my mind and said unto Milo: “Of truth now is my first experience and proof of divination, neither is it any marvel, for although this light is but a small light and made by the hands of man, yet hath it a remembrance of that great and heavenly light as of its parent, and by its divine spirit of prophecy doth both know and shew unto us, what he will do in the skies above: for I knew among us at Corinth a certain man of Assyria, who by his answers set the whole city in a turmoil, and for the gain of money would tell every man his fortune: to some he would tell the days they should marry; to others he would tell when they should build, so that their edifices should continue; to others when they should best go about their affairs; to others when they should travel by land; to others when they should go by sea; and to me (enquiring of my journey hither) he declared many things strange and variable. For sometimes he said that I should win glory enough, sometimes that mine should be a great history, sometimes an incredible tale and the subject of books.”

[13] Ad haec renidens Milo: “Qua” inquit “corporis habitudine praeditus quove nomine nuncupatus hic iste Chaldaeus est?” “Procerus” inquam “et suffusus, Diophanes nomine.” “Ipse est” ait “nec ullus alius. Nam et hic apud nos multa multis similiter effatus non parvas stipes, immo vero mercedes opimas iam consecutus fortunae scaevam an saevam verius dixerim miser incidit. Nam die quadam cum frequentis populi circulo conseptus coronae circumstantium fata donaret, Cerdo quidam nomine negotiator accessit eum, diem commodum peregrinationi cupiens. Quem cum electum destinasset ille, iam deposita crumina, iam profusis nummulis, iam dinumeratis centum denarium quos mercedem divinationis auferret, ecce quidam de nobilibus adolescentulus a tergo adrepens eum lacinia prehendit et conversum amplexus exosculatur artissime. At ille ubi primum consaviatus eum iuxtim se ut adsidat

effecit, [attonitus] et repentinae visionis stupore <attonitus> et praesentis negotii quod gerebat oblitus infit ad eum: "Quam olim equidem exoptatus nobis advenis?". Respondit ad haec ille alius: "Commodum vespera oriente. Sed vicissim tu quoque, frater, mihi memora quem ad modum exinde ut de Euboea insula festinus enavigasti et maris et viae confeceris iter."

[13] Whereat Milo laughed again, and enquired of me of what stature this man of Assyria was, and what he was named. "In faith," quoth I, "He is a tall man and somewhat black, and he is called Diophanes." Then said Milo: "The same is he and no other, who likewise hath declared many things unto many of us, whereby he got and obtained no small profit, indeed much substance and treasure, but fell at length, poor wretch, into the hands of unpropitious fate, or I might say fate unfaithful. For being on a day amongst a great assembly of people, to tell the bystanders their fortune, a certain merchant called Cerdo came unto him, and desired him to tell when it should be best for him to take his voyage, the which when he had done, Cerdo had already opened his purse and already poured forth his money and counted out a hundred pence to pay him for the pains of his soothsaying; whereupon came a certain young nobleman from behind and took Diophanes by the garment, and turned him about and embraced and kissed him close, and Diophanes kissed him again and desired him to sit down by him. And being astonished with this sudden chance, he forgot the present business that he was doing, and said:

'O dear friend, you are heartily welcome; I pray you when arrived you, whom we have looked for so long, into these parts?' Then answered he: 'Just this last evening; but, brother, I pray you tell me of your sudden coming from the Isle of Euboea, and how you sped by the way, both of sea and land?'

[14] Ad haec Diophanes ille Chaldaeus egregius mente viduus necdum suus: "Hostes" inquit "et omnes inimici nostri tam diram, immo vero Ulixeam peregrinationem incidunt. Nam et navis ipsa <qua> vehebamur variis turbinibus procellarum quassata utroque regimine amisso aegre ad ulterioris ripae marginem detrusa praeceps demersa est et nos omnibus amissis vix enatavimus. Quodcumque vel ignotorum miseratione vel amicorum benivolentia contraximus, id omne latrocinialis invasit manus, quorum audaciae repugnans etiam Arignotus unicus frater meus sub istis oculis miser iugulatus est." Haec eo adhuc narrante maesto Cerdo ille negotiator correptis nummulis suis, quod divinationis mercedi destinaverat, protinus aufugit. Ac dehinc tunc demum Diophanes expergitus sensit imprudentiae suae labem, cum etiam nos omnis circumsecus adstantes in clarum cachinnum videret effusos. Sed tibi plane, Luci domine, soli omnium Chaldaeus ille vera dixerit, sisque felix et iter dexterum porrigas."

[14] Whereunto Diophanes, this notable Assyrian, not yet come unto his mind but half amazed, gave answer and said: 'I would to God that all our enemies and evil-willers might fall into the like dangerous peregrination, as troublesome as Ulysses' was, for the ship which we were in (after that it was

by the waves of the sea and by the great tempest tossed hither and thither, in great peril, and after that both the rudders brake alike in pieces) was but just brought to the further shore, but sunk utterly into the water, and so we did swim and hardly escaped to land with loss of all that we had: and after that, whatsoever was given unto us in recompense of our losses, either by the pity of strangers or by the benevolence of our friends, was taken away from us by a band of thieves, whose violence when mine only brother Arignotus did essay to resist, he was cruelly murdered by them before my face.’ While he was still sadly declaring these things, the merchant Cerdo took up his money again, which he had told out to pay for the telling of his fortune, and ran away: and then Diophanes coming to himself perceived what he had done, how his imprudence had ruined him, and we all that stood by laughed greatly. But surely, I pray that unto you, O Lucius, did Diophanes tell the truth, if to you alone, and may you be happy, and have a prosperous journey.”

[15] *Haec Milone diutine sermocinante tacitus ingemescebam mihique non mediocriter suscensebam quod ultro inducta serie inopportunarum fabularum partem bonam vesperae eiusque gratissimum fructum amitterem. Et tandem denique devorato pudore ad Milonem aio: “Ferat suam Diophanes ille fortunam et spolia populorum rursum conferat mari pariter ac terrae; mihi vero fatigationis hesternae etiam nunc saucio da veniam maturius concedam cubitum”; et cum dicto facesso et cubiculum meum contendo atque illic deprehendo epularum dispositiones satis concinnas. Nam et pueris extra limen, credo ut arbitrio nocturni gannitus ablegarentur, humi quam procul distratum fuerat et grabattulum meum adstitit mensula cenae totius honestas reliquias tolerans et calices boni iam infuso latice semipleni solam temperiem sustinentes et lagoena iuxta orificio caesim deasceato patescens facilis hauritu, prorsus gladiatoriae Veneris antecenia.*

[15] Thus Milo reasoned with me, but I groaned within myself and was not a little sorry that I had by my own doing turned him into such a vein of talk so unseasonably, that I was like to lose a good part of the night, and the sweet pleasure thereof, but at length I boldly swallowed my shame and said unto Milo: “Let Diophanes farewell with his evil fortune, and disgorge again to sea and land that spoil that he wins from all nations, for I verily do yet feel the weariness of my travel of yesterday; wherefore I pray you pardon me, and give me license, being very tired, to depart early to bed,” wherewithal I rose up and went to my chamber, where I found all manner of meats finely prepared, and the servants’ bed (so that they should not hear, methinks, our tattling of the night) was removed far off without the chamber door. By my bed a table was set, all covered with no small store of such meats as were left at supper, generous cups were filled half full with liquor, leaving room only for enough water to temper and delay the wine, the flagon stood ready prepared, its neck opened with a wide and smooth cut, that one might the easier draw from it, and there did nothing lack which was necessary for the preparation of Venus.

[16] Commodum cubueram, et ecce Photis mea, iam domina cubitum reddita, laeta proximat rosa sarta et rosa soluta in sinu tuberante. Ac me pressim deosculato et corollis revincto ac flore persperso adripit poculum ac desuper aqua calida iniecta porrigit bibam, idque modico prius quam totum exsorberem clementer invadit ac relictum paullulatim labellis minuens meque respiciens sorbillat dulciter. Sequens et tertium inter nos vicissim et frequens alternat poculum, cum ego iam vino madens nec animo tantum verum etiam corpore ipso ad libidinem inquires alioquin et petulans et iam saucius, paulisper inguinum fine lacinia remota inpatientiam veneris Photidi meae monstrans: "Miserere" inquam "et subveni maturius. Nam, ut vides, proelio quod nobis sine fetiali officio indixeras iam proximante vehementer intentus, ubi primam sagittam saevi Cupidinis in ima praecordia mea delapsam excepi, arcum meum et ipse vigorate tetendi et oppido formido ne nervus rigoris nimietate rumpatur. Sed ut mihi morem plenius gesseris, in effusum laxa crinem et capillo fluente undanter ede complexus amabiles."

[16] Now when I was just entered into the bed, behold my Fotis (who had brought her mistress to sleep) drew nigh, with bunches of rose garlands and rose blooms in her apron, and she kissed me closely and tied a garland about my head, and cast the residue about me. Which when she had done, she took up a cup of wine, and tempered it with hot water, and proffered it me to drink, and before I had drunk up all, she gently pulled it from my mouth, and sipping it slowly and looking upon me the while, she drank that which was left, and in this manner we emptied the pot twice or thrice together. Thus when I had well replenished myself with wine, and was now ready not only in mind but also in body, I shewed to Fotis my great impatience and said: "O my sweetheart, take pity upon me and help me: for as you see, I am prepared unto the battle now approaching which yourself did appoint without the herald's aid, for after that I felt the first arrow of cruel Cupid within my breast I bent my bow very strong, and now fear (because it is bended so hard) lest the string should break: but that thou mayest the better please me, unbrace thy hair and come and embrace me lovingly"; wherewithal she made no long delay, but set aside all the meat and wine, and then unapparelled herself and untired her hair, presenting her amiable body unto me in manner of fair Venus, when she goeth under the waves of the sea.

[17] Nec mora, cum omnibus illis cibariis vasculis raptim remotis laciniis cunctis suis renudata crinibusque dissolutis ad hilarem lasciviam in speciem Veneris quae marinos fluctus subit pulchre reformata, paulisper etiam glabellum feminal rosea palmula potius obumbrans de industria quam tegens verecundia: "Proeliare" inquit "et fortiter proeliare, nec enim tibi cedam nec terga vortam; comminus in aspectum, si vir es, derige et grassare naviter et occide moriturus. Hodierna pugna non habet missionem." Haec simul dicens inscenso grabattulo super me sensim residens ac crebra subsiliens lubricisque gestibus mobilem spinam quatiens pendulae Veneris fructu me satiavit, usque dum lassis animis et marcidis artibus defetigati simul ambo corruimus inter

mutuos amplexus animas anhelantes. His et huius modi conluctationibus ad confinia lucis usque pervigiles egimus poculis interdum lassitudinem refoventes et libidinem incitantes et voluptatem integrantes. Ad cuius noctis exemplar similes adstruximus alias plusculas.

[17] “Now,” quoth she, “Is come the hour of jousting, now is come the time of war, wherefore shew thyself like unto a man, for I will not retire, I will not fly the field; see then thou be valiant, see thou be courageous, since there is no time appointed when our skirmish shall cease.” In saying these words she came to me, and embraced me sweetly, and so we passed all the night in pastime and pleasure, and never slept till it was day; but we would ever refresh our weariness and provoke our pleasure by drinking of wine. In which sort we pleasantly passed many nights following.

[18] Forte quadam die de me magno opere Byrrhaena contendit, apud eam cenulae interesset, et cum impendio excusarem, negavit veniam. Ergo igitur Photis erat adeunda deque nutu eius consilium velut auspicium petendum. Quae quamquam invita quod a se ungue latius digrederer, tamen comiter amatoriae militiae breve commeatum indulsit. Sed “Heus tu,” inquit “cave regrediare cena maturius. Nam vesana factio nobilissimorum iuvenum pacem publicam infestat; passim trucidatos per medias plateas videbis iacere, nec praesidis auxilia longinqua levare civitatem tanta clade possunt. Tibi vero fortunae splendor insidias, contemptus etiam peregrinationis poterit adferre.” “Fac sine cura” inquam “sis, Photis mea. Nam praeter quod epulis alienis voluptates meas anteferrem, metum etiam istum tibi demam maturata regressione. Nec tamen incommitatus ibo. Nam gladiolo solito cinctus altrinsecus ipse salutis meae praesidia gestabo.” Sic paratus cenae me committo.

[18] It fortun'd on a day that Byrrhaena desired me to sup with her, and she would in no wise take any excuse. Whereupon I must go unto Fotis to ask counsel of her as of some divine, who (although she was unwilling that I should depart one foot from her company) yet at length she gave me license to be absent for a while from amorous debate, saying: “Look you, beware that you tarry not long at supper there, for there is a rabble of well-born youths that disturbeth the public peace, and you may see many murdered about in the streets, neither can the armies of the governor, for that they are afar off, rid the city of this great plague. And they will the sooner set upon you, by reason of your high station and for that they will disdain you being a foreigner.” Then I answered and said: “Have no care for me, Fotis, for I esteem the pleasure which I have with thee above the dainty meat that I eat abroad, and I will take away that fear that you have by returning again quickly. Nevertheless, I mind not to go without company, for I have here my sword by my side, whereby I hope to defend myself.”

[19] Frequens ibi numerus epulorum et utpote apud primatem feminam flos ipse civitatis. <Mens>ae opipares citro et ebore nitentes, lecti aureis vestibus

infecti, ampli calices variae quidem gratiae sed pretiositatis unius. Hic vitrum fabre sigillatum, ibi crustallum inpunctum, argentum alibi clarum et aurum fulgurans et sucinum mire cavatum et lapides ut binas et quicquid fieri non potest ibi est. Diribitores plusculi splendide amicti fercula copiosa scitule subministrare, pueri calamistrati pulchre indusiati gemmas formatas in pocula vini vetusti frequenter offerre. Iam inlatis luminibus epularis sermo percrebuit, iam risus adfluens et ioci liberales et cavillus hinc inde. Tum infit ad me Byrrhena: “Quam commode versaris in nostra patria? Quod sciam, templis et lavacris et ceteris operibus longe cunctas civitates antecellimus, utensilium praeterea pollemus adfatim. Certe libertas otiosa, et negotioso quidem advenae Romana frequentia, modesto vero hospiti quies villatica: omni denique provinciae voluptati secessus sumus.”

[19] And so in this sort I went to supper, and behold I found at Byrrhaena's house a great company of strangers, the very flower of the citizens, for that she was one of the chief and principal women of the city. The tables (made of citron-wood and ivory) were richly adorned, the couches spread with cloth of gold, the cups were great and garnished preciously in sundry fashion, but were of like estimation and price: here stood a glass gorgeously wrought, there stood another of crystal finely chased, there stood a cup of glittering silver, and here stood another of shining gold, and here was another of amber artificially carved, and precious stones made to drink out of; finally, there were all things that might never be found. A crowd of servitors brought orderly the plentiful meats in rich apparel, the pages curled and arrayed in silk robes did fill great gems made in form of cups with ancient wine.

Then one brought in candles and torches: and when we were sat down and placed in order we began to talk, to laugh and be merry. And Byrrhaena spoke to me, and said: “I pray you, cousin, how like you our country? Verily I think there is no other city which hath the like temples, baths and other commodities as we have here: further we have abundance of household stuff, we have freedom for him that will rest, and when a busy merchant cometh, he may find here as many as at Rome; but for a stranger that will have quiet there is peace as at a country-house: and in fine, all that dwell within this province (when they purpose to solace and repose themselves) do come to this city.”

[20] Ad haec ego subiciens: “Vera memoras nec usquam gentium magis me liberum quam hic fuisse credidi. Sed oppido formido caecas et inevitabiles latebras magicae disciplinae. Nam ne mortuorum quidem sepulchra tuta dicuntur sed ex bustis et rogis reliquiae quaedam et cadaverum praesegmina ad exitiabiles viventium fortunas petuntur, et cantatrices anus in ipso momento choragi funebris praepeti celeritate alienam sepulturam antevortunt.” His meis addidit alius: “Immo vero istic nec viventibus quidem ullis parcitur. Et nescio qui simile passus ore undique omnifariam deformato truncatus est.” Inter haec convivium totum in licentiosos cachinnos effunditur omniumque ora et optutus in unum quempiam angulo secubantem conferuntur. Qui cunctorum obstinatione confusus indigna murmurabundus

cum vellet exsurgere, “Immo mi Thelyphron,” Byrrhaena inquit “et subsiste paulisper et more tuae urbanitatis fabulam illam tuam remetire, ut et filius meus iste Lucius lepidi sermonis tui perfruatur comitate.” At ille: “Tu quidem, domina,” ait “in officio manes sanctae tuae bonitatis, sed ferenda non est quorundam insolentia.” Sic ille commotus. Sed instantia Byrrhaenae, quae eum adiuratione suae salutis ingratis cogeant effari, perfecit ut vellet.

[20] Whereunto I answered: “Verily you tell truth, for I have found no place in all the world where I may be freer than here; but I greatly fear the blind and inevitable hits of witchcraft, for they say that not even the graves of the dead are safe, but the bones and slices of such as are slain be digged up from tombs and pyres to afflict and torment such as live: and the old witches as soon as they hear of the death of any person do forthwith go and uncover the hearse and spoil the corpse before ever it be buried.”

Then another sitting at the table spoke and said: “In faith you say true, neither yet do they spare or favour the living. For I know one not far hence that was cruelly handled by them and hath suffered much with all manner of cutting of his face”; whereat all the company laughed heartily, and looked upon one that sat apart at the board’s end, who being amazed at all their gazing and angry withal, murmured somewhat and would have risen from the table had not Byrrhaena spoken to him and said: “ I pray thee, friend Thelyphron, sit still, and according to thy accustomed courtesy declare unto us thy story, to the end that my son Lucius may be delighted with the pleasantness of thy tale.” To whom he answered: “Ah dame, you are always the same in the office of your bounty and thoughtfulness, but the insolence of some is not to be supported.” This he said very angrily, but Byrrhaena was earnest upon him and conjured him by her own life that he should, how unwilling soever, tell his tale, whereby he was enforced to declare the same: and so (lapping up the end of the table-cloth into an heap) he leaned with his elbow thereon, and sat up upon the couch and held out his right hand in the manner of an orator, shutting down the two smaller fingers and stretching out the other three, and pointing up with his thumb a little, and said:

[21] Ac sic aggeratis in cumulum stragulis et effultus in cubitum subrectusque [in torum] porrigit dexteram et ad instar oratorum conformat articulum duobusque infimis conclusis digitis ceteros eminens [porrigens] et infesto pollice clementer subrigens inquit Thelyphron: “Pupillus ego Mileto profectus ad spectaculum Olympicum, cum haec etiam loca provinciae famigerabilis adire cuperem, peragrata cuncta Thessalia fuscis avibus Larissam accessi. Ac dum singula pererrans tenuato admodum viatico paupertati meae fomenta conquiro, conspicio medio foro procerum quendam senem. Insistebat lapidem claraque voce praedicabat, siqui mortuum servare vellet, de pretio liceretur. Et ad quempiam praetereuntium “Quid hoc” inquam “comperior? Hicine mortui solent aufugere?” “Tace,” respondit ille “nam oppido puer et satis peregrinus es meritoque ignoras Thessaliae te consistere, ubi sagae mulieres ora mortuorum passim demorsicant, eaque sunt illis artis

magicae supplementa.”

[21] “When I was a young man I went from the city called Miletus to see the games and triumphs called Olympian, and being desirous also to come into this famous province, after that I had travelled over all Thessaly, I fortun'd in an evil hour to come to the city Larissa, where, while I went up and down to view the streets, to take some relief for my poor estate (for I had spent near all my money) I espied a tall old man standing upon a stone in the midst of the market-place, crying with a loud voice, and saying that if any man would watch a dead corpse that night he should be rewarded and a price be fixed for his pains. Which when I heard I said to one that passed by: ‘What is here to do? Do dead men use to run away in this country?’ Then answered he: ‘Hold your peace; for you are but a babe and a stranger here, and not without cause you are ignorant how you are in Thessaly, where the women witches do bite off by morsels the flesh of the faces of dead men, and thereby work their sorceries and enchantments.’

[22] Contra ego: “Et quae, tu” inquam “dic sodes, custodela ista feralis?” “Iam primum” respondit ille “perpetem noctem eximie vigilandum est exsertis et inconivis oculis semper in cadaver intentis nec acies usquam devertenda, immo ne obliquanda quidem, quippe cum deterrimae versipelles in quodvis animal ore converso latenter adrepant, ut ipsos etiam oculos Solis et Iustitiae facile frustrentur; nam et aves et rursum canes et mures immo vero etiam muscas induunt. Tunc diris cantaminibus somno custodes obruunt. Nec satis quisquam definire poterit quantas latebras nequissimae mulieres pro libidine sua comminiscuntur. Nec tamen huius tam exitiabilis operae merces amplior quam quaterni vel seni ferme offeruntur aurei. Ehem, et quod paene praeterieram, siqui non integrum corpus mane restituerit, quidquid inde decerptum deminutumque fuerit, id omne de facie sua desecto sarcire compellitur.”

[22] ‘Then,’ quoth I, ‘In good fellowship tell me the order of this custody of the dead and how it is?’ ‘Marry,’ quoth he, ‘First you must watch all the night, with your eyes staring and bent continually upon the corpse, without winking, never looking off nor even moving aside: for these witches do change their skin and turn themselves at will into sundry kinds of beasts, whereby they deceive the eyes even of the sun and of very Justice; sometimes they are transformed into birds, sometimes into dogs and mice, and sometimes into flies; moreover they will charm the keepers of the corpse asleep, neither can it be declared what means and shifts these wicked women do use to bring their purpose to pass: and the reward for such dangerous watching is no more than four or six pieces of gold. But hearken further, which I had well nigh forgotten, if the keeper of the dead do not render on the morning following the corpse whole and sound as he received the same, he shall be punished in this sort. That is; if the corpse be diminished or spoiled in any part, the same shall be diminished and spoiled in the face of the keeper to patch it up withal.’

[23] His cognitis animum meum conmasculo et ilico accedens praeconem: “Clamare” inquam “iam desine. Adest custos paratus, cedo praemium.” “Mille” inquit “nummum deponentur tibi. Sed heus iuvenis, cave diligenter principum civitatis filii cadaver a malis Harpyiis probe custodias.” “Ineptias” inquam “mihi narras et nugas meras. Vides hominem ferreum et insomnem, certe perspicaciorem ipso Lynceo vel Argo et oculeum totum.” Vix finieram, et ilico me perducit ad domum quampiam, cuius ipsis foribus obseptis per quandam brevem posticulam intro vocat me et conclave quoddam obseratis luminibus umbrosum <intrans> demonstrat matronam flebilem fusca veste conectam, quam propter adsistens: “Hic” inquit “auctoratus ad custodiam mariti tui fidenter accessit.” At illa crinibus antependulis hinc inde dimotis etiam in maerore luculentam proferens faciem meque respectans: “Vide oro” inquit “quam expergite munus obeas.” “Sine cura sis”, inquam “modo corollarium idoneum compara.”

[23] “Which when I heard I took a good heart and went unto the crier and bade him cease, for I would take the matter in hand, and so I demanded what I should have. ‘Marry,’ quoth he, ‘A thousand pence; but beware I say, young man, that you do well defend the dead corpse from the wicked witches, for he was the son of one of the chiefest of the city.’ ‘Tush,’ said I, ‘You speak you cannot tell what; behold I am a man made all of iron, and have never desire to sleep, and am more quick of sight than Lynceus or Argus, and must be all eyes.’

“I had scarce spoken these words, when he took me by the hand, and brought me to a certain house, the gate whereof was closed fast, so that I went through a small wicket, and then he brought me into a chamber somewhat dark, the light being shut out, and shewed me a matron clothed in mourning vesture and weeping in lamentable wise: and he stood by and spake unto her and said: ‘Behold here is one that is employed to watch the corpse of your husband faithfully this night.’ Which when she heard, she pushed aside her hair that hung before her blubbered face that was yet very fair, and turned her unto me, saying: ‘Mark you, young man, take good heed and see you be vigilant to your office.’

[24] Sic placito consurrexit et ad alium me cubiculum inducit. Ibi corpus splendentibus linteis coopertum introductis quibusdam septem testibus manu revelat et diutine insuper flecto obtestata fidem praesentium singula demonstrat anxie, verba concepta de industria quodam tabulis praenotante. “Ecce” inquit “nasus integer, incolumes oculi, salvae aures, inlibatae labiae, mentum solidum. Vos in hanc rem, boni Quirites, testimonium perhibetote”, et cum dicto consignatis illis tabulis facessit. At ego: “Tube,” inquam “domina, cuncta quae sunt usui necessaria nobis exhiberi.” “At quae” inquit “ista sunt?” “Lucerna” aio “praegrandis et oleum ad lucem luci sufficiens et calida cum oenophoris et calice cenarumque reliquis discus ornatus.” Tunc illa capite quassanti: “Abi,” inquit “fatue, qui in domo funesta cenas et partes requiris, in qua totiugis iam diebus ne fumus quidem visus est ullus. An istic comissatum

te venisse credis? Quin sumis potius loco congruentes luctus et lacrimas?" Haec simul dicens respexit ancillulam et: "Myrrhine," inquit "lucernam et oleum trade confestim et incluso custode cubiculo protinus facesse."

[24] 'Have no care.' quoth I, 'So that you will give me something above that which is due to be given,' wherewith she was contented; and then rose and brought me into another chamber, wherein the corpse lay covered with white sheets, and she called seven witnesses, before whom she removed the cloth, and wept long over him, then shewed the dead body and every part and parcel thereof, and with weeping eyes desired them all to testify the matter, which done she said these words that she had composed of set purpose, while one wrote and noted the same in tables: 'Behold his nose is whole, his eyes safe, his ears without scar, his lips untouched, and his chin sound: do you, good citizens, bear witness hereto': and then was all inscribed with the hands of the witnesses to confirm the same.

"This done, I said unto the matron: 'Madam, I pray you bid that I may have all things here necessary.'

'What is that?' quoth she. 'Marry,' said I, 'A great lamp replenished with oil, pots of wine, and warm water to temper the same, a cup, and some other dainty dish that was left at supper.' Then she shook her head, and said: 'Away, fool as thou art, thinkest thou to play the glutton here, and to look for dainty meats, where so long time hath not been seen any smoke at all? Comest thou here to revel, rather than weep and lament suitably to the place?' And therewithal she turned back and commanded her maiden Myrrhine to deliver me a lamp with oil, and to close in the watcher and depart from the room.

[25] Sic desolatus ad cadaveris solacium perfrictis oculis et obarmatis ad vigilias animum meum permulcebam cantationibus, cum ecce crepusculum et nox provecta et nox altior et dein concubia altiora et iam nox intempesta. Mihique oppido formido cumulator quidem cum repente introrepens mustela contra me constitit optutumque acerrimum in me destituit, ut tantillula animalis prae nimia sui fiducia mihi turbarit animum. Denique sic ad illam: "Quin abis," inquam "inpurata bestia, teque ad tui similes musculos recondis, antequam nostri vim praesentariam experiaris? Quin abis?" Terga vortit et cubiculo protinus exterminatur. Nec mora, cum me somnus profundus in imum barathrum repente demergit, ut ne deus quidem Delphicus ipse facile discerneret duobus nobis iacentibus quis esset magis mortuus. Sic inanimis et indigens alio custode paene ibi non eram.

[26] "Now when I was alone to keep the corpse company, I rubbed mine eyes to arm them for watching, and to the intent that I would not sleep I solaced my mind with singing, and so I passed the time till it was dark, and then night deeper and deeper still, and then midnight, when behold, as I grew already more afraid, there crept in a weasel into the chamber, and she came against me and fixed a sharp look upon me and put me in very great fear, in so much that I marvelled greatly of the audacity of so little a beast. To whom I

said: 'Get thee hence, thou filthy brute, and hie thee to the mice thy fellows, lest thou feel my fingers. Why wilt thou not go?' Then incontinently she ran away, and when she was quite gone from the chamber, I fell on the ground so fast in the deepest depth of sleep that Apollo himself could not well discern whether of us two was the dead corpse, for I lay prostrate as one without life, and needed a keeper likewise, and had as well not been there.

[26] *Commodum noctis indutias cantus perstrepebat cristatae cohortis. Tandem expergitus et nimio pavore perterritus cadaver accurro et admoto lumine revelataque eius facie rimabar singula, quae cuncta convenerant; ecce uxor misella flens cum hesternis testibus introrumpit anxia et statim corpori superruens multumque ac diu deosculata sub arbitrio luminis recognoscit omnia, et conversa Philodespotum requirit actorem. Ei praecipit bono custodi redderet sine mora praemium, et oblato statim: "Summas" inquit "tibi, iuvenis, gratias agimus et hercules ob sedulum istud ministerium inter ceteros familiares dehinc numerabimus."* Ad haec ego insperato lucro diffusus in gaudium et in aureos refulgentes, quos identidem in manu mea ventilabam, attonitus: "Immo," inquam "domina, de famulis tuis unum putato, et quotiens operam nostram desiderabis, fidenter impera." Vix effatum me statim familiares omen nefarium exsecrati raptis cuiusque modi telis insecuntur; pugnis ille malas offendere, scapulas alius cubitis inpingere, palmis infestis hic latera suffodere, calcibus insultare, capillos distrahere, vestem discindere. Sic in modum superbi iuvenis Aoni vel Musici vatis Piplei laceratus atque discerptus domo proturbor.

[26] "At length the cocks began to crow declaring night past and that it was now day, wherewithal I waked and, being greatly afraid, ran unto the dead body with the lamp in my hand, and I uncovered his face and viewed him closely round about; all the parts were there: and immediately came in the wretched matron all blubbered with her witnesses, and threw herself upon the corpse, and eftsoons kissing him, examined his body in the lamplight, and found no part diminished. Then she turned and commanded one Philodespotus, her steward, to pay the good guardian his wages forthwith, which when he had done, he said: 'We thank you, gentle young man, for your pains, and verily for your diligence herein we will account you as one of the family.'

"Whereupon I, being joyous of my unhoped gain, and rattling my money in my hand, as I gazed upon its shining colour, did answer: 'Nay, madam, I pray you, esteem me as one of your servitors; and as often as you need my services at any time, I am at your commandment.'

"I had not fully declared these words, when as behold, all the servants of the house did curse the dreadful ominousness of my words, and were assembled to drive me away with all manner of weapons; one buffeted me about the face with his fists, another thrust his elbows into my shoulders, some struck me in the sides with their hands, some kicked me, some pulled

me by the hair, some tore my garments, and so I was handled amongst them and driven from the house even as the proud young man Adonis who was torn by a boar, or Orpheus the Muses' poet.

[27] *Ac dum in proxima platea refovens animum infausti atque inprovidi sermonis mei sero reminiscor dignumque me pluribus etiam verberibus fuisse merito consentio, ecce iam ultimum defletus atque conclamatus processerat mortuus rituque patrio, utpote unus de optimatibus, pompa funeris publici ductabatur per forum. Occurrit atratus quidam maestus in lacrimis genialem canitiem revellens senex et manibus ambabus invadens torum voce contenta quidem sed adsiduis singultibus impedita: "Per fidem vestram," inquit "Quirites, per pietatem publicam perempto civi subsistite et extremum facinus in nefariam scelestamque istam feminam severiter vindicate. Haec enim nec ullus alius miserum adulescentem, sororis meae filium, in adulteri gratiam et ob praedam hereditariam extinxit veneno."* Sic ille senior lamentabiles questus singultim instrepebat. Saevire vulgus interdum et facti verisimilitudinem ad criminis credulitatem impelli. Conclamant ignem, requirunt saxa, famulos ad exitium mulieris hortantur. Emeditatis ad haec illa fletibus quamque sanctissime poterat adiurans cuncta numina tantum scelus abnuebat.

[27] "When I was come into the next street to recover my spirit, I mused with myself too late mine unwise and unadvised words which I had spoken, whereby I considered that I had deserved much more punishment, and that I was worthily beaten for my folly: and by and by the corpse came forth, after the last words of farewell and lamentation, which (because it was the body of one of the chiefs of the city) was carried in funeral pomp round about the marketplace, according to the rite of the country there. And forthwith stepped out an old man weeping and lamenting and tearing his venerable and aged hair, and ran unto the bier and embraced it, and with deep sighs and sobs cried out in this sort: 'O masters, I pray you, by the duty which you owe to the public weal, take pity and mercy upon this dead corpse, who is miserably murdered, and do vengeance on this wicked and cursed woman his wife, which hath committed this fact, for it is she and no other that hath poisoned her husband, my sister's son, to the intent to maintain her adultery and to get his heritage.'

"In this sort the old man complained before the face of all the people. Then they, astonished at these sayings and because the thing seemed to be true, began to be very angry and cried out: 'Burn her, burn her,' and they sought for stones to throw at her, and willed the boys in the street to do the same; but she, weeping in lamentable wise with feigned tears, did swear by all the gods that she was not culpable of this crime.

[28] *Ergo igitur senex ille: "Veritatis arbitrium in divinam providentiam reponamus. Zatchlas adest Aegyptius propheta primarius, qui mecum iam dudum grandi praemio pepigit reducere paulisper ab inferis spiritum corpusque istud postliminio mortis animare", et cum dicto iuvenem quempiam*

linteris amiculis iniectum pedesque palmeis baxeis inductum et adusque deraso capite producit in medium. Huius diu manus deosculatus et ipsa genua contingens: “Miserere,” ait “sacerdos, miserere per caelestia sidera per inferna numina per naturalia elementa per nocturna silentia et adyta Coptica et per incrementa Nilotica et arcana Memphitica et sistra Phariaca. Da brevem solis usuram et in aeternum conditis oculis modicam lucem infunde. Non obnitimur <necessitati> nec terrae rem suam denegamus, sed ad ultionis solacium exiguum vitae spatium deprecamur.” Propheta sic propitiatus herbulam quampiam ob os corporis et aliam pectori eius imponit. Tunc orientem obversus incrementa solis augusti tacitus imprecatus venerabilis scaenae facie studia praesentium ad miraculum tantum certatim adrexit.

[28] “Then quoth the old man: ‘Let us refer the judgment of truth to the divine providence of God. Behold here is one Zatchlas, an Egyptian, who is the most principal prophesier in all this country, and who was hired of me long since to bring back the soul of this man from hell for a short season, and to revive his body from beyond the threshold of death for the trial hereof’; and therewithal he brought forth a certain young man clothed in linen raiment, having on his feet a pair of sandals of palm-leaves and his crown shaven; and he kissed his hands often and touched even his knees, saying: ‘O Priest, have mercy, have mercy, I pray thee by the celestial planets, by the powers infernal, by the virtue of the natural elements, by the silences of the night, by the temples nigh unto the town of Coptos, by the increase of the flood of Nile, by the secret mysteries of Memphis, and by the rattles (The sistrum or rattle of Isis) of Pharos: have mercy, I say, and call again to the light of the sun for a short moment this dead body, and make that his eyes which be closed and shut for ever, may be opened awhile and see; howbeit we mean not to strive against the law of death, neither intend we to deprive the earth of its right, but (to the end that vengeance may be done) we crave but a small time and space of life.’

“At this the prophet was moved, and took a certain herb, and laid it three times upon the mouth of the dead, and he took another, and laid it upon his breast in like sort: thus when he had done he turned himself unto the East, and made silently certain orisons unto the proud and rising sun, which caused all the people to marvel greatly at the sight of this solemn acting, and to look for the strange miracle that should happen.

[29] Immitto me turbae socium et pone ipsum lectulum editiorem quendam lapidem insistens cuncta curiosis oculis arbitrabar. Iam tumore pectus extolli, iam salebris vena pulsari, iam spiritu corpus impleri; et adsurgit cadaver et profatur adulescens: “Quid, oro, me post Lethea pocula iam Stygiis paludibus innatantem ad momentariae vitae reducit officia? Desine iam, precor, desine ac me in meam quietem permitte.” Haec audita vox de corpore, sed aliquanto propheta commotior: “Quin refert” ait “populo singula tuaeque mortis illuminas arcana? An non putas devotionibus meis posse Diras invocari, posse tibi membra lassa torqueri?” Suscipit ille de lectulo et imo cum gemitu

populum sic adorat: “Malis novae nuptae peremptus artibus et addictus noxio poculo torum tepentem adultero mancipavi.” Tunc uxor egregia capit praesentem audaciam et mente sacrilega coarguenti marito resistens altercat. Populus aestuat diversa tendentes, hi pessimam feminam viventem statim cum corpore mariti sepeliendam, alii mendacio cadaveris fidem non habendam.

[29] “Then I pressed in amongst them nigh behind the bier, and got upon a stone to look curiously upon this mystery, and behold incontinently his breast did swell, the dead body began to receive spirit, his principal veins did move, his life came again, and he held up his head, and spoke in this sort: ‘Why do you call me back again to the duties of this transitory life, that have already tasted of the water of Lethe, and likewise floated upon the waters of Styx? Leave off, I pray, leave off, and let me lie in quiet rest.’ When these words were uttered by the dead corpse, the prophet, moved with anger, said: ‘I charge thee to tell, before the face of all the people here, the secret occasion of thy death. What? Dost thou think that I cannot by my conjurations call up the Furies and by my puissance torment thy weary limbs?’

“Then the corpse moved up his head again, and with a deep groan thus made reverence unto the people, and said: ‘Verily, I was poisoned by the evil arts of my newly wedded wife, and so yielded my bed, still warm, unto an adulterer.’ Whereat his excellent wife, taking present audacity and reproving his sayings, with a cursed mind did deny it. The people were in a turmoil and divided in sundry ways; some thought best the vile woman should be buried alive with her husband, but some said there ought no credit to be given unto the dead body that spake falsely: which opinion was clean taken away by the words which the corpse spoke again with deeper groaning, and said: ‘Behold, I will give you an evident token, which never yet any other man knew, whereby you shall perceive that I declare the truth,’ and by and by he pointed towards me that stood on the stone, and said:

[30] Sed hanc cunctationem sequens adolescentis sermo distinxit; nam rursus altius ingemescens: “Dabo,” inquit “dabo vobis intemeratae veritatis documenta perlucida et quod prorsus alius nemo cognoverit indicabo.” Tunc digito me demonstrans: “Nam cum corporis mei custos hic sagacissimus exsertam mihi teneret vigiliam, cantatrices anus exuviis meis imminentes atque ob id reformatae frustra saepius cum industriam eius fallere nequivissent, postremum iniecta somni nebula eoque in profundam quietem sepulto me nomine ciere non prius desierunt quam dum hebetes artus et membra frigida pigris conatibus ad artis magicae nituntur obsequia. <At> hic utpote vivus quidem sed tantum sopore mortuus, quod eodem mecum vocabulo nuncupatur, ad suum nomen ignarus exsurgit, et in inanimis umbrae modum ultroneus gradiens, quamquam foribus cubiculi diligenter obclusis, per quoddam foramen prosectis naso prius ac mox auribus vicariam pro me lanienam sustinuit. Utque fallaciae reliqua convenirent, ceram in modum prosectorum formatam aurium ei adplicant examussim nasoque ipsius similem comparant. Et nunc adsisit miser hic praemium non industriae sed

debilitationis consecutus.” His dictis perterritus temptare formam adgredior. Iniecta manu nasum prehendo: sequitur; aures pertracto: deruunt. Ac dum directis digitis et detortis nutibus praesentium denotor, dum risus ebullit, inter pedes circumstantium frigido sudore defluens evado. Nec postea debilis ac sic ridiculus Lari me patrio reddere potui, sed capillis hinc inde laterum deiectis aurium vulnera celavi, nasi vero dedecus linteolo isto pressim adglutinato decenter obtexi.”

[30] ‘When this, the good guardian of my body, watched me diligently in the night, and the wicked witches and enchantresses came into the chamber to spoil me of my limbs, and to bring such their purpose to pass, did transform themselves into the shape of beasts; and when they could in no wise deceive or beguile his vigilant eyes, they cast him at last into so dead and sound a sleep that by their witchcraft he seemed without spirit or life. After this they called me by my name, and did never cease till the cold members of my body began by little and little to revive to obey their magic arts: then he, being lively indeed, howbeit buried in sleep, because he and I were named by one name, rose up when they called, and walked as one without sense like some lifeless ghost: and they, though the door was fast closed, came in by a certain hole and cut off first his nose and then his ears, and so that butchery was done to him, which was appointed to be done to me. And that such their subtlety might not be perceived, they made him very exactly a like pair of ears of wax, and fitted it exactly upon him, and a nose like his they made also, wherefore you may see that the poor wretch for his diligence hath received no reward of money, but loss of his members.’

“Which when he had said I was greatly astonished, and (minding to feel my face) put my hand to my nose, and my nose fell off, and put my hand to my ears, and my ears fell off. Whereat all the people pointed and nodded at me, and laughed me to scorn: but I (being stricken in a cold sweat) crept between their legs for shame and escaped away. So I, disfigured and ridiculous, could never return home again, but covered the loss of mine ears with my long hair and glued this clout to my face to hide the shame of my nose.”

[31] Cum primum Thelyphron hanc fabulam posuit, conpotores vino madidi rursum cachinnum integrant. Dumque bibere solita Risui postulant, sic ad me Byrrhena: “Sollemnis” inquit “dies a primis cunabulis huius urbis conditus crastinus advenit, quo die soli mortalium sanctissimum deum Risum hilario atque gaudiali ritu propitiamus. Hunc tua praesentia nobis efficies gratiorem. Atque utinam aliquid de proprio lepore laetificum honorando deo comminiscaris, quo magis pleniusque tanto numini litemus.” “Bene” inquam “et fiet ut iubes. Et vellem hercules materiam reperire aliquam quam deus tantus affluenter indueret.” Post haec monitu famuli mei, qui noctis admonebat, iam et ipse crapula distentus protinus exsurgo et appellata propere Byrrhena titubante vestigio domuitionem capesso.

[31] As soon as Thelyphron had told his tale they which sat at the table, replenished with wine, laughed heartily; and while they cried for a toast after their fashion to Laughter, Byrrhaena spoke to me and said: "From the first foundation of this city, we alone of all men have had a custom to celebrate with joyful and pleasant rites the festival day of the god Laughter, and to-morrow is the feast, when I pray you to be present to set out the same more honourably, and I would with all my heart that you could find or devise somewhat merry of yourself, that you might the more honour so great a god." To whom I answered: "Verily, cousin, I will do as you command me, and right glad would I be if I might invent any laughing or merry matter to please or satisfy Laughter withal."

[32] *Sed cum primam plateam vadimus, vento repentino lumen quo nitebamur extinguitur, ut vix inprovidae noctis caligine liberati digitis pedum detunsis ob lapides hospitium defessi rediremus. Dumque iam iunctim proximamus, ecce tres quidam vegetes et vastulis corporibus fores nostras ex summis viribus inruentes ac ne praesentia quidem nostra tantillum conterriti sed magis cum aemulatione virium crebrius insultantes, ut nobis ac mihi potissimum non immerito latrones esse et quidem saevissimi viderentur. Statim denique gladium, quem veste mea contextum ad hos usus extuleram, sinu liberatum adripio. Nec cunctatus medios latrones involo ac singulis, ut quemque conluctantem offenderam, altissime demergo, quoad tandem ante ipsa vestigia mea vastis et crebris perforati vulneribus spiritus efflaverint. Sic proeliat, iam tumultu eo Photide suscitata, patefactis aedibus anhelans et sudore perlutus inrepo meque statim utpote pugna trium latronum in vicem Geryoneae caedis fatigatum lecto simul et somno tradidi.*

[32] Then at the warning of my servant, who told me the night was late, being also well drunken with wine, I rose from the table, took leave of Byrrhaena, and departed with tottering steps on my homeward way.

But when we came into the first street, the torch whereunto we trusted went out with a sudden gust of wind, so that with great pain we could scarce get out of this sudden darkness to our lodging, weary with our toes stumbling against the stones. And when we were well nigh come to the door, behold I saw three men of great stature heaving and lifting at Milo's gates to get in. And when they saw me, they were nothing afraid, but assayed with more force to break down the doors, whereby they gave me occasion, and not without cause, to think that they were strong thieves. Whereupon I straightway drew my sword which I carried for that purpose under my cloak, and ran in amongst them, and wounded them deeply as each thrust against me, in such sort that they fell down for their many and great wounds before my feet and gave up the ghost. Thus when I had slain them all, I knocked, sweating and breathing, at the door, till Fotis, awaked by the tumult, let me in. And then full weary with the slaughter of these three thieves, like Hercules when he fought King Geryon, I went to my chamber and laid me down to sleep.

Liber III — BOOK III

[1] Commodum poenicantibus phaleris Aurora roseum quatiens lacertum caelum inequitabat, et me securae quieti revulsum nox diei reddidit. Aestus invadit animum vespertini recordatione facinoris; complicitis denique pedibus ac palmulis in alternas digitorum vicissitudines super genua conexis sic grabattum cossim insidens ubertim flebam, iam forum et iudicia, iam sententiam, ipsum denique carnificem imaginabundus. “An mihi quisquam tam mitis tamque benivolus iudex obtinget, qui me trinae caedis cruore perlitum et tot civium sanguine delibutum innocentem pronuntiare poterit? Hanc illam mihi gloriosam peregrinationem fore Chaldaeus Diophanes obstinate praedicabat.” Haec identidem mecum replicans fortunas meas heiulabam. Quati fores interdum et frequenti clamore ianuae nostrae perstrepī.

[1] So soon as morning was come, and Aurora had lifted her rosy arm to drive her bright coursers through the shining heaven, and night tore me from peaceful sleep and gave me up to the day, my heart burned sore with remembrance of the murder which I had committed on the night before: and I rose and sat down on the bed with my legs across, and clasping my hands over my knees with fingers intertwined I wept bitterly. For I imagined with myself that I was brought before the judge in the judgement-place, and that he awarded sentence against me, and that the hangman was ready to lead me to the gallows. And further I imagined and said: “Alas, what judge is he that is so gentle or benign that he will think I am unguilty of the slaughter and murder of these three men, and will absolve me, stained with the innocent blood of so many of the city? Thus forsooth the Assyrian Diophanes did firmly assure unto me, that my peregrination and voyage hither should be prosperous.”

[2] Nec mora, cum magna inruptione patefactis aedibus magistratibus eorumque ministris et turbae miscellanae cuncta completa statimque lictores duo de iussu magistratuum immissa manu trahere me sane non renitentem occipiunt. Ac dum primum angiportum insistimus, statim civitas omnis in publicum effusa mira densitate nos insequitur. Et quamquam capite in terram immo ad ipsos inferos iam deiecto maestus incederem, obliquato tamen aspectu rem admirationis maximae conspicio: nam inter tot milia populi circum fluentis nemo prorsum qui non risu dirumperetur aderat. Tandem pererratis plateis omnibus et in modum eorum quibus lustralibus piamentis minas portentorum hostiis circumforaneis expiant circumductus angulatim forum eiusque tribunal adstiuo. Iamque sublimo suggestu magistratibus residentibus, iam praecone publico silentium clamante, repente cuncti consona voce flagitant propter coetus multitudinem, quae pressurae nimia densitate periclitaretur, iudicium tantum theatro redderetur. Nec mora, cum passim populus procurrens caveae conseptum mira celeritate complevit; aditus etiam et tectum omne fartim stipaverant, plerique columnis implexi, alii statuīs

dependuli, nonnulli per fenestras et lacunaria semiconspicui, miro tamen omnes studio visendi pericula salutis neclegebant. Tunc me per proscaenium medium velut quandam victimam publica ministeria producunt et orchestrae mediae sistunt.

[2] But while I did thus again and again unfold my sorrows and greatly bewail my fortune, behold I heard a great noise and cry at the door; in a moment the gates were flung open, and in came the magistrates and officers, and all their retinue, that filled all the place, and commanded two sergeants to lay hands on me and lead me to prison, whereunto I was willingly obedient; and as we came to the mouth of our lane all the city gathered together in a thick throng and followed me, and although I looked always on the ground, nay, even to the very pit of death for misery, yet sometimes I cast my head aside, and marvelled greatly that amongst so many thousand people there was not one but laughed exceedingly. Finally, when they had brought me through all the streets of the city, and to every nook and corner, in manner of those as go in procession and do sacrifice to mitigate the ire of the gods, they placed me in the judgement-hall before the seat of the judges: and after that the magistrates had taken their seat on a high stage, and the crier had commanded all men to keep silence, the people instantly cried out with one voice and desired the judges to give sentence in the great theatre by reason of the great multitude that was there, whereby they were in danger of stifling. And behold they ran and very “quickly filled the whole pit of the theatre, and the press of people increased still; some climbed to the top of the house, some got upon the beams, some hung from the images, and some thrust in their heads through the windows and ceilings, little regarding the dangers they were in, so they might see me. Then the officers brought me forth openly into the middle of the place like some victim, that every man might behold me, and made me to stand in the midst of the stage.

[3] Sic rursum praeconis amplo boatu citatus accusator quidam senior exsurgit et ad dicendi spatium vasculo quidam in vicem coli graciliter fistulato ac per hoc guttatim defluo infusa aqua populum sic adorat: “Neque parva res ac praecipue pacem civitatis cunctae respiciens et exemplo serio profutura tractatur, Quirites sanctissimi. Quare magis congruit sedulo singulos atque universos vos pro dignitate publica providere ne nefarius homicida tot caedium lanienam, quam cruentur exercuit, inpune commiserit. Nec me putetis privatis simultatibus instinctum odio proprio saevire. Sum namque custodiae nocturnae praefectus nec in hodiernum credo quemquam pervigilem diligentiam meam culpasse posse. Rem denique ipsam et quae nocte gesta sunt cum fide proferam. Nam cum fere iam tertia vigilia scrupulosa diligentia cunctae civitatis ostiatim singula considerans circumirem, conspicio istum crudelissimum iuvenem mucrone dstricto passim caedibus operantem iamque tris numero saevitia eius interemptos ante pedes ipsius spirantibus adhuc corporibus in multo sanguine palpitantes. Et ipse quidem conscientia tanti facinoris merito permotus statim profugit et in domum quandam

praesidio tenebrarum elapsus perpetem noctem delituit. Sed providentia deum, quae nihil impunitum nocentibus permittit, priusquam iste clandestinis itineribus elaberetur, mane praestolatus ad gravissimum iudicii vestri sacramentum eum curavi perducere. Constanter itaque in hominem alienum fert sententias de eo crimine quod etiam in vestrum civem severiter vindicaretis.”

[3] And after that the crier had made an “Oyez” and willed all such as would bring any evidence against me should come forth, there stepped out an old man with an hour-glass of water in his hand, wherein, through a small hole like to a funnel, the water dropped softly, that he might have liberty to speak during the time of the continuance of the water; and he began his oration to the people in this sort:

“O most reverend and just judges, the thing which I purpose to declare unto you is no small matter, but toucheth the estate and tranquillity of this whole city, and the punishment thereof may be a right good example to others. Wherefore I pray you, most venerable fathers, to whom and to every of whom it doth appertain to provide for the dignity and safety of the common weal, that you would in no wise suffer this wicked homicide embrued with the blood of so many murders to escape unpunished. And think you not that I am moved by private envy or hatred, but by reason of mine office, in that I am captain of the night watch, and I think that until this day no man alive can accuse me to be remiss in the same. Now I will declare all the whole matter, orderly, as it was done this last night. For when at about the third watch of this night past I diligently searched every part of the city, spying everything close from one door to another, behold I fortunèd to espy this cruel young man, sword drawn out for murder, and already three by his fierce onslaught dead at his feet, their bodies still breathing, in a welter of blood. Now this when he had done (moved in his conscience at so great a crime) he ran away and aided by reason of darkness slipped into a house and there lay hidden all night; but, by the providence of the gods, which suffereth no heinous offences to remain unpunished, he was taken up this morning before he escaped any further by secret ways, and so I have brought him hither to your honourable presence to receive his desert accordingly. So have you here a culpable homicide, one caught in the very act, and an accused stranger; wherefore pronounce the judgement against this man being an alien, even as you would most severely and sharply revenge such an offence found in a known citizen.”

[4] Sic profatus accusatos acerrimus immanem vocem repressit. Ac me statim praeco, si quid ad ea respondere vellem, iubebat incipere. At ego nihil tunc temporis amplius quam flere poteram, non tam hercules truculentam accusationem intuens quam meam miseram conscientiam. Sed tandem oborta divinitus audacia sic ad illa: “Nec ipse ignoro quam sit arduum trinis civium corporibus expositis eum qui caedis arguatur, quamvis vera dicat et de facto confiteatur ultro, tamen tantae multitudini quod sit innocens persuadere. Sed si paulisper audientiam publica mihi tribuerit humanitas, facile vos edocebo me

discrimen capitis non meo merito sed rationabilis indignationis eventu fortuito tantam criminis frustra sustinere.

[4] In this sort the cruel accuser finished and ended his terrible tale: then the crier commanded me to speak if I had anything to say for myself, but I could in no wise utter any word at all for weeping: yet verily I esteemed not so much his rigorous accusation, as I did consider mine own miserable conscience. Howbeit (being inspired by divine audacity) at length I began to say:

“Verily I know that it is a hard thing for him that is accused to have slain three persons, to persuade you, being so many, that he is innocent, although he should declare the whole truth, and confess the matter how it was in deed; but if your Honours will vouchsafe to give me audience, I will shew you that if I be condemned to die, I have not deserved it by mine own desert, but that I was moved by the fortune of reasonable anger to do that deed.

[5] Nam cum a cena me serius aliquanto reciperem, potulentus alioquin, quod plane verum crimen meum non diffitebor, ante ipsas fores hospitii ad bonum autem Milonem civem vestrum devorto video quosdam saevissimos latrones aditum temptantes et domus ianuas cardinibus obtortis evellere gestientes claustrisque omnibus, quae accuratissime adfixa fuerant, violenter evulsis secum iam de inhabitantium exitio deliberantes. Unus denique et manu promptior et corpore vastior his adfatibus et ceteros incitabat: “Heus pueri, quam maribus animis et viribus alacribus dormientes adgrediamur. Omnis cunctatio ignavia omnis facessat e pectore; stricto mucrone per totam domum caedes ambulet. Qui sopitus iacebit, trucidetur; qui repugnare temptaverit, feriatur. Sic salvi recedemus, si salvum in domo neminem reliquerimus.” Fateor, Quirites, extremos latrones boni civis officium arbitratus, simul et eximie metuens et hospitibus meis et mihi gladiolo, qui me propter huius modi pericula comitabatur, armatus fugare atque proterrerere eos adgressus sum. At illi barbari prorsus et immanes homines neque fugam capessunt et, cum me vident in ferro, tamen audaciter resistunt.

[5] For returning somewhat late from supper yesternight (being well tipped with wine, which I will not deny) and approaching nigh unto my lodging, which was in the house of good Milo, a citizen of this city, I fortun'd to espy three great thieves attempting to break down his walls and gates, and to open the locks to enter in, by tearing away all the doors from the posts and by dragging out the bolts, which were most firmly fixed; and they consulted amongst themselves how they would cruelly handle such as they found in the house. And one of them being of more courage and of greater stature than the rest, spoke unto his fellows, urging them on, and said: ‘Come, boys, take men’s hearts unto you, and let us enter into every part of the house, and attack them that slumber therein. No delay, no cowardice in your hearts; let murder with drawn sword go throughout the dwelling. Such as we find asleep let us slay, and such likewise as resist let us kill, and so by that means we shall

escape without danger if we leave none alive therein.' Verily, ye judges, I confess that I drew out my sword, which I bore for this manner of danger, against those three abandoned robbers, willing to terrify and drive them away; for I thought that it was the office and duty of one that beareth good will to this common weal so to do, especially since they put me in great fear, both for myself and for mine host. But when those cruel and terrible men would in no case run away, nor fear my naked sword, but boldly resisted against me, I ran upon them and fought valiantly.

[6] *Dirigitur proeliaris acies. Ipse denique dux et signifer ceterorum validis me viribus adgressus ilico manibus ambabus capillo adreptum ac retro reflexum effligere lapide gestit. Quem dum sibi porrigi flagitat, certa manu percussum feliciter prosterno. Ac mox alium pedibus meis mordicus inhaerentem per scapulas ictu temperato tertiumque inprovidè occurrentem pectore offenso peremo. Sic pace vindicata domoque hospitum ac salute communi protecta non tam impunem me verum etiam laudabilem publice credebam fore, qui ne tantillo quidem umquam crimine postulatus sed probe spectatus apud meos semper innocentiam commodis cunctis antetuleram. Nec possum reperire cur iustae ultionis qua contra latrones deterrimos commotus sum nunc istum reatum sustineam, cum nemo possit monstrare vel proprias inter nos inimicitias praecessisse ac ne omnino mihi notos illos latrones usquam fuisse, vel certe ulla praeda monstretur cuius cupidine tantum flagitium credatur admissum."*

[6] One of them which was the captain and leader of the rest invaded me strongly and drew me by the hair with both his hands, and would have beaten me with a great stone, but while he groped therefor, I proved the hardier man, and threw him down at my feet and killed him. I took likewise the second that clasped about my legs and bit me, and slew him also, thrusting him through the shoulder. And the third that came running carelessly upon me, after that I had struck him full in the stomach, fell down dead. Thus when I had restored peace and delivered myself, the house, mine host, and all his family from this present danger, I thought that I should not only escape unpunished, but also have some great reward of the city for my pains. Moreover I that have always been clear and unspotted of crime and well looked upon in mine own country, and that have esteemed mine innocency above all the treasure of the world, can find no reasonable cause why, having justly punished these evil robbers, I should now be accused and condemned to die; since there is none that can affirm that there has been at any time either grudge or hatred between us, or that we were aught but men mere strangers and of no acquaintance: and last of all, no man can prove that I committed that deed for any lucre or gain."

[7] *Haec profatus rursum lacrimis obortis porrectisque in preces manibus per publicam misericordiam per pignorum caritate maestus tunc hos tunc illos deprecabar. Cumque iam humanitate commotos misericordia fletuum adfectos omnis satis crederem, Solis et Iustitiae testatus oculos casumque praesentem meum commendans deum providentiae paulo altius aspectu relato conspicio prorsum totum populum risu cachinnabili diffuebant nec secus illum bonum hospitem parentemque*

meum Milonem risu maximo dissolutum. At tunc sic tacitus mecum: "En fides," inquam "en conscientia! Ego quidem pro hospitis salute et homicida sum et reus capitis inducor, at ille, non contentus quod mihi nec adassistendi solacium perhibuit, insuper exitium meum cachinnat."

[7] When I had ended my words in this sort, behold I wept again piteously, and holding up my hands, I prayed all the people by their common mercy and for the love of their poor infants and children to shew me some pity and favour. And when I believed their hearts somewhat relented and moved by my lamentable tears, I called upon the eyes of the sun and of Justice to witness that I was not guilty of the crime, and so to the divine providence I committed my present estate; but lifting up somewhat mine eyes again, I perceived that all the people laughed with exceeding laughter, and especially my good friend and host Milo. Then thought I with myself: "Alas! where is faith, where is conscience? Behold for the safeguard of mine host and his family I am a slayer of men, and brought to the bar as a murderer. Yet is he not contented with coming not to comfort and help me, but likewise laugheth with all his heart at my destruction."

[8] Inter haec quaedam mulier per medium theatrum lacrimosa et flebilis atra veste contexta parvulum quendam sinu tolerans decurrit ac pone eam anus alia pannis horridis obsita paribusque maesta fletibus, ramos oleagineos utraque quatientes, quae circumfusae lectulum, quo peremptorum cadavera contexta fuerant, plangore sublato se lugubriter eiulantes: "Per publicam misericordiam per commune ius humanitatis" aiunt "miseremini indigne caesorum iuvenum nostraeque viduitati ac solitudini de vindicta solacium date. Certe parvuli huius in primis annis destituti fortunis succurrite et de latronis huius sanguine legibus vestris et disciplinae publicae litate." Post haec magistratus qui nutu maior adsurgit et ad populum talia: "De scelere quidem, quod serio vindicandum est, nec ipse qui commisit potest diffiteri; sed una tantum subsiciva sollicitudo nobis relicta est, ut ceteros socios tanti facinoris requiramus. Nec enim veri simile est hominem solitarium tres tam validos evitasse iuvenes. Prohinc tormentis veritas eruenda. Nam et qui comitabatur eum puer clanculo profugit et res ad hoc deducta est ut per quaestionem sceleris sui participes indicet, ut tam dirae factionis funditus formido perematur."

[8] When this was a-doing, out came a woman weeping into the middle of the theatre arrayed in mourning vesture, and bearing a child in her arms. And after her came an old woman in ragged robes crying and howling likewise: and these brought with them olive-boughs, and going about the bier whereon lay the three slain bodies all covered up, with loud lamentation cried out miserably in this manner: "O right judges, we pray you by the public pity and the humanity which is due to all, to have mercy upon these persons so foully slain, and succour our widowhood and loss of our dear husband and solace us with vengeance; and especially help this poor infant, who is now an orphan and deprived of all good fortune, and execute your justice by order and law

upon the blood of this thief who is the occasion of all our sorrows.”

When they had spoken these words, the most ancient of the judges did rise and say to the people: “Touching this murder which deserveth great punishment, this malefactor himself cannot deny it: but one duty further is left us, to enquire and try out whether he had no coadjutors to help him in this great crime. For it is not likely that one man alone could kill three such great and valiant persons: wherefore the truth must be tried out by the rack, for the slave that was with him fled secretly away, and so we must needs put him to the question, that we may learn what other companions he had, and root out the nest of these mischievous murderers.”

[9] *Nec mora, cum ritu Graeciensi ignis et rota, tum omne flagrorum genus inferuntur. Augetur oppido immo duplicatur mihi maestitia, quod integro saltem mori non licuerit. Sed anus illa quae fletibus cuncta turbaverat: “Prius,” inquit “optimi cives, quam latronem istum miserorum pignorum meorum peremptorem cruci affigatis, permittite corpora necatorum revelari, ut et formae simul et aetatis contemplatione magis magisque ad iustam indignationem arrecti pro modo facinoris saeviat.” His dictis adplauditur et ilico me magistratus ipsum iubet corpora, quae lectulo fuerant posita, mea manu detegere. Reluctantem me ac diu rennuentem praecedens facinus instaurare nova ostensione lictores iussu magistratuum quam instantissime compellunt, manum denique ipsam de regione lateris trudentes in exitium suum super ipsa cadavera porrigunt. Evictus tandem necessitate succumbo, et ingratis licet abrepto pallio retexi corpora. Dii boni, quae facies rei? Quod monstrum? Quae fortunarum mearum repentina mutatio? Quamquam enim iam in peculio Proserpinae et Orci familia numeratus, subito in contrariam faciem obstupefactus haesi, nec possum novae illius imaginis rationem idoneis verbis expedire. Nam cadavera illa iugulatorum hominum erant tres utres inflati variisque secti foraminibus et, ut vespertinum proelium meum recordabar, his locis hiantes quibus latrones illos vulneraveram.*

[9] And there was no long delay, for, according to the custom of Greece, the fire, the wheel, and many other torments were brought in: then straightway my sorrow increased or rather doubled, in that I could not at least end my life with whole and unperished members. But by and by the old woman, who had troubled all the court with her howling, implored the judges, saying: “Before ye send to the gallows this thief that hath destroyed my wretched children, let him uncover the bodies which he hath slain, that every man may see their comely shape and youthful beauty and be the more enraged thereat, and that he may receive condign and worthy punishment, according to the quality of the offence.”

Therewithal they were delighted at her words, and the judge commanded me forthwith to discover the bodies of the slain that lay upon the bier, with my own hand; but when I refused a good space, by reason I would not anew make my deed apparent to the eyes of all men, the sergeants charged me by

commandment of the judges, and thrust me forward to do the same, and forced my hand, to its own undoing, from my side over the bier. I then (being enforced by necessity) though it were against my will, drew away the pall and uncovered their bodies: but, O good Lord, what a strange sight did I see! What a monster! What sudden change of all my sorrows! For I, who had seemed as though I were already one of the house of Proserpina and Of the family of death, could not sufficiently express the form of this new sight, so far was I amazed and astonished thereat; for why? The bodies of the three slain men were no bodies, but three blown bladders, mangled in divers places, and they seemed to be wounded in those parts where I remembered I had wounded the thieves the night before.

[10] Tunc ille quorundam astu paulisper cohibitus risus libere iam exarsit in plebem. Hi gaudii nimietate graculari, illi dolorem ventris manuum compressione sedare. Et certe laetitia delibuti meque respectantes cuncti theatro facessunt. At ego, ut primum illam laciniam prenderam, fixus in lapidem steti gelidus nihil secus quam una de ceteris theatri statuis vel columnis. Nec prius ab inferis demersi quam Milon hospes accessit et iniecta manu me renitentem lacrimisque rursum promicantibus crebra singultientem clementi violentia secum adtraxit, et observatis viae solitudinibus per quosdam amfractus domum suam perduxit, maestumque me atque etiam tunc trepidum variis solatur affatibus. Nec tamen indignationem iniuriae, quae inhaeserat altius meo pectori, ullo modo permulcere quivit.

[10] Then did that laughter, which they had before artfully concealed, break out exceedingly among the people. Some rejoiced marvellously with the remembrance thereof, some held their stomachs that ached with joy, but every man delighted at this passing sport, gazing on me, and so departed out of the theatre. But I, from the time that I uncovered the bodies, stood still as one turned to stone and cold as ice, no otherwise than as the other statues and pillars there, neither came I up from this hell of mine, until such time as Milo, mine host, came and took me by the hand and with civil violence led me away weeping and sobbing, whether I would or no; and so that I might not be seen, he brought me through many blind ways and lanes to his house, where he went about to comfort me, that was sad and yet fearful, with gentle entreaty of talk; but he could in no wise mitigate my impatience of the injury which I conceived within my mind.

[11] Ecce ilico etiam ipsi magistratus cum suis insignibus domum nostram ingressi talibus me monitis delenire gestiunt: “Neque tuae dignitatis vel etiam prosapiae tuorum ignari sumus, Luci domine; nam et provinciam totam inclitae vestrae familiae nobilitas conplectitur. Ac ne istud quod vehementer ingemescis contumeliae causa perpessus es. Omnem itaque de tuo pectore praesentem tristitudinem mitte et angorem animi depelle. Nam lusus iste, quem publice gratissimo deo Risui per annua reverticula sollemniter celebramus, semper commenti novitate florescit. Iste deus auctorem et actorem suum propitius ubique comitabitur amanter nec umquam patietur ut

ex animo doleas sed frontem tuam serena venustate laetabit adsidue. At tibi civitas omnis pro ista gratia honores egregios obtulit; nam et patronum scripsit et ut in aere staret imago tua decrevit.” Ad haec dicta sermonis refero: “Tibi quidem,” inquam “splendidissima et unica Thessaliae civitas, honorum talium parem gratiam memini, verum statuas et imagines dignioribus meique maioribus reservare suadeo.”

[11] And behold, by and by the very magistrates and judges, with their ensigns, entered into the house and endeavoured to pacify me in this sort, saying: “O Lucius, we are advertised of your dignity, and know the dignity of your ancient lineage, for the nobility of your kin do possess the greatest part of all this province. And think not that you have suffered the thing wherefore you weep to any reproach of yours or ignominy; put away then all sorrow out of your heart and banish this anguish of mind: for this day, which we celebrate once a year in honour of the god Laughter, is always renowned with some solemn novel prank, and the god doth everywhere graciously accompany with the inventor and doer thereof, and he will not suffer that you should be sorrowful, but he will diligently make glad your countenance with serene beauty. And verily all the city, for the grace that is in you, hath rewarded you with great honours, and hath written you down their patron: and, further, that your statue or image shall be set up in copper for a perpetual remembrance.” To whom I answered: “As for such benefits as I have received already of this famous city of Thessaly, I yield and render most entire thanks, but as touching the setting up of any statues or images, I would wish that they should be reserved for such as are more worthy and greater than I.”

[12] Sic pudenter allocutus et paulisper hilario vultu renidens quantumque poteram laetiores me refingens comiter abeuntes magistratus appello. Et ecce quidam intro currens famulus: “Rogat te” ait “tua parens Byrrhena et convivii, cui te sero desponderas, iam adpropinquantis admonet.” Ad haec ego formidans et procul perhorrescens etiam ipsam domum eius: “Quam vellem” inquam “parens, iussis tuis obsequium commodare, si per fidem liceret id facere. Hospes enim meus Milon per hodierni diei praesentissimum numen adiurans effecit ut eius hodiernae cenae pignerarer, nec ipse discedit nec me digredi patitur. Prohinc epulare vadimonium differamus.” Haec adhuc me loquente manu firmiter iniecta Milon iussis balnearibus adsequi producit ad lavacrum proximum. At ego vitans oculos omnium et quem ipse fabricaveram risum obviorum declinans lateri eius adambulabam obtectus. Nec qui laverim, qui terserim, qui domum rursum reverterim, prae rubore memini; sic omnium oculis nutibus ac denique manibus denotatus inpos animi stupebam.

[12] When I had spoken, these words somewhat modestly with a more cheerful countenance, and shewed myself more merry than I was before, the judges and magistrates departed, and I reverently took my leave of them and bade them farewell.

And behold, by and by there came one running to me in haste, and said:

“Sir, your cousin Byrrhaena desireth you to take the pains, according to your promise yesternight, to come to supper; for it is ready.” But I, greatly fearing, and shrinking even afar at the very thought of her house, said unto the messenger: “My friend, I pray you to tell my cousin, your mistress, that I would willingly be at her commandment, but for breaking my troth and credit. For mine host Milo enforced me to assure him, and compelled me by the feast of this present day, that I should pledge me to his dinner and company, and he goeth not forth nor suffereth me to depart from him; wherefore I pray you to excuse me and to defer my promise until another time.” And while I was speaking these words, Milo took me by the hand and led me towards the next bath; but by the way I went crouching under him to hide myself from the sight of men, because I had ministered such an occasion of laughter. And when I had washed and wiped myself and returned home again, I never remembered any such thing, so greatly was I ashamed at the nodding and pointing of every person.

[13] Raptim denique paupertina Milonis cenula perfunctus, causatusque capitis acrem dolorem quem mihi lacrimarum adsiduitas incusserat, concedo venia facile tributa cubitum et abiectus in lectulo meo quae gesta fuerant singula maestus recordabar, quoad tandem Photis mea dominae meae cubito procurato sui longe dissimilis advenit; non enim laeta facie nec sermone dicaculo, sed vultuosam frontem rugis insurgentibus adseverabat. Cunctanter ac timide denique sermone prolato: “Ego” inquit “ipsa, confiteor ultro, ego <origo> tibi huius molestiae fui”, et cum dicto lorum quempiam sinu suo depromit mihique porrigens: “Cape,” inquit “oro te, et <de> perfidia mulieri vindictam immo vero licet maius quodvis supplicium sume. Nec tamen me putes, oro, sponte angorem istum tibi concinnasse. Dii mihi melius, quam ut mei causa vel tantillum scrupulum patiare. Ac si quid adversi tuum caput respicit, id omne protinus meo luatur sanguine. Sed quod alterius rei causa facere iussa sum mala quadam mea sorte in tuam reccidit iniuriam.”

[13] Then I went to supper with Milo, where God wot we fared but poorly: wherefore (feigning that my head did ache by reason of my sobbing and weeping all the day) I desired license to depart to my chamber, and so I went to bed, and there I began to call to mind all the sorrows and griefs that I was in the day before, until such time as my love Fotis (having brought her mistress to sleep) came into the chamber not as she was wont to do, for she seemed nothing pleasant neither in countenance nor talk, but with a sour face and frowning look, and began to speak slowly and fearfully in this sort: “Verily I confess that I have been the occasion of all thy trouble this day.” and therewithal she pulled out a whip from under her apron, and delivered it to me, saying: “Revenge thyself of me, mischievous harlot that I am, or rather slay me. Yet think not that I did willingly procure this anguish and sorrow unto you; I call the gods to witness. For I had rather suffer mine own body to be punished than that you should receive or sustain any harm by my means, but that which I was bidden to do was wrought for some other purpose, but

behold the unlucky chance fortune'd on you by mine evil occasion.”

[14] Tunc ego familiaris curiositatis admonitus factique causam delitiscentem nudari gestiens suscipio: “Omnium quidem nequissimus audacissimusque lorus iste, quem tibi verberandae destinasti, prius a me concisus atque laceratus interibit ipse quam tuam plumeam lacteamque contingat cutem. Sed mihi cum fide memora: quod tuum fatum <fortune> scaevitas consecuta in meum convertit exitium? Adiuro enim tuum mihi carissimum caput nulli me prorsus ac ne tibi quidem ipsi adseveranti posse credere quod tu quicquam in meam cogitaveris perniciem. Porro meditatus innoxios casus incertus vel etiam adversus culpae non potest addicere.” Cum isto fine sermonis oculos Photidis meae udos ac tremulos et prona libidine marcidos iamiamque semiadopertulos adnixis et sorbillantibus saviis sitienter hauriebam.

[14] Then I, very envious and desirous to know the secret cause of the matter, answered: “In faith,” quoth I, “This most pestilent and evil-favoured whip (which thou hast brought to scourge thyself withal) shall first be broken in a thousand pieces, than it should touch or hurt thy delicate and dainty skin; but I pray you tell me truly what deed of yours has been turned by the perversity of fortune to my trouble and sorrow. For I dare swear by the love that I bear unto you that I will not be persuaded (though you yourself endeavour the same) that ever you went about to trouble or harm me: and moreover no chance, though it be uncertain or even unlucky, can make a crime of harmless and innocent intentions.” When I had spoken these words, I perceived that Fotis’s eyes were wet and trembling and dull with desire, and now half closed, so that I embraced and kissed her sweetly, and greedily drank therefrom.

[15] Sic illa laetitia recreata: “Patere,” inquit “oro, prius fores cubiculi diligenter obcludam, ne sermonis elapsi profana petulantia committam grande flagitium”, et cum dicto pessulis iniectis et uncino firmiter immisso sic ad me reversa colloque meo manibus ambabus inplexa voce tenui et admodum minuta: “Paveo” inquit “et formido solide domus huius operta detegere et arcana dominae meae revelare secreta. Sed melius de te doctrinaque tua praesumo, qui praeter generosam natalium dignitatem praeter sublime ingenium sacris pluribus initiatus profecto nosti sanctam silentii fidem. Quaecumque itaque commiserō huius religiosi pectoris tui penetratibus, semper haec intra conseptum clausa custodias oro, et simplicitatem relationis meae tenacitate taciturnitatis tuae remunerare. Nam me, quae sola mortalium novi, amor is quo tibi teneor indicare compellit. Iam scies omnem domus nostrae statum, iam scies erae meae miranda secreta, quibus obaudiunt manes, turbantur sidera, coguntur numina, serviunt elementa. Nec umquam magis artis huius violentia nititur quam cum scitulae formulae iuvenem quempiam libenter aspexit, quod quidem ei solet crebriter evenire.

[15] Now when she was somewhat restored unto joy she desired me that she

might shut the chamber door, lest by the intemperance of her tongue in uttering any unfitting words there might grow further inconvenience. Wherewithal she barred and propped the door and came to me again, and embracing me lovingly about the neck with both her amis, spoke with a whispering soft voice and said: "I do greatly fear to discover the privities of this house, and to utter the secret mysteries of my dame, but I have such a confidence in you and in your wisdom, by reason that you are come of so noble a line and endued with so profound sapience, and further instructed in so many holy and divine things that you will faithfully keep silence, and that whatsoever I shall reveal or declare unto you, you would close them within the bottom of your heart, and never discover the same, but rather repay the simple tale that I shall tell you by keeping it utterly hidden and dark; for I ensure you the love that I bear you enforceth me, that alone of mortals know aught thereof, to utter it. Now shall you know all the estate of our house, now shall you know the hidden secrets of my mistress, unto which the powers of hell do obey, and by which the celestial planets are troubled, the gods made weak, and the elements subdued.

"Neither is the violence of her art in more strength and force than when she espieth some comely young man that pleaseth her fancy, as oftentimes happeneth.

[16] *Nunc etiam adolescentem quendam Boeotium summe decorum efflictim deperit totasque artis manus machinas omnes ardentem exercet. Audivi vesperi, meis his, inquam, auribus audivi, quod non celerius sol caelo ruisset noctique ad exercendas inlecebras magiae maturius cessisset, ipsi soli nubilam caliginem et perpetuas tenebras comminantem. Hunc iuvenem, cum e balneis rediret ipsa, tonstrinae residentem hesternae die forte conspexit ac me capillos eius, qui iam caede cultorum desecti humi iacebant, clanculo praecipit auferre. Quos me sedulo furtimque colligentem tonsor invenit, et quod alioquin publicitus maleficae disciplinae perinfames sumus, adreptam inclementer increpat: "Tune, ultima, non cessas subinde lectorum iuvenum capillamenta surripere? Quod scelus nisi tandem desines, magistratibus te constanter obiciam." Et verbum facto secutus immissa manu scrutatus e mediis papillis meis iam capillos absconditos iratus abripit. Quo gesto graviter adfecta mecumque reputans dominae meae mores, quod huius modi repulsa satis acriter commoveri meque verberare saevissime consuevit, iam de fuga consilium tenebam, sed istud quidem tui contemplatione abieci statim.*

[16] For now she loveth to distraction one young Boeotian, a fair and beautiful person, on whom she employeth all her sorcery and enchantment; and I heard her threaten with mine own ears yesternight, that because the sun had not then presently gone down and the night come to minister convenient time to work her magical enticement, she would veil the same sun with a thick shadow of cloud and bring perpetual darkness over all the world. And you shall know that when she saw yesternight this Boeotian sitting at the barber's, when she came from the baths, she secretly commanded me to gather some of

the hair of his head which lay dispersed upon the ground, and to bring it home; which when I thought to have done, gathering it up secretly with care, the barber espied me, and by reason it was bruited throughout all the city that we were witches and enchantresses, he seized upon me and cried out, and chid me, saying: ‘Will you never leave off stealing of handsome young men’s hairs? In faith I assure you, unless you cease your wicked sorceries, I will complain to the justices.’ Wherewithal he came angrily towards me and took away the hair which I had gathered out of mine apron, which grieved me very much. For I knew my mistress’s manners, that she would not be contented, but beat me cruelly.

[17] Verum cum tristis inde discederem ne prorsus vacuis manibus redirem, conspicor quendam forficulis attendentem caprinos utres; quos cum probe constrictos inflatosque et iam pendentis cernerem, capillos eorum humi iacentes flavos ac per hoc illi Boeotio iuveni consimiles plusculos aufero eosque dominae meae dissimulata veritate trado. Sic noctis initio, priusquam cena te reciperes, Pamphile mea iam vecors animi tectum scandulare conscendit, quod altrinsecus aedium patore perflabili nudatum, ad omnes orientales ceterosque <plerosque> aspectus pervium, maxime his artibus suis commodatum secreto colit. Priusque apparatu solito instruit feralem officinam, omne genus aromatis et ignorabiliter lamminis litteratis et infelicium navium durantibus damnis <repletam>, defletorum, sepultorum etiam, cadaverum expositis multis admodum membris; hic nares et digiti, illic carnosi clavi pendentium, alibi trucidatorum servatus cruor et extorta dentibus ferarum trunca calvaria.

[17] Wherefore I intended to run away, but the remembrance of you put always that thought out of my mind, and so I came homeward very sorrowful; but because I would not seem to come in my mistress’s sight with empty hands, I saw a man shearing of blown goat-skins. Now these were well tied up and blown out, and were hanging up, and the hair he had shorn off was yellow, and much resembled the hair of the Boeotian: and I took a good deal thereof, and dissembling the truth I brought it to my mistress.

“And so when night came, before your return from supper, Pamphile my mistress, being now out of her wits, went up to a high gallery of her house, blown upon by all the winds of heaven, opening to the east and all other parts of the world; well prepared for these her practices, she gathered together all her accustomed substance for fumigations, she brought forth plates of metal carved with strange characters, she prepared the bones of birds of ill-omen, she made ready the members of dead men brought from their tombs. Here she set out their nostrils and fingers, there the nails with lumps of flesh of such as were hanged, the blood which she had reserved of such as were slain, and skulls snatched away from the jaws and teeth of wild beasts.

[18] Tunc decantatis spirantibus fibris libat vario latice, nunc rore fontano, nunc lacte vaccino, nunc melle montano, libat et mulsa. Sic illos capillos in

mutuos nexus obditos atque nodatos cum multis odoribus dat vivis carbonibus adolendos. Tunc protinus inexpugnabili magicae disciplinae potestate et caeca numinum coactorum violentia illa corpora, quorum fumabant stridentes capilli, spiritum mutantur humanum et sentiunt et audiunt et ambulant et, qua nidor suarum ducebat exuviarum, veniunt et pro illo iuvene Boeotio aditum gestientes fores insiliunt: cum ecce crapula madens et improvidae noctis deceptus caligine audacter mucrone dstricto in insani modum Aiakis armatus, non ut ille vivis pecoribus infestus tota laniavit armenta, sed longe <tu> fortius qui tres inflatos caprinos utres exanimasti, ut ego te prostratis hostibus sine macula sanguinis non homicidam nunc sed utricidam amplecterer.”

[18] Then she said certain charms over entrails still warm and breathings and dipped them in divers waters, as in well water, cow milk, mountain honey and mead; which when she had done she tied and lapped up the hair together, and with many perfumes and smells threw it into a hot fire to burn. Then by the strong force of this sorcery, and the invisible violence of the gods so compelled, those bodies, whose hair was burning in the fire, received human breath, and felt, heard, and walked, and, smelling the scent of their own hair; came and rapped at our doors instead of the Boeotian. Then came you being well tippled, and deceived by the obscurity of the night, and drew out your sword courageously, like furious Ajax, and killed, not as he did whole herds of living beasts, but three blown skins, a deed more brave than his, to the intent that I, after the slaughter of so many enemies without effusion of blood, might embrace and kiss not an homicide, but an utricide.”

[19] Adrisi lepido sermoni Photidis et in vicem cavillatus: “Ergo igitur iam et ipse possum” inquam “mihi primam virtutis adoriam ad exemplum duodeni laboris Herculei numerare vel trigemino corpori Geryonis vel triplici formae Cerberi totidem peremptos utres coaequando. Sed ut ex animo tibi volens omne delictum quo me tantis angoribus implicasti remittam, praesta quod summis votis expostulo, et dominam tuam, cum aliquid huius divinae disciplinae molitur, ostende. Cum deos invocat, <vel> certe cum reformatur, videam; sum namque coram magicae noscendae ardentissimus cupitor. Quamquam mihi nec ipsa tu videre rerum <istarum> rudis vel experts. Scio istud et plane sentio, cum semper alioquin spretorem matronalium amplexuum sic tuis istis micantibus oculis et rubentibus bucculis et renidentibus crinibus et hiantibus osculis et flagrantibus papillis in servilem modum addictum atque mancipatum teneas volentem. Iam denique nec larem requiro nec domuitionem paro et nocte ista nihil antepono.”

[19] Thus pleasantly Fotis, but I again mocked and taunted her, saying: “Verily now may I for this first achieved enterprise be numbered with Hercules, who by his valiant prowess performed the twelve notable labours, as Geryon with three bodies, and as Cerberus with three heads: for I have slain three blown goatskins. But to the end I may pardon thee with all my heart of that which thou hast committed, bringing upon me so much grief and pain, perform the thing which I shall most earnestly desire of thee, that is,

bring me that I may see and behold when thy mistress goes about any sorcery or enchantment, and when she prays unto her gods, but most of all when she changes her form, for I am very desirous of knowing more closely that art of magic, and as it seems unto me, thou thyself hast some experience in the same. For this I know and plainly feel, that (whereas I have always irked and loathed the embracings and love even of noble matrons) I am so stricken and subdued with thy shining eyes, ruddy cheeks, glittering hair, close kisses, and sweet-smelling breasts, that thou holdest me bound and tied to thee like a slave with my own goodwill, and I neither have mind to go home, nor to depart hence, but esteem the pleasure I shall have with thee this night above all the joys of the world.”

“Then,” quoth she,

[20] “*Quam vellem*” [inquit] respondit illa “*praestare tibi, Luci, quod cupis, sed praeter invidos mores in solitudinem semper abstrusa et omnium praesentia viduata solet huius modi secreta perficere. Sed tuum postulatum praepone periculo meo idque observatis opportunis temporibus sedulo perficiam, modo, ut initio praefata sum, rei tantae fidem silentiumque tribue.*” Sic nobis garrientibus libido mutua et animos simul et membra suscitavit. Omnibus abiectis amiculis hactenus denique intecti atque nudati bacchamur in Venerem, cum quidem mihi iam fatigato de propria liberalitate Photis puerile obtulit corollarium; iamque luminibus nostris vigilia marcidis infusus sopor etiam in altum diem nos attinuit.

[20] “O my Lucius, how willing would I be to fulfil your desire, but besides that she is of a grudging and surly disposition, she gets herself into solitary places and out of the presence of every person when she mindeth to make her enchantments; howbeit I regard more to gratify your request than I do esteem the danger of my life: and I will look for opportunity and time for that which you desire, but always upon this condition, that, as I bade you before, you secretly keep close such things as are done.” Thus as we reasoned together the courage of Venus assailed as well our desires as our members; and so she unrayed herself and came to me, and we spent the night in pastime and dalliance, and Fotis giving me all that she might and more, at last drowsy and unlusty sleep came upon our eyes and we were constrained to lie still until it was now high day.

[21] Ad hunc modum transactis voluptarie paucis noctibus quadam die percita Photis ac satis trepida me accurrit indicatque dominam suam, quod nihil etiam tunc in suos amores ceteris artibus promoveret, nocte proxima in avem sese plumaturam atque ad suum cupitum sic devolaturam; proin memet ad rei tantae speculam caute praepararem. Iamque circa primam noctis vigiliam ad illud superius cubiculum suspenso et insono vestigio me perducit ipsa perque rimam ostiorum quamprimum iubet arbitrari, quae sic gesta sunt. Iam primum omnibus laciniis se devestit Pamphile et arcula quadam reclusa pyxides plusculas inde depromit, de quibus unius operculo remoto atque

indidem egesta unguedine diuque palmulis suis adfricta ab imis unguibus sese totam adusque summos capillos perlinat multumque cum lucerna secreto conlocuta membra tremulo succussu quatit. Quis leniter fluctuantibus promicant molles plumulae, crescunt et fortes pinnulae, duratur nasus incurvus, coguntur ungues adunci. Fit bubo Pamphile. Sic edito stridore querulo iam sui periclitabunda paulatim terra resultat, mox in altum sublimata forinsecus totis alis evolat.

[21] Now when we had thus delightfully passed a few nights on this wise, on a day Fotis came running to me in great trembling and said that her mistress, for that she could not any the more gain towards that she loved, intended, the night following, to transform herself into a bird, and to fly to him she desired; wherefore she willed me privily to prepare myself to see the same. And about the first watch of the night she led me, walking a-tiptoe and very softly, into that high chamber, and bade me look through the chink of a door. Where first I saw how Pamphile put off all her garments, and took out of a certain coffer sundry kind of boxes, of the which she opened one and tempered the ointment therein with her fingers, and then rubbed her body therewith from the sole of the foot to the crown of the head: and when she had spoken much privily with the lamp, she shook all the parts of her body, and as they gently moved behold I perceived a plume of feathers did burgeon out upon them, strong wings did grow, her nose was more crooked and hard, her nails turned into claws, and so Pamphile became an owl: then she cried and screeched like a bird of that kind, and willing to prove her force, moved herself from the ground by little and little, till at last she leaped up and flew quite away.

[22] Et illa quidem magicis suis artibus volens reformatur, at ego nullo decantatus carmine praesentis tantum facti stupore defixus quidvis aliud magis videbar esse quam Lucius: sic exterminatus animi attonitus in amentiam vigilans somniabar; defrictis adeo diu pupulis an vigilarem scire quaerebam. Tandem denique reversus ad sensum praesentium adrepta manu Photidis et admota meis luminibus: "Patere, oro te," inquam "dum dictat occasio, magno et singulari me adfectionis tuae fructu perfrui et impertire nobis unctulum indidem per istas tuas pupillas, mea mellitula, tuumque mancipium inremunerabili beneficio sic tibi perpetuo pignera ac iam perfice ut meae Veneri Cupido pinnatus adsistam tibi." "Ain?" inquit "Vulpinaris, amasio, meque sponte asceam cruribus meis inlidere compellis? Sic inermem vix a lupulis conservo Thessalis; hunc alitem factum ubi quaeram, videbo quando?"

[22] Thus by her sorcery she transformed her body into what shape she would, which when I saw I was greatly astonished, and although I was enchanted by no kind of charm, yet I thought I seemed not to have the likeness of Lucius, for so was I vanished from my senses, amazed in madness, that I dreamed waking, and felt mine eyes to know whether I were asleep or no. But when I was come again to myself, I took Fotis by the hand, and moved it to mine eyes, and said: "I pray thee, while occasion doth serve, that I may have the fruition of the fruits of thy love towards me, and grant me some

of this ointment. O Fotis, my honey, I pray thee by thy sweet breasts, and I will ever hereafter be bound unto you by a mighty gift and obedient to your commandment, if you will but make that I may be turned into a bird, and stand, like Cupid with his wings, beside you my Venus.” Then said Fotis: “Will you go about to deceive me now, my love, like a fox, and enforce me to work mine own sorrow? Do I hardly now save you, that are without defence, from these she-wolves of Thessaly, and then if you be a bird where shall I seek you?

[23] “At mihi scelus istud depellant caelites” inquam “ut ego, quamvis ipsius aquilae sublimis volatibus toto caelo pervius et supremi Iovis nuntius vel laetus armiger, tamen non ad meum nidulum post illam pinnarum dignitatem subinde devolem. Adiuro per dulcem istum capilli tui nodulum, quo meum vinxisti spiritum, me nullam aliam meae Photidi malle. Tunc etiam istud meis cogitationibus occurrit, cum semel avem talem perunctus induero, domus omnis procul me vitare debere. Quam pulchro enim quamque festivo matronae perfruentur amatore bubone. Quid quod istas nocturnas aves, cum penetraverint larem quempiam, solliciter prehensas foribus videmus adfigi, ut, quod infaustis volatibus familiae minantur exitium, suis luant cruciatibus? Sed, quod sciscitari praene praeterivi, quo dicto factove rursus exutis pinnulis illis ad meum redibo Lucium?” “Bono animo es, quod ad huius rei curam pertinet” ait. “Nam mihi domina singula monstravit, quae possunt rursus in facies hominum tales figuras reformare. Nec istud factum putes ulla benivolentia, sed ut ei redeunti medela salubri possem subsistere. Specta denique quam parvis quamque futilibus tanta res procuretur herbusculis; anethi modicum cum lauri foliis immissum rori fontano datur lavacrum et poculum.”

[23] And when shall I see you?” Then answered I: “God forbid that I should commit such a crime, for though I could fly into the air as an eagle, or though I were the sure messenger or joyful armour-bearer of Jupiter, yet would I have recourse to nest with thee for all that glory of wings: and I swear by the knot of thy amiable hair, that wherewith you have fast bound my spirit, I love not any other person rather than Fotis. Moreover, this cometh to my mind, that if by virtue of the ointment I shall become a bird, I will take heed that I come nigh no man’s house: for how prettily and wittily would these matrons handle their lovers if they were owls: for when they fly into any place by night and are taken, they are nailed upon posts, and so they are worthily rewarded with torment because it is thought that they bring evil fortune to the house by their ill-omened flight. But I pray you (which I had almost forgotten) tell me by what means, when I am an owl, I shall return to my pristine shape and become Lucius again?”

“Fear not for that,” quoth she, “For my mistress hath taught me the way to bring all to pass, and to turn again the figures of such as are transformed into the shapes of men. Neither think you she did it for any goodwill or favour to me, but to the end I might help her and minister this remedy to her when she

returneth home. Consider, I pray you, with yourself, with what frivolous trifles and herbs so marvellous a thing is wrought, for I give her nothing else, save a little dill and laurel-leaves in well-water, the which she drinketh, and washeth herself withal.”

[24] Haec identidem adseverans summa cum trepidatione inrepat cubiculum et pyxidem depromit arcula. Quam ego amplexus ac deosculatus prius utque mihi prosperis faveret volatibus deprecatus abiectis propere laciniis totis avide manus immersi et haurito plusculo uncto corporis mei membra perfricui. Iamque alternis conatibus libratis brachiis in avem similis gestiebam; nec ullae plumulae nec usquam pinnulae, sed plane pili mei crassantur in setas et cutis tenella duratur in corium et in extimis palmulis perduto numero toti digiti coguntur in singulas ungulas et de spinae meae termino grandis cauda procedit. Iam facies enormis et os prolixum et nares hiantes et labiae pendulae; sic et aures inmodicis horripilant auctibus. Nec ullum miserae reformationis video solacium, nisi quod mihi iam nequeunti tenere Photidem natura crescebat.

[24] Which when she had often spoken she went all trembling into the chamber, and took a box out of the coffer, which I first kissed and embraced, and prayed that I might have good success in my purr pose to fly. And then I put off all my garments and greedily thrust my hand into the box and took out a good deal of ointment, and after that I had well rubbed every part and member of my body, I hovered with mine arms, and moved myself, looking still when I should be changed into a bird as Pamphile was; and behold neither feathers did burgeon out nor appearance of wings, but verily my hair did turn into ruggedness and my tender skin wore tough and hard; my fingers and toes leaving the number of five grew together into hooves, and from the end of my back grew a great tail, and now my face became monstrous and my mouth long and my nostrils wide, my lips hanging down, and mine ears exceedingly increased with bristles; neither could I see any comfort of my transformation, save that the nature of my members was increasing likewise to the great discomfiture of Fotis, and so without all help (viewing every part of my poor body) I perceived that I was no bird, but a plain ass.

[25] Ac dum salutis inopia cuncta corporis mei considerans non avem me sed asinum video, querens de facto Photidis sed iam humano gestu simul et voce privatus, quod solum poteram, postrema deiecta labia umidis tamen oculis oblicum respiciens ad illam tacitus expostulabam. Quae ubi primum me talem aspexit, percussit faciem suam manibus infestis et: “Occisa sum misera:” clamavit “me trepidatio simul et festinatio fefellit et pyxidum similitudo decepit. Sed bene, quod facilius reformationis huius medela suppeditat. Nam rosis tantum demorsicatis exhibis asinum statimque in meum Lucium postliminio redibis. Atque utinam vesperi de more nobis parassem corollas aliquas, ne moram talem patereris vel noctis unius. Sed primo diluculo remedium festinabitur tibi.”

[25] Then I thought to blame Fotis, but being deprived as well of language as human gesture, I did all that I could, and looked upon her with hanging lips and watery eyes, as though to reproach her; but she (as soon as she espied me in such sort) smote her face angrily with her hands and cried out: “Alas, poor wretch that I am, I am utterly cast away. The fear that I was in and my haste hath beguiled me, but especially the mistaking of the box hath deceived me. But it matters not so much, since sooner a medicine may be gotten for this than for any other thing: for if thou couldst get roses and eat them, thou shouldst be delivered from the shape of an ass, and become my Lucius again. And would to God I had gathered some garlands this evening past according to my custom; then shouldst thou not have continued an ass one night’s space: but in the morning I will seek thee this remedy.”

[26] Sic illa maerebat, ego vero quamquam perfectus asinus et pro Lucio iumentum sensum tamen retinebam humanum. Diu denique ac multum mecum ipse deliberavi, an nequissimam facinerosissimamque illam feminam spissis calcibus feriens et mordicus adpetens necare deberem. Sed ab incepto temerario melior me sententia revocavit, ne morte multata Photide salutare mihi suppetias rursus extinguerem. Deiecto itaque et quassanti capite ac demussata temporali contumelia durissimo casui meo serviens ad equum illum vectorem meum probissimum in stabulum concedo, ubi alium etiam Milonis quondam hospitis mei asinum stabulantem inveni. Atque ego rebar, si quod inesset mutis animalibus tacitum ac naturale sacramentum, agnitione ac miseratione quadam inductum equum illum meum hospitium ac loca lautia mihi praebiturum. Sed pro Iuppiter hospitalis et Fidei secreta numina! Praeclarus ille vector meus cum asino capita conferunt in meamque perniciem ilico consentiunt et verentes scilicet cibariis suis vix me praesepio videre proximantem: deiectis auribus iam furentes infestis calcibus insecuntur. Et abigor quam procul ab <h>ordeo, quod adposueram vesperi meis manibus illi gratissimo famulo.

[26] Thus Fotis lamented in pitiful sort, but I that was now a perfect ass, and for Lucius a brute beast, did yet retain the sense and understanding of a man. And I did devise a good space with myself, whether it were best for me to kill this mischievous and wicked harlot by tearing her with my mouth and kicking her with my heels. But a better thought reduced me from so rash a purpose, for I feared lest by the death of Fotis I should be deprived of all remedy and help. Then drooping and shaking my head, and dissimulating my ire for the nonce, and bending to my adversity, I went into the stable to my own good horse that once carried me, where I found another ass of Milo’s sometime mine host, and I did verily think that my own horse (if there were any natural conscience or faithfulness in brute beasts) would know me and take pity upon me, and proffer me a good lodging for that night. But fie upon Jupiter that is the god of hospitality and the secret divinity of Faith! For see, my good horse and the ass as it were consented together to work my harm lest I should eat up their provender, and scarce did they see me come nigh the manger, but they

put down their ears and kicked me with their heels from their meat, which I myself had given that grateful servant of mine, the horse, the night before.

Then I, being thus handled by them and driven away, got me into a corner of the stable, where (while I remembered the uncourtesy of my colleagues, and how on the morrow I should return to Lucius by the help of a rose, and then revenge myself on my own horse) I fortun'd to espy, on the midmost pillar sustaining the rafters of the stable, the image of the goddess Epona, in the midst thereof in a small shrine which was prettily garnished and decked round about with fair fresh roses; then in hope of a present remedy I leaped up with my fore feet as high as I could, and stretching out my neck and lengthening my lips, I coveted exceedingly to snatch some roses.

[27] Sic adfectus atque in solitudinem relegatus angulo stabuli concesseram. Dumque de insolentia collegarum meorum mecum cogito atque in alterum diem auxilio rosario Lucius denuo futurus equi perfidi vindictam meditor, respicio pilae mediae, quae stabuli trabes sustinebat, in ipso fere meditullio Eponae deae simulacrum residens aediculae, quod accurate corollis roseis equidem recentibus fuerat ornatum. Denique adgnito salutari praesidio pronus spei, quantum extensis prioribus pedibus adniti poteram, insurgo valide et cervice prolixa nimiumque porrectis labiis, quanto maxime nisu poteram, corollas adpetebam. Quod me pessima scilicet sorte conantem servulus meus, cui semper equi cura mandata fuerat, repente conspiciens indignatus exsurgit et: “Quo usque tandem” inquit “cantherium patiemur istum paulo ante cibariis iumentorum, nunc etiam simulacris deorum infestum? Quin iam ego istum sacrilegum debilem claudumque reddam”; et statim telum aliquod quaeritans temere fascem lignorum positum offendit, rimatusque frondosum fustem cunctis vastiorem non prius miserum me tundere desiit quam sonitu vehementi et largo strepitu percussis ianuis trepido etiam rumore viciniae conclamatis latronibus profugit territus.

[27] But in an evil hour did I go about that enterprise, for behold, the boy to whom I gave always charge of my horse suddenly spied me and ran in great anger towards me, and said: “How long shall we suffer this vile ass, that doth not only eat up his fellows’ meat, but also would spoil the images of the gods? Why do I not make lame and weak this wretch?” Therewithal looking about for some cudgel, he espied where lay a faggot of wood, and choosing out a crabbed truncheon of the biggest he could find, did never cease beating of me, poor wretch, until such time as by great noise and rumbling, he heard the doors of the house burst open, and the neighbours crying “Thieves” in lamentable sort, so that, being stricken in fear, he fled away, And by and by the doors were broken down and a troop of thieves entered in, and kept every part and corner of the house with weapons. And as men resorted to aid and help them which were within the doors, the thieves resisted and kept them back, for each one was armed with his sword and a torch in his hand, the glimpses whereof did yield out such light as if it had been day.

[28] Nec mora, cum vi patefactis aedibus globus latronum invadit omnia et singula domus membra cingit armata factio et auxiliis hinc inde convolantibus obsistit discursus hostilis. Cuncti gladiis et facibus instructi noctem illuminant, coruscat in modum ortivi solis ignis et mucro. Tunc horreum quoddam satis validis claustris obsaepum obseratumque, quod mediis aedibus constitutum gazis Milonis fuerat refertus, securibus validis adgressi diffindunt. Quo passim recluso totas opes vehunt raptimque constrictis sarcinis singuli partiuntur. Tunc opulentiae nimiae nimio ad extremas incitas deducti nos duos asinos et equum meum productos e stabulo, quantum potest, gravioribus sarcinis onerant et domo iam vacua minantes baculis exigunt unoque de sociis ad spectaculum, qui de facinoris inquisitione nuntiaret, relicto nos crebra tundentes per avia montium ducunt concitos.

[28] Then they broke open with their axes a great chest shut and sealed with double locks, wherein was laid in the middle of the house all the treasures of Milo, and ransacked the same; which when they had done, they packed it up and gave every one a portion to carry; but when they had more bags to bear away than men to carry them, they were at their wits' end for the abundance of all this exceeding wealth, and so they came into the stable and took us two poor asses and my horse and loaded us with the greatest trusses that we were able to bear. And when we were out of the house, they followed and threatened us with great staves, and willed one of their fellows to tarry behind and bring them tidings what was done concerning the robbery, and so they beat us forward over great hills out of the high way.

But I, what with my heavy burden and the steep side of the mountain, and my long journey, did nothing differ from a dead ass; wherefore I determined with myself, though late yet in good, earnest, to seek some remedy of the civil power, and by invocation of the awful name of the Emperor to be delivered from so many miseries.

[29] Iamque rerum tantarum pondere et montis ardui vertice et prolixo satis itinere nihil a mortuo differebam. Sed mihi sero quidem serio tamen subvenit ad auxilium civile decurrere et interposito venerabili principis nomine tot aerumnis me liberare. Cum denique iam luce clarissima vicum quempiam frequentem et nundinis celebrem praeteriremus, inter ipsas turbelas Graecorum [Romanorum] genuino sermone nomen augustum Caesaris invocare temptavi; et "O" quidem tantum disertum ac validum clamitavi, reliquum autem Caesaris nomen enuntiare non potui. Aspernati latrones clamorem absonum meum caedentes hinc inde miserum corium nec cribris iam idoneum relinquunt. Sed tandem mihi inopinatam salutem Iuppiter ille tribuit. Nam cum multas villulas et casas amplas praeterimus, hortulum quendam prospexi satis amoenum, in quo praeter ceteras gratas herbulas rosae virgines matutino rore florebant. His inhians et spe salutis alacer ac laetus propius accessi, dumque iam labiis undantibus adfecto, consilium me subit longe salubrius, ne, si rursum asino remoto prodirem in Lucium, evidens exitum inter manus latronum offenderem vel artis magicae suspceptione vel

indicii futuri criminatione. Tunc igitur a rosis et quidem necessario temperavi et casum praesentem tolerans in asini faciem faena rodebam.

[29] And on a time when it was high day, as I passed through a village of much people, where was a great fair, I came amongst a multitude, and I thought to call upon the renowned name of the Emperor in that same Greek tongue, and I cried out cleverly and aloud, “O,” but “Caesar” I could in no wise pronounce: but the thieves, little regarding my unmusical crying, did lay on and beat my wretched skin in such sort, that after it was neither apt nor meet for leather nor sieves. Howbeit, at last Jupiter ministered unto me an unhoped remedy. For when we had passed by many farms and great houses, I fortunèd to espy a pleasant garden, wherein, besides many other flowers of delectable hue, were new and fresh roses that dripped with the morning dew, and gaping on these (being very joyful and brisk to catch some as I passed by) I drew nearer and nearer. Now while my lips watered upon them, I thought of a better advice more profitable for me: lest if from being an ass I should become Lucius again, I might fall into the hands of the thieves, and either by suspicion that I were some witch, or for fear that I would utter their theft, I should be slain of a surety; wherefore I abstained for that time, for it was needful, from eating of the roses, and (enduring my present adversity) I ate hay as other asses did.

Liber IV — BOOK IV

[1] Diem ferme circa medium, cum iam flagrantia solis caleretur, in pago quodam apud notos ac familiares latronibus senes devertimus. Sic enim primus aditus et sermo prolixus et oscula mutua quamvis asino sentire praestabant. Nam et rebus eos quibusdam dorso meo depromptis munerabantur et secretis gannitibus quod essent latrocinio partae videbantur indicare. Iamque nos omni sarcina levatos in pratum proximum passim libero pastui tradidere. Nec me cum asino vel equo meo conpascuus coetus attinere potuit adhuc insolitum alioquin prandere faenum, sed plane pone stabulum prospectum hortulum iam fame perditus fidenter invado, et quamvis crudis holeribus adfatim tamen ventrem sagino, deosque comprecatus omnes cuncta prospectabam loca, sicubi forte conterminis in hortulis candens reperirem rosarium. Nam et ipsa solitudo iam mihi bonam fiduciam tribuebat, si devius et fructectis absconditus sumpto remedio de iumentum quadripedis incurvo gradu rursum erectus in hominem inspectante nullo resurgerem.

[1] WHEN noon was come, and now the broiling heat of the sun had most power, we turned into a village to certain old men of the thieves' acquaintance and friends, for verily their meeting and embracing together did give me (poor ass) cause to deem the same: and they took the truss from my back, and gave them part of the treasure that was in it, and they seemed to whisper and tell them that it was stolen goods; and after that we were unladen of our burdens they let us loose into a meadow to pasture, but I would not feed there with my own horse and Milo's ass, for that I was not wont to eat hay, but I must seek my dinner in some other place. Wherefore I leaped into a garden which was behind the stable, and being well nigh perished with hunger, although I could find nothing there but raw and green salads, yet I filled my hungry guts therewithal abundantly, and praying unto all the gods, I looked about in every place if I could espy any roses in the gardens by, and my solitary being alone did put me in good hope, that if I could find any remedy, being far from the public road and hidden by the bushes, I should presently out of the low gait of a beast be changed out of every one's sight into a man walking upright.

[2] Ergo igitur cum in isto cogitationis salo fluctuarem aliquanto longius frondosi nemoris convallem umbrosam, cuius inter varias herbulas et laetissima virecta fungentium rosarum mineus color renidebat. Iamque apud mea usquequaque ferina praecordia Veneris et Gratiarum lucum illum arbitrabar, cuius inter opaca secreta floris genialis regius nitor relucebat. Tunc invocato hilario atque prospero Eventu cursu me concito proripio, ut hercule ipse sentirem non asinum me verum etiam equum currulem nimio velocitatis effectum. Sed agilis atque praeclarus ille conatus fortunae meae scaevitatem anteire non potuit. Iam enim loco proximus non illas rosas teneras et amoenas, madidas divini roris et nectaris, quas rubi felices beatae spinae generant, ac ne convallem quidem usquam nisi tantum ripae fluvialis marginem densis

arboribus septam video. Hae arbores in lauri faciem prolixè foliatae pariunt in odor) modum floris [inodori] porrectos caliculos modice punicantes, quos equidem fragrantis minime rurestri vocabulo vulgus indoctum rosas laureas appellant quarumque cuncto pecori cibus letalis est.

[2] Now while I tossed on the flood of these cogitations, I looked about, and behold I saw afar off a shadowed valley adjoining to a wood, where, amongst divers other herbs and pleasant verdures, I thought I saw many flourishing roses of bright damask colour. So that I said within my mind, which was not wholly bestial: "Verily the place is the grove of Venus and the Graces, where secretly glittereth the royal hue of so lively and delectable a flower." Then I, desiring the help of the god of good fortune, ran lustily towards the wood, in so much that I felt myself no more an ass but a swift-coursing horse, but my agility and quickness could not prevent the cruelty of my fortune; for when I came to the place, I perceived that they were no roses neither tender nor pleasant, neither moistened with the heavenly drops of dew nor celestial liquor, which grow out of the rich thicket and thorns. Neither did I perceive that there was any valley at all, but only the bank of the river environed with great thick trees, which had long branches like unto laurel, and bear a flower without any manner of scent but somewhat red of hue, and the common people call them by the name of laurel-roses, which are very poisonous to all manner of beasts.

[3] Talibus fatis implicitus etiam ipsam salutem recusans sponte illud venenum rosarium sumere gestiebam. Sed dum cunctanter accedo decerpere, iuvenis quidam, ut mihi videbatur, hortulanus, cuius omni prorsus holera vastaveram, tanto damno cognito cum grandi baculo furens decurrit adreptumque me totum plagis obtundit adusque vitae ipsius periculum, nisi tandem sapienter alioquin ipse mihi tulissem auxilium. Nam lumbis elevatis in altum, pedum posteriorum calcibus iactatis in eum crebriter, iam mulcato graviter atque iacente contra proclive montis attigui fuga me liberavi. Sed ilico mulier quaequam, uxor eius scilicet, simul eum prostratum et semianimem ex edito despexit, ululabili cum plangore ad eum statim prosilit, ut sui videlicet miseratione mihi praesens crearet exitium. Cuncti enim pagani fletibus eius exciti statim conclamant canes atque ad me laniandum rabie perciti ferrent impetum passim cohortatur. Tunc igitur procul dubio iam morti proximus, cum viderem canes et modo magnos et numero multos et ursis ac leonibus ad compugnandum idoneos in me convocatos exasperari, e re nata capto consilio fugam desino ac me retrorsus celeri gradu rursum in stabulum quo deverteramus recipio. At illi canibus iam aegre cohibitis adreptum me loro quam valido ad ansulam quandam destinatum rursum caedendo confecissent profecto, nisi dolore plagarum alvus artata crudisque illis oleribus abundans et lubrico fluxu saucia fimo fistulatim excusso quosdam extremi liquoris aspergine alios putore nidoris faetidi a meis iam quassisscapulis abegisset.

[3] Then was I so entangled with unhappy fortune, that I little esteemed

mine own life, and went willingly to eat of those roses, though I knew them to be present poison. But as I drew near very slowly, I saw a young man that seemed to be the gardener come upon me, the same that I had devoured up all his herbs in the garden, and he, knowing now full well his great loss, came swearing with a great staff in his hand, and laid upon me in such sort that I was well nigh dead; but I speedily devised some remedy for myself, for I lifted up my legs and kicked him with my hinder heels, so that I left him lying at the hill foot well nigh slain, and so I ran away: incontinently came out a certain woman, doubtless his wife, who, seeing from above her husband lying half dead, cried and howled in pitiful sort, hasting towards her husband, to the intent that by her loud cries she might purchase to me present destruction; for all the persons of the town, moved and raised by her noise, came forth and cried for dogs, and hied them on madly to tear me down. Out came a great company of bandogs and mastiffs, more fit to pull down bears and lions than me, whom when I beheld I thought verily that I should presently die, so that I took what counsel I might from the occasion, and thought no more of flight, but turned myself about and ran as fast as ever I might to the stable whither we had lodged. Then the men of the town called in their dogs, which they scarce could hold, and took me, and bound me to the staple of a post with a great thong, and scourged me till I was well nigh dead: and they would undoubtedly have slain me, had it not come to pass that my belly, narrowed with the pain of their beating and reeking with the green herbs that lay therein, caught such a looseness that I all besprinkled the faces of some with my liquid dung, and with the filthy stench thereof enforced the others to leave my sides now well nigh broken.

[4] *Nec mora, cum iam in meridiem prono iubare rursum nos ac praecipue me longe gravius onustum producunt illi latrones stabulo. Iamque confecta bona parte itineris et viae spatio defectus et sarcinae pondere depressus ictibusque fustium fatigatus atque etiam ungulis extritis iam claudus et titubans rivulum quendam serpentis leniter aquae propter insistens subtilem occasionem feliciter nactus cogitabam totum memet flexis scite cruribus pronom abicere, certus atque obstinatus nullis verberibus ad ingrediendum exsurgere, immo etiam paratus non fusti tantum (percussus) sed machaera perfossus occumbere. Rebar enim iam me prorsus exanimatum ac debilem mereri causariam missionem, certe latrones partim inpatientia morae partim studio festinatae fugae dorsi mei sarcinam duobus ceteris iumentis distributuros meque in altioris vindictae vicem lupis et vulturiis praedam relicturos.*

[4] Not long after, which was now towards eventide, the thieves loaded us again, and especially me, with the heaviest burden, and brought us forth out of the stable, and when we had gone a good part of our journey, what with the long way, my great burden, the beating of staves, and my worn hooves, lame and tottering, I was so weary that I could scarcely *go*; then as I walked by a little river running with fair water, I said to myself: “Behold, now I have

found a good occasion. For I will fall down when I come yonder, bending my legs beneath me, and surely I will not rise again for any scourging or beating, and not only will I defy the cudgel, but even be pierced by the sword, if they shall use it upon me.” And the cause why I determined so to do was this: I thought that I was so utterly feeble and weak that I deserved my discharge for ill health, and certainly that the robbers (partly for that they would not stay in their journey, partly in haste to flee) would take off the burden from my back, and put it upon my two fellows, and so for my further punishment leave me as a prey to the wolves and ravenous beasts.

[5] Sed tam bellum consilium meum praevertit sors deterrima. Namque ille alius asinus divinato et antecapto meo cogitatu statim se mentita lassitudine cum rebus totis offudit, iacensque in modum mortui non fustibus non stimulis ac ne cauda et auribus cruribusque undique versum elevatis temptavit exurgere, quoad tandem postumae spei fatigati secumque conlocuti, ne tam diu mortuo immo vero lapideo asino servientes fugam morarentur, sarcinis eius mihi equoque distributis dstricto gladio poplites eius totos amputant, ac paululum a via retractum per altissimum praeceps in vallem proximam etiam nunc spirantem praecipitant. Tunc ego miseri commilitonis fortunam cogitans statui iam dolis abiectis et fraudibus asinum me bonae frugi dominis exhibere. Nam et secum eos animadverteram conloquentes quod in proximo nobis esset habenda mansio et totius viae finis quieta eorumque esset sedes illa et habitatio. Clementi denique transmisso clivulo pervenimus ad locum destinatum, ubi rebus totis exsolutis atque intus conditis iam pondere liberatus lassitudinem vice lavacri pulvereis volutibus digerebam.

[5] But evil fortune prevented so good a consideration; for the other ass, being of the same purpose that I was of, and forestalling me, by feigned and coloured weariness fell down first with all his burden upon the ground as though he were dead, and he would not rise neither with beating nor pricking, nor stand upon his feet, though they pulled him all about by the tail, by his legs, and by his ears; which when the thieves beheld, as without all hope, they said one to another: “What, should we stand here so long about a dead or rather a stony ass? Let us be gone”; and so they took his burden and divided some to me and some to my horse. And then they drew their swords and cut through all his hamstrings, and dragged him a little from the way, and threw his body while he yet breathed from the point of a hill down into a great valley. Then I, considering with myself of the evil fortune of my poor companion, purposed now to forget all subtlety and deceit and to play the good ass to get my masters’ favour, for I perceived by their talk that we were well nigh come home to our journey’s end where they lived and had their dwelling. And after that we had passed over a little hill, we came to our appointed place, where when we were unladen of our burdens and all things carried in, I tumbled and wallowed in the dust to refresh myself instead of water.

[6] Res ac tempus ipsum locorum speluncaeque quam illi latrones

inhabitant descriptionem exponere flagitat. Nam et meum simul periclitabor ingenium, et faxo vos quoque an mente etiam sensuque fuerim asinus sedulo sentiat. Mons horridus silvestribusque frondibus umbrosus et in primis altus fuit. Huius per obliqua devexa, qua saxis asperrimis et ob id inaccessis cingitur, convalles lacunosae cavaeque nimium spinetis aggeratae et quaquaversus repositae naturalem tutelam praebentes ambiebant. De summo vertice fons affluens bullis ingentibus scaturibat perque prona delapsus evomebat undas argenteas iamque rivulis pluribus dispersus ac valles illas agminibus stagnantibus inrigans in mundum stipati maris vel ignavi fluminis cuncta cohibebat. Insurgit speluncae, qua margines montanae desinunt, turris ardua; caulae firmae solidis cratibus, ovili stabulationi commodae, porrectis undique lateribus ante fores exigui tramitis vice structis parietis attenduntur. Ea tu bono certe meo periculo latronum dixeris atria. Nec iuxta quicquam quam parva casula cannulis temere contexta, qua speculatores e numero latronum, ut postea comperi, sorte ducti noctibus excubabant.

[6] The thing and the time compel me to make description of the places and especially of the den where the thieves did inhabit: I will prove my wit what I can do, and then consider you whether I was an ass in judgement and sense, or no. First there was an exceeding great hill compassed about with big trees, very high, with many turning bottoms, surrounded by sharp rocks, whereby it was inaccessible; there were many winding and hollow valleys environed with thickets and thorns, and naturally fortified round about. From the top of the hill ran a spring both leaping and bubbling which poured down the steep slope its silvery waves, and then scattering abroad into many little brooks watered all the valleys below, that it seemed like unto a sea enclosed, or a standing flood. Before the den, where was no more hill, stood a high tower, and at the foot thereof, and on either side, were sheep-cots fenced, and wattled with clay; before the gate of the house were walls enclosing a narrow path, in such sort that I well warrant you would judge it to be a very den for thieves, and there was nothing else near save a little cot covered roughly with thatch, wherein the thieves did nightly accustom to watch by order, as after I perceived.

[7] Ibi cum singuli derepsissent stipatis artubus, nobis ante ipsas fores loro valido destinatis anum quandam curvatam gravi senio, cui soli salus atque tutela tot numero iuvenum commissa videbatur, sic infesti compellant: “Etiamne tu, busti cadaver extremum et vitae dedecus primum et Orci fastidium solum, sic nobis otiosa domi residens lusitabis nec nostris tam magnis tamque periculosus laboribus solacium de tam sera refectione tribues? Quae diebus ac noctibus nil quicquam rei quam merum saevienti ventri tuo soles aviditer ingurgitare.”

Tremens ad haec et stridenti vocula pavidus sic anus: “At vobis, fortissimi fidelissimeque mei sospitatores iuvenes, adfatim cuncta suavi sapore percocta pulmenta praesto sunt, panis numerosus vinum probe calicibus ecfricatis affluenter immissum et ex more calida tumultuario lavacro vestro praeparata.”

In fine sermonis huius statim sese devestiunt nudatique et flammae largissimae vapore recreati calidaque perfusi et oleo peruncti mensas dapibus largiter instructas accumbunt.

[7] And when they were all crept crouching into the house, and we fast tied with strong halters at the door, they began to chide with an old woman there, crooked with age, who had the government and rule of all those young men, and said: "How is it, old witch, old trot, that art the shame of life and rejected of very death, that thou sittest idly all day at home, and (having no regard to our perilous labours) hast provided nothing for our suppers thus late, but sittest doing nought but swilling wine into that greedy belly of thine from morning to night?" Then the old woman trembled and began to say in a terrified and harsh voice: "Behold, my puissant and faithful masters, you shall have meat and pottage enough by and by, cooked with a sweet savour. Here is first store of bread, wine plenty, filled in clean rinsed pots, likewise hot water prepared to bathe you hastily after your wont." Which when she had said, they put off all their garments and refreshed themselves by a great fire, and after that they were washed with the hot water and anointed with oil, they sat down at the table garnished with all kinds of dainty meat.

[8] Commodum cubuerant et ecce quidam longe plures numero iuvenes adveniunt alii, quos incunctanter adaeque latrones arbitrarere. Nam et ipsi praedas aureorum argentariorumque nummorum ac vasculorum vestisque sericae et intextae filis aureis invehebant. Hi simili lavacro refoti inter toros sociorum sese reponunt, tunc sorte ducti ministerium faciunt. Estur ac potatur incondite, pulmentis acervatim, panibus aggeratim, poculis agminatim ingestis. Clamore ludunt, strepitu cantilant, conviciis iocantur, ac iam cetera semiferis Lapithis [tebcinibus] Centaurisque semihominibus similia. Tunc inter eos unus, qui robore ceteros antistabat: "Nos quidem," inquit "qui Milonis Hypatini domum fortiter expugnativimus, praeter tantam fortunae copiam, quam nostra virtute nacti sumus, et incolumi numero castra nostra petivimus et, si quid ad rem facit, octo pedibus auctiores remeavimus. At vos, qui Boeotias urbes adpetistis, ipso duce vestro fortissimo Lamacho deminuti debilem numerum reduxistis, cuius salutem merito sarcinis istis quas advexistis omnibus antetulerim. Sed illum quidem utcumque nimia virtus sua peremit; inter inclitos reges ac duces proeliorum tanti viri memoria celebrabitur. Enim vos bonae frugi latrones inter furta parva atque servilia timide per balneas et aniles cellulas reptantes scrutariam facitis."

[8] Now they were no sooner set down, but in came another company of young men, more in number than was before, whom you would judge at once likewise to be thieves; for they also brought in their prey of gold and silver money, and plate, and robes both silken and gold-embroidered, and when they had likewise washed, they sat amongst the rest, and casting lots they served one another by order. The thieves drank and ate exceedingly, laying out the meat in heaps, the bread in mounds, and the wine-cups like a marching army, crying, laughing, and making such noise, that I thought I was amongst the

tyrannous and wild drunken Lapiths and Centaurs. At length one of them, more stout than the rest, spoke in this sort: "We verily have manfully conquered the house of Milo of Hypata, and besides all the riches and treasure which by force we have brought away, we are all come home safe, none being lost, and are increased the more, if it be worthy of mention, by the eight feet of this horse and this ass. But you, that have roved about among the towns of Boeotia, have lost your valiant captain Lamachus, whose loss I more regarded than all this treasure which you have brought. But it is his own bravery that hath destroyed him, and therefore the memory of him shall be renewed for ever amongst the most noble kings and valiant captains; but you accustom when you go abroad, like doughty robbers indeed, to creep through every corner and hole for every trifle, doing a paltry business in baths and the huts of aged women."

[9] *Suscipit unus ex illo posteriore numero: "Tune solus ignoras longe faciliores ad expugnandum domus esse maiores? Quippe quod, licet numerosa familia latis deversetur aedibus, tamen quisque magis suae salutis quam domini consulat opibus. Frugi autem et solitarii homines fortunam parvam vel certe satis amplam dissimulanter obtectam protegent acrius et sanguinis sui periculo muniunt. Res ipsa denique fidem sermoni meo dabit. Vix enim Thebas heptapylos accessimus: quod est huic disciplinae primum studium, [sed dum] sedulo fortunas inquirebamus popularium; nec nos denique latuit Chryseros quidam nummularius copiosae pecuniae dominus, qui metu officiorum ac munerum publicorum magnis artibus magnam dissimulabat opulentiam. Denique solus ac solitarius parva sed satis munita domuncula contentus, pannosus alioquin ac sordidus, aureos folles incubabat. Ergo placuit ad hunc primum ferremus aditum, ut contempta pugna manus unicae nullo negotio cunctis opibus otione potiremur.*

[9] Then one of them that came last answered: "Why, are you only ignorant, that the greater the house is, the sooner it may be robbed and spoiled? For though the family of servants be great and dispersed in divers lodgings, yet every man had rather defend his life than, save at his own hazard the riches of his master; but when the people be few and poor and live alone, then will they hide and protect very fiercely, even at the danger of their lives, their substance, how little or great soever it be. And to the intent you will believe me, I will show you our story as an example. We were scarce come nigh unto seven-gated Thebes, and began at once to enquire of the fortunes of the greatest men thereof, which is the fountain of our art and science, and we learned at length where a rich chuff called Chryseros did dwell, who, for fear of offices and burdens in the public weal, with great pains dissimulated his estate and lived sole and solitary in a small cot (howbeit well fortified) and huddled daily in ragged and torn apparel over his bags of gold. Wherefore we devised with ourselves to go first to his house and spoil him of all his riches, which we thought we should easily do if we had but to fight against him alone.

[1] Nec mora, cum noctis initio foribus eius praestolamur, quas neque sublevare neque dimovere ac ne perfringere quidem nobis videbatur, ne valvarum sonus cunctam viciniam nostro suscitaret exitio. Tunc itaque sublimis ille vexillarius noster Lamachus spectatae virtutis suae fiducia, qua clavis immittendae foramen patebat, sensim inmissa manu claustrum evellere gestiebat. Sed dudum scilicet omnium bipedum nequissimus Chryseros vigilans et singula rerum sentiens lenem gradum et obnixum silentium tolerans paulatim adrepat, grandique clavo manum ducis nostri repente nisu fortissimo ad ostii tabulam officit et exitiabili nexu patibulum relinquens gurgustiolis sui tectum ascendit, atque inde contentissima voce clamitans rogansque vicinos et unum quemque proprio nomine ciens et salutis communis admonens diffamat incendio repentino domum suam possideri. Sic unus quisque proximi periculi confinio territus suppetiatum decurrunt anxii.

[10] And at once when night came we quickly drew towards his door, which we thought best neither to move it, nor lift it out of the hinges, and we would not break it open lest by the noise we should raise up (to our harm) the neighbours by. Then our strong and valiant captain Lamachus, trusting his own strength and force, thrust in his hand through a hole of the door, which was made for the key, and thought to pull back the bolt; but the covetous caitiff Chryseros, vilest of all that go on two feet, being awake and seeing all, but making no noise, came softly to the door and caught his hand, and with a great nail nailed it fast to a post of the gate, which when he had done, and had left him thus crucified, he ran up to a high chamber of his hovel, and in a very loud voice called every one of his neighbours by name, desiring them to look to their common safety with all possible speed, for his house was afire. Then every one, for fear of the danger that was nigh him, came running out to aid him; wherewith we (fearing our present peril) knew not what was best to be done, whether we should leave our companion there, or yield ourselves to die with him; but by his consent we devised a better way, for we cut through the joint of this our leader where the arm joins to the shoulder, and so let it hang there, and then bound up his wound with clouts lest we should be traced by the drops of blood, and so we took all that was left of Lamachus and led him away.

[11] Tunc nos in ancipiti periculo constituti vel opprimendi nostri vel deserendi socii remedium e re nata validum eo volente comminiscimus. Antesignani nostri partem, qua manus umerum subit, ictu per articulum medium temperato prorsus abscidimus, atque ibi brachio relicto, multis laciniis offulto vulnere ne stillae sanguinis vestigium proderent, ceterum Lamachum raptim reportamus. Ac dum trepidi religionis urgemur gravi tumultu et instantis periculi metu terremur ad fugam nec vel sequi propere vel remanere tuto potest vir sublimis animi virtutisque praecipuus, multis nos adfiantibus multaque precibus querens adhortatur per dexteram Martis per fidem sacramenti bonum commilitonem cruciatu simul et captivitate liberaremus. Cur enim manui, quae rapere et iugulare sola posset, fortem

latronem supervivere? Sat se beatum qui manu socia volens occumberet. Cumque nulli nostrum spontale parricidium suadens persuadere posset, manu reliqua sumptum gladium suum diuque deosculatum per medium pectus ictu fortissimo transadigit. Tunc nos magnanimi ducis vigore venerato corpus reliquum veste lintea diligenter convolutum mari celandum commisimus. Et nunc iacet noster Lamachus elemento toto sepultus.

[11] Now when we hurried along, trembling for our affection to him, and were so nigh pursued that we were in present danger, and Lamachus could not keep our company by reason of faintness (and on the other side it was not for his profit to linger behind) he spoke unto us as a man of singular courage and virtue, desiring us by much entreaty and prayer, and by the puissance of the god Mars and the faith of our confederacy, to deliver our brave comrade from torment and miserable captivity: and further he asked how was it possible that so courageous a captain could live without his hand, wherewith alone he could rob and slay so many people, but he would rather think himself sufficiently happy if he might be slain by the hand of a friend. But when he saw that we all refused to commit any such wicked deed he drew out his sword with his other hand, and after that he had often kissed it, he thrust it with a strong blow clean through his body. Then we honoured the corpse of so puissant a man, and wrapped it in linen clothes and threw it into the sea to hide it: so lieth our master Lamachus buried and hid in the grave of water.

[12] Et ille quidem dignum virtutibus suis vitae terminum posuit. Enim vero Alcimus sollertibus coeptis eo saevum Fortunae nutum non potuit adducere. Qui cum dormientis anus perfracto tuguriolo conscendisset cubiculum superius iamque protinus obliis faucibus interstinguere eam debuisset, prius maluit rerum singula per latiore fenestram forinsecus nobis scilicet rapienda dispergere. Cumque iam cuncta rerum naviter emolitus nec toro quidem aniculae quiescentis parcere vellet eaque lectulo suo devoluta vestem stragulam subductam scilicet iactare similiter destinaret, genibus eius profusa sic nequissima illa deprecatur: “Quid, oro, fili, paupertinas pannosque resculas miserrimae anus donas vicinis divitibus, quorum haec fenestra domum prospicit?” Quo sermone callido deceptus astu et vera quae dicta sunt credens Alcimus, verens scilicet ne et ea quae prius miserat quaeque postea missurus foret non sociis suis sed in alienos lares iam certus erroris abiceret, suspendit se fenestra sagaciter perspecturus omnia, praesertim domus attiguae, quam dixerat illa, fortunas arbitraturus. Quod eum strenue quidem set satis inprovide conantem senile illud facinus quamquam invalido repentino tamen et inopinato pulsu nutantem ac pendulum et in prospectu alioquin attonitum praeceps inegit. Qui praeter altitudinem miniam super quendam etiam vastissimum lapidem propter iacentem decidens perfracta diffisaeque crate costarum rivos sanguinis vomens imitus narratisque nobis quae gesta sunt non diu cruciatus vitam evasit. Quem prioris exemplo sepulturae traditum bonum secutorem Lamacho dedimus.

[12] “Now he ended his life worthily of his courage, as I have declared; but

Alcimus, though he were a man of great enterprise, yet could he not void himself from evil fortune: for on a day when he had entered into an old woman's hut that slept, to rob her, he went up into the higher chamber, where he should first have strangled her, but he had more regard to throw down everything out of the window to us that stood under: and when he had cleverly despoiled all, he would leave nothing behind, but went to the old woman's bed where she lay asleep and threw her from it, and would have taken off the coverlet to have thrown down likewise, but the old hag awaked and fell at his knees, and desired him in this manner: 'O sir, I pray you, cast not away such torn and ragged clouts into my neighbours' houses, whither this window looks; for they are rich enough and need no such things.' Then Alcimus (thinking her words to be true) was brought in belief that such things as he had thrown out already, and such things as he should throw out after, were not fallen down to his fellows, but into other men's houses; wherefore he went to the window to see, and especially to behold the places round about, as she had told him, thrusting his body out of the window; but while he strove to do this, strongly indeed but somewhat rashly, the old trot marked him well, and came behind him softly, and although she had but small strength, yet with a sudden force she took him by the heels and thrust him out headlong while his body was balancing and unsure; and beside that the height was very great, he fell upon a marvellous great stone that lay near and burst his ribs, whereby he vomited and spewed flakes of blood, and when he had told us all; he suffered not long torment, but presently died. Then we gave unto him the same burial and sent him a worthy comrade to Lamachus, as we had done before.

[13] *Tunc orbitatis duplici plaga petiti iamque Thebanis conatibus abnuentes Plataeas proximan conscendimus civitatem. Ibi famam celebrem super quodam Demochare munus edituro gladiatorium deprehendimus. Nam vir et genere primarius et opibus plurimus et liberalitate praecipuus digno fortunae suae splendore publicas voluptates instruebat. Quis tantus ingenii, quis facundiae, qui singulas species apparatus multiiugi verbis idoneis posset explicare? Gladiatores isti famosae manus, venatores illi probatae pernicitatis, alibi noxii perdita securitate suis epulis bestiarum saginas instruentes; confixilis machinae sublicae, turres structae tabularum nexibus ad instar circumforaneae domus, florida pictura decora futurae venationis receptacula. Qui praeterea numerus, quae facies ferarum! Nam praecipuo studio foris etiam advexerat generosa illa damnatorum capitum funera. Sed praeter ceteram speciosi muneris supellectilem totis utcumque patrimonii viribus immanis ursae comparabat numerum copiosum. Nam praeter domesticis venationibus captas, praeter largis emptionibus partas, amicorum etiam donationibus variis certatim oblatas tutela sumptuosa sollicitè nutrebat.*

[13] "When we had thus lost two of our companions, we liked not Thebes, but marched towards the next city called Plataea, where we found great fame concerning a man named Demochares that purposed to set forth a great game, where should be a trial of all kinds of weapons: he was come of a good house,

marvellous rich, liberal, and well deserved that which he had, and had prepared many shews and pleasures for the common people: in so much that there is no man can either by wit or eloquence shew in fit words all the manifold shapes of his preparations, for first he had provided gladiators of a famous band, then all manner of hunters most fleet of foot, then guilty men without hope of reprieve who were judged for their punishment to be food for wild beasts. He had ordained a machine made of beams fixed together, great towers and platforms like a house to move hither and thither, very well painted, to be places to contain all the quarry: he had ready a great number of wild beasts and all sorts of them, especially he had brought from abroad those noble creatures that were soon to be the death of so many condemned persons. But amongst so great preparations of noble price, he bestowed the most part of his patrimony in buying of a vast multitude of great bears, which either by chasing he had caught himself, or which he dearly bought or which were given him by divers of his friends, who strove one with another in making him such gifts: and all these he kept and nourished to his very great cost.

[14] Nec ille tam clarus tamque splendidus publicae voluptatis apparatus Invidiae noxios effugit oculos. Nam diutina captivitate fatigatae simul et aestiva flagrantia maceratae, pigra etiam sessione languidae, repentina correptae pestilentia paene ad nullum redivere numerum. Passim per plateas plurimas cerneret iacere semivivorum corporum ferina naufragia. Tunc vulgus ignobile, quos inculta pauperies sine dilectu ciborum tenuato ventri cogit sordentia supplementa et dapes gratuitas conquirere, passim iacentes epulas accurrunt. Tunc e re nata subtile consilium ego et iste Eubulus tale comminiscimur. Vnam, quae ceteris sarcina corporis praevalebat, quasi cibo parandam portamus ad nostrum receptaculum, eiusque probe nudatum carnibus corium servatis sollerter totis unguibus, ipso etiam bestiae capite adusque confinium cervicis solido relicto, tergus omne rasura studiosa tenuamus et minuto cinere perspersum soli siccandum tradimus. Ac dum caelestis vaporis flammis examurgatur, nos interdum pulpis eius valenter sanguinantes sic instanti militiae disponimus sacramentum, ut unus e numero nostro, non qui corporis adeo sed animi robore ceteris antistaret, atque si in primis voluntarius, pelle illa contextus ursae subiret effigiem domumque Democharis inlatus per opportuna noctis silentia nobis ianuae faciles praestaret aditus.

[14] Howbeit for all his care of the public pleasure, he could not be free from the malicious eyes of envy: for some of them were well nigh dead, with too long tying up; some meagre with the broiling heat of the sun; some languished with long lying, but all (having sundry diseases) were so afflicted that they died one after another, and there were well nigh none left, in such sort that you might see their wrecks piteously lying in the streets and all but dead: and then the common people, having no other meat to feed on, and forced by their rude poverty to find any new meat and cheap feasts, would come forth and fill their bellies with the flesh of the bears.

“Then by and by Babulus and I devised a pretty sport to suit this case; we drew to our lodging one of the bears that was greater of bulk than all the rest, as though we would prepare to eat thereof, where we flayed off his skin and kept his claws whole, but we meddled not with the head, but cut it off by the neck, and so let it hang to the skin. Then we razed off the flesh from the back, and cast dust thereon, and set it in the sun to dry: and while it was drying by the heat of the heavenly fire, we made merry with the flesh, and then we devised with ourselves with an oath that one of us, being more valiant than the rest, not so much in body as in courage (so that he would straightway consent thereto) should put on the skin, and feigning that he were a bear, should be led to Demochares’ house in the night, by which means we thought to be received and easily let in. Many of our brave brotherhood were desirous to play the bear in this subtle sleight, but especially one Thrasyleon of a courageous mind was chosen by all our band to take the risk of this enterprise.

[15] *Nec paucos fortissimi collegii sollers species ad munus obeundum adrexeat. Quorum prae ceteris Thrasyleon factionis optione delectus ancipitis machinae subivit aleam, iamque habili corio et mollitie tractabili vultu sereno sese recondit. Tunc tenui sarcimine summas, oras eius adaequamus et iuncturae rimam, licet gracilem, setae circumfluentis densitate saepimus. Ad ipsum confinium gulae, qua cervix bestiae fuerat exsecta, Thrasyleonis caput subire cogimus, parvisque respiratui et obtutui circa nares et oculos datis foraminibus fortissimum socium nostrum prorsus bestiam factum inmittimus caveae modico praestinatae pretio, quam constanti vigore festinus inrepsit ipse. Ad hunc modum prioribus inchoatis sic ad reliqua fallaciae pergitur.*

[15] Then we put him, very calm in mind and face, into the bear’s skin, which was soft and fitted him finely in every point; we buckled fast the edges thereof with fine stitching, and covered the same, though small, with the thick hair growing about it that it might not be seen: we thrust his head into the opening of the bear’s throat where his neck had been cut out, and after this we made little holes through his nostrils and eyes for Thrasyleon to see out and take wind at, in such sort that he seemed a very lively and natural beast: when this was done, we brought him into a cage which we hired with a little money for the purpose, and he crept nimbly in after like a bear with a good courage.

[16] *Sciscitati nomen cuiusdam Nicanoris, qui genere Thracio proditur ius amicitiae summum cum illo Demochare colebat, litteras adfingimus, ut venationis suae primitias bonus amicus videretur ornando muneri dedicasse. Iamque provecta vespera abusi praesidio tenebrarum Thrasyleonis caveam Demochari cum litteris illis adulterinis offerimus; qui miratus bestiae magnitudinem suique contubernalis opportuna liberalitate laetatus iubet nobis protinus gaudii sui ut ipse habebat gerulis decem aureos [ut ipse habebat] e suis oculis adnumerari. Tunc, ut novitas consuevit ad repentinas visiones animos hominum pellicere, multi numero mirabundi bestiam confluebant, quorum satis callenter curiosos aspectus Thrasyleon noster impetu minaci frequenter inhibebat; consonaque civium voce satis felix ac beatus*

Demochares ille saepe celebratus, quod post tantam cladem ferarum novo proventu quoquo modo fortunae resisteret, iubet novalibus suis confestim bestiam [iret iubet] summa cum diligentia reportari. Sed suscipiens ego:

[16] “Thus we began our subtlety, and then we imagined thus: we feigned letters as though they came from one Nicanor which dwelt in the country of Thrace, which was of great acquaintance with this Demochares, wherein we wrote that he had sent him, being his friend, the first-fruits of his coursing and hunting. When night was come, we took cover of the darkness, and brought Thrasyleon’s cage and our forged letters, and presented them to Demochares. When Demochares wonderingly beheld this mighty bear, and saw the timely liberality of Nicanor his friend, he was glad, and commanded his servant to deliver unto us that brought him this joy ten gold crowns, as he had great store in his coffers: then (as the novelty of a thing doth accustom to stir men’s minds to behold the same) many persons came on every side to see this bear, but Thrasyleon (lest they should by curious viewing and prying perceive the truth) ran often upon them to put them in fear, so that they durst not come nigh. Then the people said with one voice: ‘Verily Demochares is right happy, in that, after the death of so many beasts, he hath gotten, in spite of fortune, so goodly a bear to supply him afresh.’

[17] “Caveas,” inquam “domine, fraglantia solis et itineris spatio fatigatam coetui multarum et, ut audio, non recte valentium committere ferarum. Quin potius domus tuae patulum ac perflabilem locum immo et lacu aliquoi conterminum refrigerantemque prospicis? An ignoras hoc genus bestiae lucos consitos et specus roridos et fontes amoenos semper incubare?” Talibus monitis Demochares perterritus numerumque perditarum secum recenses non difficulter adsensus ut ex arbitrio nostro caveam locaremus facile permisit. “Sed et nos” inquam “ipsi parati sumus hic ibidem pro cavea ista excubare noctes, ut aestus et vexationis incommodo bestiae fatigatae et cibum tempestivum et potum solitum accuratius offeramus.” “Nihil indigemus labore isto vestro,” respondit ille “iam paene tota familia per diutinam consuetudinem nutriendis ursis exercitata est.”

[17] He commanded that with great care his servants should put him into the park close by, but I immediately spoke unto him and said: ‘Sir, I pray you, take heed how you put a beast tired with the heat of the sun and with long travel amongst others which (as I hear say) have divers maladies and diseases; let him rather lie in some open place of your house, where the breeze blows through, yea nigh to some water, where he may take air and ease himself, for do not you know that such kind of beasts do greatly delight to couch under shadow of trees and dewy caves, nigh unto pleasant wells and waters?’ Hereby Demochares, admonished and remembering how many he had before that perished, was contented that we should put the bear’s cage where we would. Moreover we said unto him: ‘We ourselves are determined to lie all night nigh unto the bear, to look unto him, which is tired with the heat and his long journey, and to give him meat and drink at his due hour.’ Then he

answered: 'Verily, masters, you need not to put yourselves to such pains: for I have men, yea, almost all my family of servants, that serve for nothing but for this purpose of tending bears.'

[18] Post haec valefacto discessimus et portam civitatis egressi monumentum quoddam conspicamur procul a via remoto et abdito loco positum. Ibi capulos carie et vetustate semitectos, quis inhabitabant pulueri et iam cinerosi mortui, passim ad futurae praedae receptacula reseramus, et ex disciplina sectae servato noctis inlunio tempore, quo somnus obvius impetu primo corda mortalium validius invadit ac premit, cohortem nostram gladiis armatam ante ipsas fores Democharis velut expilationis vadimonium sistimus. Nec setius Thrasyleon examussum capto noctis latrociniali momento prorepat cavea statimque custodes, qui propter sopiti quiescebant, omnes ad unum mox etiam ianitorem ipsum gladio conficit, clavique subtracta fores ianuae repandit nobisque prompte convolantibus et domus alveo receptis demonstrat horreum, ubi vespera sagaciter argentum copiosum recondi viderat. Quo protinus perfracto confertae manus violentia, iubeo singulos commilitonum asportare quantum quisque poterat auri vel agentis et in illis aedibus fidelissimorum mortuorum occultare propere rursumque concito gradu recurrentis sarcinas iterare; quod enim ex usu foret omnium, me solum resistentem pro domus limine cuncta rerum exploraturum sollicito, dum redirent. Nam et facies ursae mediis aedibus discurrentis ad proterrendos, siqui de familia forte evigilassent, videbatur opportuna. Quis enim, quamvis fortis et intrepidus, immani forma tantae bestiae noctu praesertim visitata non se ad fugam statim concitaret, non obdito cellae pessulo pavens et trepidus sese cohiberet?

[18] "Then we took leave of him and departed, and when we were come without the gates of the town we perceived before us a great sepulchre standing out of the highway, in a privy and secret place. And thither we went and opened there certain coffins, half rotted with age, wherein we found the corruption of man, and the ashes and dust of his long-buried body, which should serve to hold the prey we were very soon to get: and then, according to the custom of our band, having a respect to the dark and moonless time of the night when we thought that every man was sunk in his first and strongest sleep, we went with our weapons and besieged the doors of Demochares round about, in earnest that we were soon to plunder the same. Then Thrasyleon was ready at hand, seizing upon that time of night which is for robbers most fit, and crept out of the cage and went to kill ail such of his guards as he found asleep; but when he came to the porter he slew him also and took the key and opened the gates and let us all in: and he shewed us now in the midst of the house a large counter, wherein looking sharply he saw put the night before a great abundance of treasure: which when by Violence of us all we had broken open, I bade, every one of my fellows take as much gold and silver as they could quickly bear away, and carry it to the sepulchre, and there quickly hide it in the house of those dead who were to us most faithful allies, and then come soon back to take another burden; but I, for our common

weal, would stand alone at the gate watching diligently when they would return, and the bear running about the house would make such of the family afraid as fortune to wake and come out: for who is he that is so puissant and courageous, that at the sight of so great a monster would not quail and flee away and keep his chamber well barred, especially in the night?

[19] His omnibus salubri consilio recte dispositis occurrit scaevus eventus. Namque dum reduces socios nostros suspensus opperior, quidam servulus strepitu scilicet vel certe divinitus inquietus proserpit leniter visaque bestia, quae libere discurrens totis aedibus commeabat, premens obnixum silentium vestigium suum replicat et utcumque cunctis in domo visa pronuntiat. Nec mora, cum numerosae familiae frequentia domus tota compleitur. Taedis lucernis cereis sebaciis et ceteris nocturni luminis instrumentis clarescunt tenebrae. Nec inermis quisquam de tanta copia processit, sed singuli fustibus lanceis dstrictis denique gladiis armati muniunt aditus. Nec secum canes etiam venaticos auritos illos et horricomes ad comprimendam bestiam cohortantur.

[19] “Now when we had brought this matter to so good a point, there chanced a pitiful case; for as I looked for my companions that should come from the sepulchre, behold there was a boy of the house that fortune to be awaked by the noise, as fate would have it, and look out of a window and espy the bear running freely about the house, and he went back on his steps a-tiptoe and very secretly, and told all the servants, and at once the house was filled with the whole train of them. Incontinently they came forth with torches, lanterns, candles and tapers, and other lights, that they might see all the yard over; they came not unarmed, but with clubs, spears, and naked swords, to guard the entrances, and they set on greyhounds and mastiffs, even those with great ears and shaggy hair, to subdue the poor beast.

[20] Tunc ego sensim gliscente adhuc illo tumultu retrogradi fuga domo facesso, sed plane Thrasyleonem mire canibus repugnantem latens pone ianuam ipse prospicio. Quamquam enim vitae metas ultimas obiret, non tamen sui nostrique vel pristinae virtutis oblitus iam faucibus ipsis hiantis Cerberi reluctabat. Scaenam denique quam sponte sumpserat cum anima retinens, nunc fugiens, nunc resistens variis corporis sui schemis ac motibus tandem domo prolapsus est. Nec tamen, quamvis publica potius libertate, salutem fuga quaerere potuit. Quippe cuncti canes de proximo angiporitu satis feris atque copiosi venaticis illis, qui commodum domo similiter insequentes processerant, se commiscent agminatim. Miserum funestumque spectamen aspexi, Thrasyleonem nostrum catervis canum saevientium cinctum atque obsessum multisque numero morsibus laniatum. Denique tanti doloris impatiens populi circumfluentis turbelis immisceor et, in quo solo poteram celatum auxilium bono ferre commilitoni, sic indaginis principes dehortabar: “O grande” inquam “et extremum flagitium, magnam et vere pretiosam perdimus bestiam.”

[20] Then I, during this broil, thought to run away, but because I would see Thrasyleon fighting wonderfully with the dogs, I lay behind the gate to behold him. And although I might perceive that he was at the very term or limit of life, yet remembered he his own faithfulness and ours, and valiantly resisted the gaping and ravenous mouths of the hound of Hell: for he took well to play the part which he so willingly had taken in hand himself, and with much ado, so long as the breath was in him, now flying and now pursuing, with many twistings and turnings of his body, tumbled at length out of the house; but when he was come to liberty abroad, yet could he not save himself by flight, for all the dogs of the street (which were fierce and many) joined themselves to the greyhounds and mastiffs that had just come out of the house, to chase him like a great host: alas, what a pitiful sight it was when our poor Thrasyleon was thus environed and compassed with so many furious dogs that tore and rent him miserably! Then I, impatient of so great his misery, ran in amongst the press of the people, and aiding my comrade secretly with my words (for no more could I do) exhorted all the leaders of this chase in this manner: 'O great extreme mischance, what a precious and excellent beast do we lose!' but my words did nothing prevail to help the poor wretch.

[21] *Nec tamen nostri sermonis artes infelicissimo profuerunt iuveni; quippe quidam procurrens e domo procerus et validus incunctanter lanceam mediis iniecit ursae praecordiis nec secus alius et ecce plurimi, iam timore discusso, certatim gladios etiam de proximo congerunt. Enimuero Thrasyleon egregium decus nostrae factionis tandem immortalitate digno illo spiritu expugnato magis quam patientia neque clamore ac ne ululatu quidem fidem sacramenti prodidit, sed iam morsibus laceratus ferroque laniatus obnixo mugitu et ferino fremitu praesentem casum generoso vigore tolerans gloriam sibi reservavit, vitam fato reddidit. Tanto tamen terrore tantaque formidine coetum illum turbaverat, ut usque diluculum immo et in multum diem nemo quisquam fuerit ausus quamvis iacentem bestiam vel digito contingere, nisi tandem pigre ac timide quidam lanius paulo fidentior utero bestiae resecto ursae magnificum despoliavit latronem. Sic etiam Thrasyleon nobis perivit, sed a gloria non peribit. Confestim itaque constrictis sarcinis illis, quas nobis servaverant fideles mortui, Plataeae terminos concito gradu deserentes istud apud nostros animos identidem reputabamus merito nullam fidem in vita nostra reperiri, quod ad manis iam et mortuos odio perfidiae nostrae demigrarit. Sic onere vecturae simul et asperitate viae toti fatigati tribus comitum desideratis istas quas videtis praedas adveximus."*

[21] For there came running out a tall man with a spear in his hand, that thrust him clean through, and afterwards many that stood by, released of their fear, drew out their swords, and so they killed him. But verily our brave captain Thrasyleon, the great honour of our band, when his life, that was worthy never to die, was utterly overcome, but not his fortitude, would not bewray the league between us, either by crying, howling, or any other means, but (being tom with dogs, and wounded with weapons) did still send forth a

bellowing cry more like that of a beast than of a man: and taking his present fortune in good part, with courage and glory enough did finish his life with such a terror unto the assembly, that no person was so hardy (until it was mom, nay, until it was high day) as to touch him, though he were a beast stark dead: but at last there came a butcher more valiant than the rest, who (opening the paunch of the beast) slit off the skin from the hardy and venturous thief. In this manner there was lost to us also our captain Thrasyleon, but there was not lost to him his fame and honour. When all this was done, we packed up our treasure which the faithful dead in the sepulchre had kept for us, and we got us out of the bounds of Plataea, thinking always with, ourselves that there was no fidelity to be found amongst the living; and no wonder, for that it hath passed over to the ghosts and the dead in hatred of our deceitfulness. And so, being wearied with the weight of our burdens, and very tired with our rough travel, having thus lost three of our soldiers, we are come home with this present prey that you see.”

[22] Post istum sermonis terminum poculis aureis memoriae defunctorum commilitonum vino mero libant, dehinc canticis quibusdam Marti deo blanditi paululum conquiescunt. Enim nobis anus illa recens ordeum adfatim et sine ulla mensura largita est, ut equus quidem meus tanta copia solus potitus saliares se cenas cenare crederet. Ego vero, numquam alias hordeum crudum sed tunsum minutatim et diutina coquitatione iurulentum semper solitus esse, [rim] rimatus angulum, quo panes reliquiae totius multitudinis congestae fuerant, fauces diutina fame saucias et araneantes valenter exerceo. Et ecce nocte promota latrones expergiti castra commovent instructique varie, partim gladiis armati, partim in Lemures reformati, concito se gradu proripiunt. Nec me tamen instanter fortiter manducantem vel somnus imminens impedire potuit. Et quamquam prius, cum essem Lucius, unico vel secundo pane contentus mensa decederem, tunc ventri tam profundo serviens iam ferme tertium qualum rumigabam. Huic me operi attonitum clara lux oppressit.

[22] Thus when they had spoken and poured libation of pure wine from cups of gold in memory of their slain companions, they sung hymns to the god Mars to pacify him withal, and laid them down to sleep. Then the old woman gave us fresh barley in plenty without measure, in so much that my horse, the only lord of all that abundance, might well think he was at some priestly banquet that day. But I, that was accustomed to eat flour finely milled and long cooked with broth, thought that but a sour kind of meat; wherefore espying a corner where lay the loaves of bread left by all the band, I got me thither, and used upon them my jaws which ached with long famine and seemed to be full of cobwebs. Now when the night was come the thieves awaked and rose up: and when they had buckled on their weapons and disguised their faces with vizors, like unto spectres, they departed, and yet for all the great sleep that came upon me, I could in no wise leave eating, and whereas, when I was a man, I could be contented with one or two loaves at the most, now my guts were so greedy that three panniers full would scarcely

serve me; and while I laboured at this business, the morning came, and being moved by even an ass's shamefastness, I left my food at last (though well I liked it) and at a stream hard by I quenched my thirst.

[23] Tandem itaque asinali verecundia ductus, aegerrime tamen digrediens rivulo proximo sitim lenio. Nec mora, cum latrones ultra modum anxii atque solliciti remeant, nullam quidem prorsus sarcinam vel omnino licet vilem laciniam ferentes, sed tantum gladiis totis totis manibus immo factionis suae cunctis viribus munitam unicum virginem filo liberalem et, ut matronatus eius indicabat, summam regionis, puellam mehercules et asino tali concupiscendam, maerentem et crines cum veste sua lacerantem advehebant. Eam simul intra speluncam ducunt verbisque quae dolebat minora facientes sic adloquuntur: "Tu quidem salutis et pudicitiae secunda brevem patientiam nostro compendio tribue, quos ad istam sectam paupertatis necessitas adegit. Parentes autem tui de tanto suarum divitiarum cumulo, quamquam satis cupidi, tamen sine mora parabunt scilicet idoneam sui sanguinis redemptionem."

[23] And suddenly after, the thieves returned home careful and heavy, bringing no burdens with them, no not so much as one poor cloke, but with all their swords and strength, yea even with the might of their whole band, only a maiden that seemed by her habit to be some gentlewoman born, and the daughter of some noble of that country, who was so fair and beautiful, that though I were an ass, yet I swear that I had a great affection to her. The virgin lamented and tore her hair, and spoiled her garments for the great sorrow she was in, but the thieves brought her within the cave, and essayed to comfort her in this sort: "Weep not, fair gentlewoman, we pray you, for be you assured that we will do no outrage or violence to your person, but take patience awhile for our profit; for necessity and poor estate hath compelled us to this enterprise: we warrant you that your parents (although they be covetous) from their great store will be contented to give us money enough to redeem and ransom you, that are their own blood, from our hands."

[24] His et his similibus blateratis necquicquam dolor sedatur puellae. Quidni? quae inter genua sua deposito capite sine modo flebat. At illi intro vocatae anui praecipunt adsidens eam blando quantum posset solaretur alloquio, seque ad sectae sueta conferunt. Nec tamen puella quivit ullis aniculae sermonibus ab inceptis fletibus avocari, sed altius eiulans sese et assiduus singultibus illa quatiens mihi etiam lacrimas excussit. Ac sic: "A ego" inquit "misera tali domo tanta familia tam caris vernulis tam sanctis parentibus desolata et infelicis rapinae praeda et mancipium effecta inque isto saxeo carcere et carnificinae laniena serviliter clausa et omnibus deliciis, quis innata atque innutrita sum, privata sub incerta salutis spe et carnificinae laniena inter tot ac tales latrones et horrendum gladiatorum populum vel fletum desinere vel omnino vivere potero?"

Lamentata sic et animi dolore et faucium tendore et corporis lassitudine

iam fatigata marcentes oculos demisit ad soporem.

[24] With such flattering words they endeavoured to appease the gentlewoman: howbeit she would in no case be comforted, but put her head between her knees and cried piteously. Then they called the old woman and commanded her to sit by the maiden, and pacify her dolour as much as she might. And they departed away to rob, as they accustomed to do, but the virgin would not assuage her griefs nor mitigate her sorrow by any entreaty of the old woman, but howled and sobbed, shaking her bosom with her sighs, in such sort that she made me (poor ass) likewise to weep, and thus she said: “Alas! can I, poor wretch, that am come of so good a house, being now forsaken of all my dear parents, my many friends and great house and family, made a rapine and prey, closed servilely in this stony prison, deprived of all the pleasures wherein I have been brought up, thrown in danger, ready to be rent in pieces amongst so many sturdy thieves and dreadful robbers, can I (I say) cease from weeping or live any longer?”

[25] At commodum coniverat nec diu, cum repente lymphatico ritu somno recussa longe longeque vehementius afflictare sese et pectus etiam palmis infestis tundere et faciem illam luculentam verberare incipit et aniculae, quamquam instantissime causas novi et instaurati maeroris requirenti, sic adsuspirans altius inquit: “Em nunc certe nunc maxime funditus perii, nunc spei salutiferae renuntiavi. Laqueus aut gladius aut certe praecipitium procul dubio capessendum est.

Ad haec anus iratior dicere eam saeviore iam vultu iubebat quid, malum, fleret vel quid repente postliminio pressae quietis lamentationes licentiosas reflicaret. “Nimirum” inquit “tanto compendio tuae redemptionis defraudare iuvenes meos destinās? Quod si pergis ulterius, iam faxo lacrimis istis, quas parvi pendere latrones consuerunt, insuper habitis viva exurare.”

[25] Thus she cried and lamented, and after she had wearied herself with sorrow and beating of her breast, she closed the windows of her hollow eyes to sleep: but scarce had she slept, but she rose again, like a furious and mad woman, and did afflict herself more violently than before, and beat her breast and comely face with her cruel hands. Then the old woman enquired the cause of her new and sudden lamentation, to whom (sighing in pitiful sort) she answered: “Alas! now I am utterly undone, now I am out of all hope. O, give me a knife to kill me or a halter to hang me, or a precipice that I may throw me down therefrom”: whereat the old woman was more angry, and severely commanded her to tell her the cause of her sorrow, and why after her sleep she should renew her dolour and miserable weeping.

“What, think you,” quoth she, “To deceive our young men of the price of your ransom? No, no; therefore cease your crying, for the thieves do little esteem your tears, and if you will still weep, I will surely burn you alive.”

[26] Tali puella sermone deterrita manusque eius exosculata: “Parce,” inquit “mi parens, et durissimo casui meo pietatis humanae memor subsiste

paululum. Nec enim, ut reor, aevo longiore maturae tibi in ista sancta canitie miseratio prorsus exarvit. Specta denique scaenam meae calamitatis. Speciosus adulescens inter suos principalis, quem filium publicum omnis sibi civitas cooptavit, meus alioquin consobrinus, tantulo triennio maior in aetate, qui mecum primis ab annis nutritus et adultus individuo contubernio domusculae immo vero cubiculi torique sanctae caritatis adfectione mutua mihi pigneratus votisque nuptialibus pacto iugali pridem destinatus, consensu parentum tabulis etiam maritus nuncupatus, ad nuptias officio frequenti cognatorum et adfinium stipatus templis et aedibus publicis victimas immolabat; domus tota lauris obsita taedis lucida constrepebat hymenaeum; tunc me gremio suo mater infelix tolerans mundo nuptiali decenter ornabat mellitisque saviis crebiter ingestis iam spem futuram liberorum votis anxiis propagabat, cum irruptionis subitae gladiatorum fit impetus ad belli faciem saeviens, nudis et infestis mucronibus coruscans: non caedi non rapinae manus adferunt, sed denso conglobatoque cuneo cubiculum nostrum invadunt protinus. Nec ullo de familiaribus nostris repugnante ac ne tantillum quidem resistente misera formidine exanimem, saevo pavore trepidam, de medio matris gremio rapuere. Sic ad instar Attidis vel Protesilai dispectae disturbataeque nuptiae.

[26] Hereat the maiden was greatly afraid, and kissed her hand and said: "O mother, take pity upon me and my wretched fortune, for the sake of human kindness, for I think there be mercy ripe and frank in your venerable hoar head, and hear the sum of my calamity. There was a comely young man of the first rank in the city, who for his bounty and grace was beloved entirely as a son of all the town, my cousin-germain, and but three years older than I; from our early years we two were nourished and brought up in one house, and lay under one roof, aye, in one chamber and bed, and at length by promise of marriage and by consent of our parents we were by law contracted together; the marriage day was come, my spouse was accompanied with his parents, kinsfolk, and friends, and made sacrifice in the temples and public places; the whole house was garnished with laurel, and torches were set in every place as they chanted in honour of Hymenaeus, and when my unhappy mother was pampering me in her lap and decking me like a bride, kissing me sweetly and praying earnestly for the hope of future children, behold there came in suddenly a great multitude of thieves, armed like men of war, with naked swords in their hands, who went not about to do any slaughter, neither to take anything away, but brake into the chamber where I was, and violently took me, now half dead with fear, out of my mother's arms, when none of the family would fight nor resist ever so little. In this sort was our marriage broken and disturbed, like the marriage of Hippodamia and Protesilaus:

[27] Sed ecce saevissimo somnio mihi nunc etiam redintegratur immo vero cumulatur infortunium meum; nam visa sum mihi de domo de thalamo de cubiculo de toro denique ipso violenter extracta per solitudines avias infortunatissimi mariti nomen invocare, eumque, ut primum meis amplexibus

viduatus est, adhuc ungentis madidum coronis floridum consequi vestigio me pedibus fugientem alienis. Vtque clamore percito formonsae raptum uxoris conquerens populi testatur auxilium, quidam de latronibus importunae persecutionis indignatione permotus saxo grandi pro pedibus adrepto misellum iuvenem maritum meum percussum interemit. Talis aspectus atrocitate perterrita somno funesto pavens excussa sum.”

Tunc fletibus eius adsuspirans anus sic incipit: “Bono animo esto, mi erilis, nec vanis somniorum figmentis terreare. Nam praeter quod diurnae quietis imagines falsae perhibentur, tunc etiam nocturnae visiones contrarios eventus nonnumquam pronuntiant. Denique flere et vapulare et nonnumquam iugulari lucrosus prosperumque proventum nuntiant, contra ridere et mellitis dulciolis ventrem saginare vel in voluptatem veneriam convenire tristitiae animi languore corporis damnisque ceteris vexatum iri praedicabunt. Sed ego te narrationibus lepidis anilibusque fabulis protinus avocabo”, et incipit:

[27] but behold, good mother, now my unhappy fortune is renewed and increased: for I dreamed in my sleep that I was pulled out of our house, out of our chamber, and out of my bed, and that I roamed about in solitary and unknown places, calling upon the name of my unfortunate husband, and that he, when he was robbed of my embrace, even still smelling of perfumes and crowned with garlands, did trace me by my steps as I fled on feet not mine own, desiring the aid of the people to assist him, in that his fair wife was violently stolen away: and as he went crying up and down, one of the thieves, moved with indignation by reason of his pursuit, took up a great stone that lay at his feet and threw it at my husband, poor youth, and killed him: by the terror of which sight I awaked in fear from so dreadful a sleep.” Then the old woman, rendering out like sighs, began to speak in this sort: “My lady, take a good heart unto you, and be not afraid at feigned or strange visions or dreams, for as the visions of the day are accounted false and untrue, so the visions of the night do often chance contrary: and indeed to dream of weeping, beating and killing is a token of good luck and prosperous change, whereas contrary, to dream of laughing, filling the belly with good cheer, or dalliance of love, is sign of sadness of heart, sickness of body, or other displeasure. But I will tell thee a pleasant old wives’ tale to put away all thy sorrow and to revive thy spirits”; and so she began in this manner:

[28] Erant in quadam civitate rex et regina. Hi tres numero filias forma conspicuas habuere, sed maiores quidem natu, quamvis gratissima specie, idonee tamen celebrari posse laudibus humanis credebantur, at vero puellae iunioris tam praecipua tam praeclara pulchritudo nec exprimi ac ne sufficienter quidem laudari sermonis humani penuria poterat. Multi denique civium et advenae copiosi, quos eximii spectaculi rumor studiosa celebritate congregabat, inaccessae formositatis admiratione stupidi et admoventes oribus suis dexteram primore digito in erectum pollicem residente ut ipsam prorsus deam Venerem religiosi <venerabantur> adorationibus. Iamque proximas civitates et attiguas regiones fama pervaserat deam quam caerulum

profundum pelagi peperit et ros spumantium fluctuum educavit iam numinis sui passim tributa venia in mediis conversari populi coetibus, vel certe rursus novo caelestium stillarum germine non maria sed terras Venerem aliam virginali flore praeditam pullulasse.

[28] “There was sometime a certain king, inhabiting in the west parts, who had to wife a noble dame, by whom he had three daughters exceeding fair: of whom the two elder were of most comely shape and beauty, yet they did not excel all the praise and commendation of mortal speech; but the singular passing beauty and maidenly majesty of the youngest daughter was so far excellent, that no earthly tongue could by any means sufficiently express or set out the same: by reason whereof the citizens and strangers there, being inwardly pricked by zealous affection to behold her famous person, came daily by thousands to see her, and as astonished with admiration of her incomparable beauty did no less worship and reverence her, bringing their right hands to their lips, with the forefinger laid against the thumb, as tokens, and with other divine adorations, as if she were Lady Venus indeed: and shortly after the fame was spread into the next cities and bordering regions that the goddess whom the deep seas had borne and brought forth, and the froth of the foaming waves had nourished (to the intent to shew her high magnificency and power in earth to such as before did honour and worship her) was now conversant amongst mortal men, or else that the earth and not the seas, by a new concourse and influence of the celestial planets, had budded and yielded forth a new Venus, endued with the flower of virginity.

[29] Sic immensum procedit in dies opinio, sic insulas iam proximas et terrae plusculum provinciasque plurimas fama porrecta pervagatur. Iam multi mortalium longis itineribus atque altissimis maris meatibus ad saeculi specimen gloriosum confluebant. Paphon nemo Cnidon nemo ac ne ipsa quidem Cythera ad conspectum deae Veneris navigabant; sacra differuntur, templa deformantur, pulvinaria proteruntur, caerimoniae negleguntur; incoronata simulacra et arae viduae frigido cinere foedatae. Puellae supplicatur et in humanis vultibus deae tantae numina placantur, et in matutino progressu virginis, victimis et epulis Veneris absentis nomen propitiatur, iamque per plateas commeantem populi frequentes floribus sertis et solutis adprecantur.

Haec honorum caelestium ad puellae mortalis cultum inmodica translatio verae Veneris vehementer incendit animos, et impatiens indignationis capite quassanti fremens altius sic secum disserit:

[29] So daily more and more increased this opinion, and now was her flying fame dispersed into the next islands and well nigh into every part and province of the whole world. Whereupon innumerable strangers resorted from far countries, adventuring themselves by long journeys on land and by great travels on water, to behold this wonder of the age. By occasion whereof such a contempt grew towards the goddess Venus, that no person travelled unto the

town Paphos nor unto Cnidos, no nor to the isle Cythera to worship her. Her liturgies were left out, her temples defaced, her couches I contemned, her ceremonies neglected, and her bare altars unswept and foul with the ashes of old burnt sacrifice. For why, every person honoured and worshipped this maiden instead of Venus, calling upon the divinity of that great goddess in a human form, and in the morning at her first coming abroad, offered unto her oblations, provided banquets, called her by the name of Venus which was not Venus indeed, and in her honour, as she walked in the streets, presented flowers and garlands in most reverent fashion.

“This sudden change and alteration of celestial honour unto the worship of a mortal maiden did greatly inflame and kindle the mind of very Venus, who (unable to temper herself from indignation, shaking her head in raging sort) reasoned with herself in this manner: ‘Behold I, the original of nature, the first beginning of all the elements, behold I, the Lady Venus of all the world, am now joined with a mortal maiden as a partaker of my honour; my name, registered in the city of heaven, is profaned and made vile by terrene absurdities.

[30] “*En rerum naturae prisca parens, en elementorum origo initialis, en orbis totius alma Venus, quae cum mortali puella partiario maiestatis honore tractor et nomen meum caelo conditum terrenis sordibus profanatur! Nimirum communi nominis piamto vicariae venerationis incertum sustinebo et imaginem meam circumferet puella moritura. Frustra me pastor ille cuius iustitiam fidemque magnus comprobavit Iuppiter ob eximiam speciem tantis praetulit deabus. Sed non adeo gaudens ista, quaecumque est, meos honores usurpaverit: iam faxo eam huius etiam ipsius illicitae formonsitatis paeniteat.*”

Et vocat confestim puerum suum pinnatum illum et satis temerarium, qui malis suis moribus contempta disciplina publica flammis et sagittis armatus per alienas domos nocte discurrens et omnium matrimonia corrumpens impune committit tanta flagitia et nihil prorsus boni facit. Hunc, quamquam genuina licentia procacem, verbis quoque insuper stimulat et perducit ad illam civitatem et Psychen — hoc enim nomine puella nuncupabatur — coram ostendit,

[30] If I shall suffer any mortal creature to present my majesty in earth, and must be content with sharing the godhead and receiving worship through other, or that any girl that one day is to die shall bear about a false surmised shape of my person, then in vain did Paris that shepherd (in whose just judgement and confidence the great Jupiter had affiance) prefer me above the other great goddesses for the excellency of my beauty: but she, whatsoever she be, shall not for nought have, usurped mine honour, but she shall shortly repent her of her unlawful loveliness.’

“Then by and by she called her winged son Cupid, rash enough and hardy, who by his evil manners, contemning all public justice and law, armed with

fire and arrows, running up and down in the nights from house to house, and corrupting the lawful marriages of every person, doth nothing (and yet he is not punished) but that which is evil: and although he were of his own proper nature sufficient prone to work mischief, yet she egged him forward with words and brought him to the city, and shewed him Psyche (for so the maiden was called)

[31] et tota illa perlata de formonsitatis aemulatione fabula gemens ac fremens indignatione: “Per ego te” inquit “maternae caritatis foedere deprecor per tuae sagittae dulcia vulnera per flammae istius mellitas uredines vindictam tuae parenti sed plenam tribue et in pulchritudinem contumacem severiter vindica idque unum et pro omnibus unicum volens effice: virgo ista amore fragrantissimo teneatur hominis extremi, quem et dignitatis et patrimonii simul et incolumitatis ipsius Fortuna damnavit, tamque infimi ut per totum orbem non inveniatis miseriae suae comparem.”

Sic effata et osculis hiantibus filium diu ac pressule saviata proximas oras reflui litoris petit, plantisque roseis vibrantium fluctuum summo rore calcato ecce iam profundi maris sudo resedit vertice, et ipsum quod incipit velle, set statim, quasi pridem praeceperit, non moratur marinum obsequium: adsunt Nerei filiae chorum canentes et Portunus caeruleis barbis hispidus et gravis piscoso sinu Salacia et auriga parvulus delphinis Palaemon; iam passim maria persultantes Tritonum catervae hic concha sonaci leniter bucinat, ille serico tegmine flagrantiae solis obsistit inimici, alius sub oculis dominae speculum progerit, curru biiuges alii subnatant. Talis ad Oceanum pergentem Venerem comitatus exercitus.

[31] and having told him of her rival beauty, the cause of her anger, not without great rage, ‘I pray thee,’ quoth she, ‘My dear child, by the motherly bond of love, by the sweet wounds of thy piercing darts, by the pleasant heat of thy fire, revenge fully the injury which is done to thy mother upon the false and disobedient beauty of a mortal maiden; and this beyond all I pray thee without delay, that she may fall in desperate love with the most miserable creature living, the most poor, the most crooked, and the most vile, that there may be none found in all the world of like wretchedness.’ When she had spoken these words, she embraced long and kissed often her son, and took her voyage towards the shore hard by, where the tides flow to and fro: and when she was come there, and had trodden with her rosy feet upon the top of the trembling waters, then the deep sea became exceeding calm upon its whole surface, and at her will, as though she had before given her bidding, straightway appeared her servitors from the deep: for incontinent came the daughters of Nereus singing with tunes melodiously; Portunus with his bristled and rough beard of azure; Salacia with her bosom full of fish; Palaemon the little driver of the dolphin; and the bands of Triton trumpeters leaping hither and thither, the one blowing on his shell with heavenly noise, another turning aside with a silken veil the burning heat of the fierce sun, another holding her mirror before his lady’s eyes, others, yoked two together, swimming beneath

her car. Such was the company which followed Venus marching towards the middest Ocean.

[32] Interea Psyche cum sua sibi perspicua pulchritudine nullum decoris sui fructum percipit. Spectatur ab omnibus, laudatur ad omnibus, nec quisquam, non rex non regius nec de plebe saltem cupiens eius nuptiarum petitor accedit. Mirantur quidem divinam speciem, sed ut simulacrum fabre politum mirantur omnes. Olim duae maiores sorores, quarum temperatam formositatem nulli diffamarant populi, procis regibus desponsae iam beatas nuptias adeptae, sed Psyche virgo vidua domi residens deflet desertam suam solitudinem aegra corporis animi saucia, et quamvis gentibus totis complacitam odit in se suam formositatem. Sic infortunatissimae filiae miserrimus pater suspectatis caelestibus odiis et irae superum metuens dei Milesii vetustissimum percontatur oraculum, et a tanto numine precibus et victimis ingratae virgini petit nuptias et maritum. Sed Apollo, quamquam Graecus et Ionicus, propter Milesiae conditorem sic Latina sorte respondit:

[32] "In the mean season Psyche with all her beauty received no fruit of her honour. She was wondered at of all, she was praised of all, but she perceived that no king nor prince nor any of the inferior sort did repair to woo her. Every one marvelled at her divine beauty, but only as it were at some image well painted and set out. Her other two sisters, whose lesser beauty was nothing so greatly exalted by the people, were royally married to two kings, but the virgin Psyche sitting at home alone lamented her solitary life, and being disquieted both in mind and body (although she pleased all the world) yet hated she in herself her own beauty.

"Whereupon the miserable father of this unfortunate daughter, suspecting that the gods and powers of heaven did envy her estate, went into the town called Miletus to receive the most ancient oracle of Apollo, where he made his prayers and offered sacrifice, and desired a husband for his neglected daughter; but Apollo, though he were a Grecian of the country of Ionia, yet for the sake of him that telleth this Milesian tale, gave answer in Latin verse, the sense whereof was this:

[33] "Montis in excelsi scopulo, rex siste puellam
ornatam mundo funerei thalami.
Nec speres generum mortali stirpe creatum,
sed saevum atque ferum vipereumque malum,
quod pinnis volitans super aethera cuncta fatigat
flammaque et ferro singula debilitat,
quod tremit ipse Iovis quo numina terrificantur,
fluminaque horrescunt et Stygiae tenebrae."

Rex olim beatus affatus sanctae vaticinationis accepto pigens tristisque retro domum pergit suaeque coniugi praecepta soris enodat infaustae. Maeretur, fletur, lamentatur diebus plusculis. Sed dirae sortis iam urget taeter effectus. Iam feralium nuptiarum miserrimae virgini choragium struitur, iam

taede lumen atrae fuliginis cinere marcescit, et sonus tibiae zygiae mutatur in querulum Ludii modum cantusque laetus hymenaei lugubri finitur ululatu et puella nuptura deterget lacrimas ipso suo flammeo. Sic adfectae domus triste fatum cuncta etiam civitas congemebat luctuque publico confestim congruens edicatur iustitium.

[33] ‘Let Psyche’s corpse be clad in mourning weed

And set on rock of yonder hill aloft:

Her husband is no wight of human seed,

But serpent dire and fierce as may be thought,

Who flies with wings above in starry skies

And doth subdue each thing with fiery flight.

The gods themselves and powers that seem so wise

With mighty Jove be subject to his might;

The rivers black and deadly floods of pain

And darkness eke as thrall to him remain.’

The king, beforetimes happy, when he heard the prophecy of Apollo, returned home sad and sorrowful, and declared to his wife the miserable and unhappy fate of his daughter: then they began to lament and weep, and passed over many days in great sorrow. But now was the sad fulfilment of the oracle at hand, now the time approached of Psyche’s funeral marriage; preparation was made, the torches burned weakly with black and sooty flame, the pleasant sound of the nuptial flute was turned into the sad Lydian strains, the melody of Hymenaeus was ended with deadly howling, the maiden that should be married did wipe her eyes with her veil; all the people of the city wept likewise the gloomy fate of a fallen house; and with great lamentation was ordained a public mourning for that day.

[34] Sed monitis caelestibus parendi necessitas misellam Psychen ad destinatam poenam efflagitabat. Perfectis igitur feralis thalami cum summo maerore sollemnibus toto prosequente populo vivum producitur funus, et lacrimosa Psyche comitatur non nuptias sed exsequias suas. Ac dum maesti parentes et tanto malo perciti nefarium facinus perficere cunctatur, ipsa illa filia talibus eos adhortatur vocibus: “Quid infelicem senectam fletu diutino cruciatis? Quid spiritum vestrum, qui magis meus est, crebris eiulatibus fatigatis? Quid lacrimis inefficacibus ora mihi veneranda foedatis? Quid laceratis in vestris oculis mea lumina? Quid canities scinditis? Quid pectora, quid ubera sancta tunditis? Haec erunt vobis egregiae formonsitatis meae praeclara praemia. Invidiae nefariae letali plaga percussi sero sentitis. Cum gentes et populi celebrarent nos divinis honoribus, cum novam me Venerem ore consono nuncuparent, tunc dolere, tunc flere, tunc me iam quasi peremptam lugere debuistis. Iam sentio iam video solo me nomine Veneris perisse. Ducite me et cui sors addixit scopulo sistite. Festino felices istas nuptias obire, festino generosum illum maritum meum videre. Quid differo

quid detrecto venientem, qui totius orbis exitio natus est?"

[34] "But necessity compelled that poor Psyche should be brought to her appointed doom, according to the divine commandment; and when the solemnity of the wretched wedding was ended with great sorrow, all the people followed the living corpse, and they went to bring this sorrowful spouse, not to her marriage, but to her final end and burial, And while the father and mother of Psyche did go forward, weeping and crying and delaying to do this enterprise, Psyche spake unto them in this sort: 'Why torment you your unhappy age with continual dolour? Why trouble you your breath, which is more rather mine than yours, with these many cryings? Why soil ye with useless tears your faces which I ought to adore and worship? Why tear you my eyes when ye tear yours? Why pull you your hoar hairs? Why knock you your breasts that are holy to me? Now you see the reward of my excellent beauty: now, now, you perceive (but too late) the deadly plague of envy. When the people did honour me with divine honours and all together call me new Venus, then you should have grieved, then you should have wept, then you should have sorrowed, as though I had been then dead: for now I see and perceive that I am come to this misery by the only name of Venus. Bring me, and (as fortune hath appointed) place me on the top of the rock; I greatly desire to end my happy marriage, I greatly covet to see my noble husband.

[35] Sic profata virgo conticuit ingressuque iam valido pompae populi prosequentis sese miscuit. Itur ad constitutum scopulom montis ardui, cuius in summo cacumine statutam puellam cuncti deserunt, taedasque nuptiales, quibus praeluxerant, ibidem lacrimis suis extinctas relinquentes deiectis capitibus domuitionem parant. Et miseri quidem parentes eius tanta clade defessi, clausae domus abstrusi tenebris, perpetuae nocti sese dedidere. Psychen autem paventem ac trepidam et in ipso scopuli vertice deflentem mitis aura molliter spirantis Zephyri vibratis hinc inde laciniis et reflato sinu sensim levatam suo tranquillo spiritu vehens paulatim per devexa rupis excelsae vallis subditae florentis cespitis gremio leniter delapsam reclinat.

[35] Why do I delay? Why should I refuse him that is appointed to destroy all the world?' Thus ended she her words, and thrust herself with strong gait amongst the people that followed: then they brought her to the appointed rock of the high hill, and set her thereon and so departed. The torches and lights were put out with the tears of the people, and every man gone home with bowed heads: the miserable parents, well nigh consumed with sorrow, closed themselves in their palace and gave themselves to everlasting darkness. Thus poor Psyche being left alone weeping and trembling on the highest top of the rock, there came a gentle air of softly breathing Zephyrus and carried her from the hill, with a meek wind, which retained her garments up, and by little and little brought her down into a deep valley, where she was laid in a soft grassy bed of most sweet and fragrant flowers.

Liber V — BOOK V

[1] Psyche teneris et herbosis locis in ipso toro roscidi graminis suave recubans, tanta mentis perturbatione sedata, dulce conquievit. Iamque sufficienti recreata somno placido resurgit animo. Videt lucum proceris et vastis arboribus consitum, videt fontem vitreo latice perlucidum; medio luci meditullio prope fontis adlapsedum domus regia est aedificata non humanis manibus sed divinis artibus. Iam scies ab introitu primo dei cuiuspiam luculentum et amoenum videre te diversorium. Nam summa laquearia citro et ebore curiose cavata subeunt aureae columnae, parietes omnes argenteo caelamine conteguntur bestiis et id genus pecudibus occurrentibus ob os introeuntium. Mirus prorsum [magnae artis] homo immo semideus vel certe deus, qui magnae artis suptilitate tantum efferavit argentum.

Enimuero pavimenta ipsa lapide pretioso caesim deminuto in varia picturae genera discriminantur: vehementer iterum ac saepius beatos illos qui super gemmas et monilia calcant! Iam ceterae partes longe lateque dispositae domus sine pretio pretiosae totique parietes solidati massis averis splendore proprio coruscant, ut diem suum sibi domi faciant licet sole nolente: sic cubacula sic porticus sic ipsae valvae fulgurant. Nec setius opes ceterae maiestati domus respondent, ut equidem illud recte videatur ad conversationem humanam magno Iovi fabricatum caeleste palatium.

[1] “THUS fair Psyche being sweetly couched amongst the soft and tender herbs, as in a bed of dewy grass and fragrant flowers, and having qualified the troubles and thoughts of her restless mind, was now well reposed: and when she had refreshed herself sufficiently with sleep, she rose with a more quiet and pacified mind, and fortun'd to espy a pleasant wood environed with great and mighty trees, and likewise a running river as clear as crystal; in the midst and very heart of the woods, well nigh at the fall of the river, was a princely edifice, wrought and builded, not by the art or hand of man, but by the mighty power of a god: and you would judge at the first entry therein, that it were some pleasant and worthy mansion for the powers of heaven. For the embowings above were curiously carven out of citron and ivory, propped and undermined with pillars of gold; the walls covered and seeled with silver; divers sorts of beasts were graven and carved, that seemed to encounter with such as entered in: all things were so curiously and finely wrought, that it seemed either to be the work of some demigod, or God himself, that put all these beasts into silver. The pavement was all of precious stone, divided and cut one from another, whereon was carved divers kinds of pictures, in such sort that blessed and thrice blessed were they which might go upon such a pavement of gems and ornaments: every part and angle of the house was so well adorned by the precious stones and inestimable treasure there, and the walls were so solidly built up with great blocks of gold, that glittered and shone in such sort that the chambers, porches, and doors gave out the light of

day as it had been the sun. Neither otherwise did the other treasure of the house disagree unto so great a majesty, that verily it seemed in every point a heavenly palace fabricated and builded for Jupiter himself wherein to dwell among men.

[2] *Invitata Psyche talium locorum oblectatione propius accessit et paulo fidentior intra limen sese facit, mox prolectante studio pulcherrimae visionis rimatur singula et altrinsecus aedium horrea sublimi fabrica perfecta magnisque congesta gazis conspicit. Nec est quicquam quod ibi non est. Sed praeter ceteram tantarum divitiarum admirationem hoc erat praecipue mirificum, quod nullo vinculo nullo claustro nullo custode totius orbis thesaurus ille muniebatur. Haec ei summa cum voluptate visenti offert sese vox quaedam corporis sui nuda et: “Quid,” inquit “domina, tantis obstupescis opibus? Tua sunt haec omnia. Prohinc cubiculo te refer et lectulo lassitudinem refove et ex arbitrio lavacrum pete. Nos, quarum voces accipis, tuae famulae sedulo tibi praeministrabimus nec corporis curatae tibi regales epulae morabuntur.”*

[2] “Then Psyche, moved with delectation, approached nigh, and taking a bold heart entered into the house led on by the beauty of that sight, and beheld everything there with great affection: she saw storehouses wrought exceeding fine, and replenished with abundance of riches, and finally, there could nothing be devised which lacked there, but amongst such great store of treasure, this was more marvellous, that there was no closure, bolt, or lock, and no guardian to keep the same. And when with great pleasure she viewed all these things, she heard a voice without any body, that said: ‘Why do you marvel, lady, at so great riches? Behold all that you see is at your commandment: wherefore go you into the chamber and repose yourself upon the bed, and desire what bath you will have, and we, whose voices you hear, be your servants, and ready to minister unto you according to your desire: in the mean season, when you have refreshed your body, royal meats and dainty dishes shall be prepared for you.’

[3] *Sensit Psyche divinae providentiae beatitudinem, monitusque vocis informis audiens et prius somno et mox lavacro fatigationem sui diluit, visoque statim proximo semiotundo suggestu, propter instrumentum cenatorium rata refectui suo commodum libens accumbit. Et ilico vini nectarei eduliumque variorum fercula copiosa nullo serviente sed tantum spiritu quodam impulsa subministrantur. Nec quemquam tamen illa videre poterat, sed verba tantum audiebat excidentia et solas voces famulas habebat. Post opimas dapes quidam introcessit et cantavit invisus et alius citharam pulsavit, quae videbatur nec ipsa. Tunc modulatae multitudinis conserta vox aures eius affertur, ut, quamvis hominum nemo pareret, chorus tamen esse pateret.*

[3] “Then Psyche perceived the felicity of divine providence, and according to the advertisement of the incorporeal voices she first reposed herself upon the bed, and then refreshed her body in the bath.

This done, she saw the table garnished with meats, and a round chair to sit down, and gladly reposed herself beside the array for dining, which she thought was set very conveniently for her refreshment. Then straightway all sorts of wines like nectar were brought in, and plentiful dishes of divers meats, not by anybody but as it were by some divine spirit or breath, for she could see no person before her, but only hear words falling on every side, and she had only voices to serve her. After that all the rich services were brought to the table, one came in and sang invisibly, another played on the harp, and that, too, could not be seen; the harmony of a large concourse did so greatly thrill in her ears, that though there were no manner of person, yet seemed she in the midst of a great quire.

[4] *Finitis voluptatibus vespera suadente concedit Psyche cubitum. Iamque provecta nocte clemens quidam sonus aures eius accedit. Tunc virginitati suae pro tanta solitudine metuens et pavet et horrescit et quovis malo plus timet quod ignorat. Iamque aderat ignobilis maritus et torum inscenderat et uxorem sibi Psychen fecerat et ante lucis exortum propere discesserat. Statim voces cubiculo praestolatae novam nuptam interfectae virginitatis curant. Haec diutino tempore sic agebantur. Atque ut est natura redditum, novitas per assiduam consuetudinem delectationem ei commendarat et sonus vocis incertae solitudinis erat solacium.*

Interea parentes eius indefesso luctu atque maerore consenescebant, latiusque porrecta fama sorores illae maiores cuncta cognorant propereque maestae atque lugubres deserto lare certatim ad parentum suorum conspectum adfatumque perrexerant.

[4] “All these pleasures finished, when night approached Psyche went to bed; and when she was laid, and the night far advanced, still a sweet sound came about her ears; then she greatly feared for her virginity, because she was alone; she trembled and quaked the more for that she knew not what evil might come to pass. Then came her unknown husband to her bed, and after that he had made her his very wife, he rose in the morning before day and departed. Soon after came those invisible voices, consoling the bride for that virginity she had lost, and thus she passed a great while: and so (as it naturally happened) that which was first a novelty, by continual custom did at last bring her great pleasure, but specially the sound of the voices was a comfort unto her being alone and knowing nothing of her estate. During this time her father and mother did nothing but weep and lament in their old age, and the fame of it was all blown abroad, and her two sisters, hearing of her most miserable fortune, came with great dolour and sorrow to see and speak with their parents.

[5] *Ea nocte ad suam Psychen sic inquit maritus — namque praeter oculos et manibus et auribus ut praesentius nihil sentiebatur: “Psyche dulcissima et cara uxor, exitiabile tibi periculum minatur fortuna saevior, quod observandum pressiore cautela censeo. Sorores iam tuae mortis opinione turbatae tuumque*

vestigium requirentes scopulum istum protinus aderunt, quarum si quas forte lamentationes acceperis, neque respondeas immo nec prospicias omnino; ceterum mihi quidem gravissimum dolorem tibi vero summum creabis exitium.”

Annuit et ex arbitrio mariti se facturam sponndit, sed eo simul cum nocte dilapso diem totum lacrimis ac plangoribus misella consumit, se nunc maxime prorsus perisse iterans, quae beati carceris custodia septa et humanae conversationis colloquio viduata nec sororibus quidem suis de se maerentibus opem salutarem ferre ac ne videre eas quidem omnino posset. Nec lavacro nec cibo nec ulla denique refectione recreata flens ubertim decessit ad somnum.

[5] “Now on that very night Psyche’s husband spake unto her (for she might not know him with her eyes, but only with her hands and ears) and said: ‘O my sweet spouse and dear wife, fortune doth menace unto thee imminent peril and danger, whereof I wish thee greatly to beware: for know thou that thy sisters, thinking thou art dead, be greatly troubled and will soon come to the mountain by thy footsteps; whose lamentations, if thou fortune to hear, beware that thou do in no wise either make answer or look up toward them. For if thou do, thou shalt purchase to me a great sorrow, and to thyself utter destruction.’ Psyche (hearing her husband) promised that she would do all things as he commanded, but after that he was departed, and the night passed away, she lamented and cried all day following, thinking that now she was past all hope of comfort in that she was both closed within the walls of a fine prison, deprived of human conversation, and commanded not to aid or assist her sorrowful sisters, no, nor once to see them. Thus she passed all the day in weeping, and went to bed at night without any refection of meat or bathing, but incontinently after came her husband earlier than he was wont, who (when he had embraced her sweetly) as she still wept, began to say: ‘Is it thus that you perform your promise, my sweet wife?’

[6] Nec mora, cum paulo maturius lectum maritus accubans eamque etiam nunc lacrimantem complexus sic expostulat: “Haecine mihi pollicebare, Psyche mea? Quid iam de te tuus maritus exspecto, quid spero? Et perdia et pernox nec inter amplexus coniugales desinis cruciatum. Age iam nunc ut voles, et animo tuo damnosa poscenti pareto! Tantum memineris meae seriae monitionis, cum coeperis sero paenitere.”

Tunc illa precibus et dum se morituram comminatur extorquet a marito cupitis adnuat, ut sorores videat, luctus mulceat, ora conferat. Sic ille novae nuptae precibus veniam tribuit et insuper quibuscumque vellet eas auri vel monilium donare concessit, sed identidem monuit ac saepe terruit ne quando sororum pernicioso consilio suasa de forma mariti quaerat neve se sacrilega curiositate de tanto fortunarum suggestu pessum deiciat nec suum postea contingat amplexum. Gratias egit marito iamque laetior animo: “Sed prius” inquit “centies moriar quam tuo isto dulcissimo conubio caream. Amo enim et efflictim te, quicumque es, diligo aequae ut meum spiritum, nec ipsi Cupidini

comparo. Sed istud etiam meis precibus, oro, largire et illi tuo famulo Zephyro praecipe simili vectura sorores hic mihi sistat”, et imprimens oscula suasoria et ingerens verba mulcentia et inserens membra cohibentia haec etiam blanditiis astruit: “Mi mellite, mi marite, tuae Psychae dulcis anima.” Vi ac potestate Venerii susurrus invitus succubuit maritus et cuncta se facturum spondit atque etiam luce proxumante de manibus uxoris evanuit.

[6] What do I find here, that am your husband? What have I to hope? Pass you all the day and the night in weeping, and will you not cease even in your husband’s arms? Go to, do what you will, purchase your own destruction, and when you find it so, then remember my words and repent, but too late.’ “Then she desired her husband more and more, assuring him that she should die, unless he would grant her desire that she might see her sisters, whereby she might speak with them and comfort them; whereat at length he was contented, and moreover he willed that she should give them as much gold and jewels as she would, but he gave her a further charge, warning her often, and saying that she should beware that she should covet not (being moved by the pernicious counsel of her sisters) to see the shape of his person, lest by her wicked curiosity she should be deprived of so great and worthy estate and nevermore feel his embrace. Psyche being glad herewith rendered unto him most entire thanks and said: ‘My honey, my husband, I had rather die an hundred times than be separate from your sweet company; for whosoever you be, I love and retain you within my heart, as if you were mine own spirit, and I make you not less than if you were Cupid himself: but I pray you grant this likewise, that you would command your servant Zephyrus to bring my sisters down into the valley, as he brought me, and place them here’; wherewithal she kissed him sweetly, and desired him with tender words to grant her request, and clasped him closely to her bosom, calling him her spouse, her sweetheart, her joy, her own very soul, whereby she enforced him by the power of her love (though unwilling) to her mind, and he promised to do her will, and when morning came he departed away from her arms.

[7] At illae sorores percontatae scopulum locumque illum quo fuerat Psyche deserta festinanter adveniunt ibique difflebant oculos et plangebant ubera, quoad crebris earum heulatus saxa cautesque parilem sonum resultarent. Iamque nomine proprio sororem miseram ciebant, quoad sono penetrabili vocis ululabilis per prona delapso amens et trepida Psyche procurrit e domo et: “Quid” inquit “vos miseris lamentationibus necquicquam effligitis? Quam lugetis, adsum. Lugubres voces desinite et diutinis lacrimis madentes genas siccate tandem, quippe cum iam possitis quam plangebatis amplecti.”

Tunc vocatum Zephyrum praecepti maritalis admonet. Nec mora, cum ille parens imperio statim clementissimis flatibus innoxia vectura deportat illas. Iam mutuis amplexibus et festinantibus saviis sese perfruuntur et illae sedatae lacrimae postliminio redeunt prolectante gaudio. “Sed et tectum” inquit “et larem nostrum laetae succedite et afflictas animas cum Psyche vestra recreate.”

[7] “After long search made, the sisters of Psyche came unto the hill where she had been set on the rock, and cried with a loud voice and beat their breasts, in such sort that the rocks and stones with echoes answered again their frequent howlings: and when they called their sister by her name, so that their lamentable cries came down the mountain unto her ears, she came forth, very anxious and now almost out of her mind, and said: ‘Behold, here is she for whom you weep; I pray you torment yourself no more, and dry those tears with which you have so long wetted your cheeks, for now may you embrace her for whom you mourned.’

“By and by she commanded Zephyrus by the appointment of her husband to bring them down; neither did he delay, for with gentle blasts he retained them up, and laid them softly in the valley: I am not able to express the often embracing, kissing, and greeting which was between them three; and those tears which had been then laid apart sprang forth again for joy. ‘Come in,’ quoth Psyche, ‘Into our house with gladness and refresh your afflicted minds with me your sister.’

[8] Sic allocuta summas opes domus aureae vocomque servientium populosam familiam demonstrat auribus earum lavacroque pulcherrimo et inhumanae mensae lautitiis eas opipare reficit, ut illarum prorsus caelestium divitiarum copiis affluentibus satiatae iam praecordiis penitus nutrent invidam. Denique altera earum satis scrupulose curioseque percontari non desinit, quis illarum caelestium rerum dominus, quisve vel qualis ipsius sit maritus. Nec tamen Psyche coniugale illud praeceptum ullo pacto temerat vel pectoris arcanis exigit, sed e re nata confingit esse iuvenem quendam et speciosum, commodum lanoso barbitio genas inumbrantem, plerumque rurestribus ac montanis venatibus occupatum, et ne qua sermonis procedentis labe consilium tacitum proderetur, auro facto gemmosisque monilibus onustas eas statim vocato Zephyro tradit reportandas.

[8] After this she shewed them the storehouses of treasure, she caused them to hear the great company of voices which served her, the fair bath was made ready, and she entertained them richly with dainty meats of her celestial table, and when they had eaten and filled themselves with divine delicacies they conceived great envy within their hearts: and one of them being very curious in every point, did not cease to demand what her husband was, and who was the lord of so precious a house; but Psyche, remembering the promise which she made to her husband, did not let it go forth from the secret places of her heart, but with timely colour feigned that he was a young man of comely stature with soft down, rather than a beard, just beginning to shadow his cheeks, and had great delight in hunting in the hills and dales hard by: and lest by her long talk she should be found to trip or fail in her words and betray her secret counsel, she filled their laps with gold and ornaments of jewels, and commanded Zephyrus to carry them away.

[9] Quo protenus perpetrato sorores egregiae domum redeuntes iamque

gliscentis invidiae felle fraglantes multa secum sermonibus mutuis perstrebebant. Sic denique infit altera: "En orba et saeva et iniqua Fortuna! Hocine tibi complacuit, ut utroque parente prognatae germanae diversam sortem sustineremus? Et nos quidem quae natu maiore sumus maritis advenis ancillae deditae extorres et lare et ipsa patria degamus longe parentum velut exulantes, haec autem novissima, quam fetu satiante postremus partus effudit, tantis opibus et deo marito potita sit, quae nec uti recte tanta bonorum copia novit? Vidisti, soror, quanta in domo iacent et qualia monilia, quae praenitent vestes, quae splendent gemmae, quantum praeterea passim calcatur aurum. Quodsi maritum etiam tam formosum tenet ut affirmat, nulla nunc in orbe toto felicius vivit. Fortassis tamen procedente consuetudine et adfectione roborata deam quoque illam deus maritus efficiet. Sic est hercules, sic se gerebat ferebatque. Iam iam sursum respicit et deam spirat mulier, quae voces ancillas habet et ventis ipsis imperat. At ego misera primum patre meo seniore maritum sortita sum, dein cucurbita calviorem et quovis puero pusillioem, cunctam domum seris et catenis obditam custodientem."

[9] "When this was done these worthy sisters took their ways homeward to their own houses, and the poison of envy that they bare against Psyche grew hot within them, so that they murmured with much talk between them; and one began: 'Behold a cruel and contrary fortune! Doth it please thee that we (born all of one parent) have divers destinies, but especially we, that are the elder two, be married to strange husbands, made as handmaidens, and as it were banished from our country and friends; whereas our younger sister, last born, which is ever the weakest, hath so great abundance of treasure and gotten a god to her husband, but hath no skill how to use so great plenty of riches. Saw you not, sister, what was in the house? What great store of jewels, what glittering robes, what, gems, yea, what gold we trod on? So that if she have a goodly husband according as she affirmeth there is none that liveth this day more happy in all the world than she. And so it may come to pass that at length, if the great affection and love which he beareth unto her do continually increase, he may make her a goddess, for (by Hercules) such was her port, so she behaved herself. Now already she holds up her countenance, now she breathes the goddess, that as a woman hath voices to serve her, and lays her commands upon the winds. But I, poor wretch, have first married a husband older than my father, more bald than a coot, more weak than a child, and one that locketh up all the house with bolts and chains.'

[10] Suscipit alia: "Ego vero maritum articulari etiam morbo complicatum curvatumque ac per hoc rarissimo venerem meam recolente sustineo, plerumque detortos et duratos in lapidem digitos eius perfricans, fomentis olidis et pannis sordidis et faetidibus cataplasmatibus manus tam delicatas istas adurens, nec uxoris osam faciem sed medicae laboriosam personam sustinens. Et tu quidem soror videris quam patienti vel potius servili — dicam enim libere quod sentio — haec perferas animo: enimvero ego nequeo sustinere ulterius tam beatam fortunam allapsam indignae. Recordare enim quam

superbe quam adroganter nobiscum egerit et ipsa iactatione immodicae ostentationis tumentem suum prodiderit animum deque tantis divitiis exigua nobis invita proiecerit confestimque praesentiam nostram gravata propelli et efflari exsibilarique nos iusserit. Nec sum mulier nec omnino spiro, nisi eam pessum de tantis opibus deiecero. Ac si tibi etiam, ut par est, inacuit nostra contumelia, consilium validum requiramus ambae. Iamque ista quae ferimus non parentibus nostris ac nec ulli monstremus alii, immo nec omnino quicquam de eius salute norimus. Sat est quod ipsae vidimus quae vidisse paenitet, nedum ut genitoribus et omnibus populis tam beatum eius differamus praeconium. Nec sunt enim beati quorum divitias nemo novit. Sciet se non ancillas sed sorores habere maiores. Et nunc quidem concedamus ad maritos, et lares pauperes nostros sed plane sobrios revisamus, diuque cogitationibus pressioribus instructae ad superbiam poeniendam firmiores redeamus.”

[10] “Then said the other sister: ‘And in faith I am married to a husband that hath the gout, bent crooked, not courageous in paying the debt of love; I am fain to rub and mollify his crabbed and stony fingers, and I soil my white and dainty hands with stinking plasters and rank-smelling salves and with the corruption of filthy clouts, so that he uses me not like a wife, but more like a surgeon’s servant. And you, my sister, seem to bear this with a patient, nay (that I may speak freely) with a servile mind, but I cannot abide to see our younger sister so unworthy in such great felicity. Saw you not, I pray, how proudly and arrogantly she handled us even now, and how in vaunting herself she uttered her presumptuous mind, how she cast grudgingly a little gold into our laps, and (being weary of our company) commanded that we should be borne and blown and whistled away? Verily, I live not nor am I a woman, but I will cast her utterly down from her rich estate: and if you, my sister, as you should, be so far made bitter herewith as I, let us consult boldly together, and not shew this that we have to any person, no, nor yet to our parents, nor tell that we know that she liveth. For it sufficeth that we have seen her, whom it repenteth to have seen: neither let us declare her good fortune to our father, nor to all the world, for they be not wealthy, whose riches are unknown: so snail she know that she hath not abject slaves, but very elder sisters. But now let us go home to our husbands and poor houses, that be yet honest enough, and when we are better instructed with most careful plotting, let us return the stronger to suppress her pride.’ So this evil counsel seemed good to these two evil women, and they hid that great treasure which Psyche gave them, and tare their hair and befouled their faces renewing their false and forged tears.

[11] Placet pro bono duabus malis malum consilium totisque illis tam pretiosis muneribus absconditis comam trahentes et proinde ut merebantur ora lacerantes simulatos redintegrant fletus. Ac sic parentes quoque redulcerato prorsum dolore raptim deterrentes vesania turgidae domus suas contendunt dolum scelestum immo vero parricidium struentes contra sororem insontem.

Interea Psychen maritus ille quem nescit rursum suis illis nocturnis sermonibus sic commonet: “Videsne quantum tibi periculum? Velitatur

Fortuna eminus, ac nisi longe firmiter praecaves mox comminus congregietur. Perfidae lupulae magnis conatibus nefarias insidias tibi comparant, quarum summa est ut te suadeant meos explorare vultus, quos, ut tibi saepe praedixi, non videbis si videris. Ergo igitur si posthac pessimae illae lamiae noxiis animis armatae venerint — venient autem, scio — neque omnino sermonem conferas, et si id tolerare pro genuina simplicitate proque animi tui teneritudine non potueris, certe de marito nil quicquam vel audias vel respondeas. Nam et familiam nostram iam propagabimus et hic adhuc infantilis uterus gestat nobis infantem alium, si texeris nostra secreta silentio, divinum, si profanaveris, mortalem.”

[11] Thus did they terrify their father and mother, and doubled their sorrows and griefs; and then full of ire and farced with envy they took their voyage homeward devising the hurt, nay the slaughter and destruction of their harmless sister.

“In the mean season the husband of Psyche, whom she knew not, did warn her again in the night with these words: ‘Seest thou not.’ quoth he, ‘What peril and danger evil fortune doth threaten unto thee from afar? Whereof if thou take not good heed in time, it will shortly come upon thee: for the unfaithful harlots do greatly endeavour to set their snares to catch thee, and their purpose is to make and persuade thee to behold my face, which if thou once fortune to see (as I have often told thee) thou shalt see no more: wherefore if these naughty hags, armed with wicked minds, do chance to come again (as I think not otherwise but that they will) take heed that thou talk not with them, but simply suffer them to speak what they will; howbeit, if thou canst not restrain thyself for thy natural simplicity and for the tender years of thy mind, beware that thou have no communication of thy husband, nor answer a word if they fortune to question of me. So will we increase our stock, and thou hast a young and tender child couched in this young and tender belly of thine, who shall be made, if thou conceal my secret, an immortal god, but otherwise a mortal creature.’

[12] Nuntio Psyche laeta florebat et divinae subolis solacio plaudebat et futuri pignoris gloria gestiebat et materni nominis dignitate gaudebat. Crescentes dies et menses exeuntes anxia numerat et sarcinae nesciae rudimento miratur de brevi punctulo tantum incrementulum locupletis uteri. Sed iam pestes illae taeterrimaeque Furiae anhelantes vipereum virus et festinantes impia celeritate navigabant. Tunc sic iterum momentarius maritus suam Psychen admonet: “En dies ultima et casus extremus et! Sexus infestus et sanguis inimicus iam sumpsit arma et castra commovit et aciem direxit et classicum personavit; iam mucrone dstricto iugulum tuum nefariae tuae sorores petunt. Heu quantis urguemur cladibus, Psyche dulcissima! Tui nostrique misere religiosaque continentia domum maritum teque et istum parvulum nostrum imminetis ruinae infortunio libera. Nec illas scelestas feminas, quas tibi post internecivum odium et calcata sanguinis foedera sorores appellare non licet, vel videas vel audias, cum in morem Sirenum

scopulo prominentes funestis vocibus saxa personabunt.”

[12] Then Psyche was very glad that she should bring forth a divine babe, and proud of the pledge that was to be born, and very joyful in that she should be honoured as a mother: she reckoned and numbered carefully the days and months that passed, and being never with child before, did marvel greatly that her belly should swell so big from so small a beginning.

“But those pestilent and wicked furies, breathing out their serpentine poison, were hastening with wicked speed to bring their enterprise to pass. Then Psyche was warned again by her husband, while he briefly tarried with her, in this sort: ‘Behold the last day and the extreme case. The enemies of thy own sex and blood have armed themselves against us, pitched their camps, set their host in array, sounded for advance, and are now marching towards us, for thy two sisters have drawn their swords and are ready to slay thee. Oh with what force and slaughter are we assailed this day, sweet Psyche: I pray thee to take pity on thyself, and on me, keep a seal on thy lips, and deliver thy husband, and thyself, and this infant within thy belly from so great and imminent a danger, and see not neither hear these cursed women, which are not worthy to be called thy sisters, for their great and murderous hatred, and breach of sisterly amity, for they will come (like Sirens) to the mountain, and yield out therein their piteous and lamentable cries.’

[13] *Suscipit Psyche singultu lacrimoso sermonem incertans: “Iam dudum, quod sciam, fidei atque pariloquio meo perpendisti documenta, nec eo setius adprobabitur tibi nunc etiam firmitas animi mei. Tu modo Zephyro nostro rursum praecipe fungatur obsequio, et in vicem denegatae sacrosanctae imaginis tuae redde saltem conspectum sororum. Per istos cinnameos et undique pendulos crines tuos per teneras et teretis et mei similes genas per pectus nescio quo calore fervidum sic in hoc saltem parvulo cognoscam faciem tuam: supplicis anxiae piis precibus erogatus germani complexus indulge fructum et tibi devotae dicataeque Psychae animam gaudio recrea. Nec quicquam amplius in tuo vultu requiro, iam nil officiunt mihi nec ipsae nocturnae tenebrae: teneo te, meum lumen.”*

His verbis et amplexibus mollibus decantatus maritus lacrimasque eius suis crinibus detergens facturum spopondit et praevertit statim lumen nascentis diei.

[13] “When Psyche had heard these words, she sighed sorrowfully and said: ‘O dear husband, this long time you have had experience and trial of my faith and my silence, and doubt you not but that I will persevere in the same steadfastness of mind: wherefore command you our servant Zephyrus that he may do as he hath done before, to the intent that instead of your form that you have forbidden me to see, yet I may comfort myself with the sight of my sisters.

I pray you by this lovely and fragrant hair of yours that hangs down, by these round cheeks, delicate and tender like mine own, by your pleasant warm

breast, by that shape and face that I shall learn at length by the child in my belly, hear the solemn prayer of my anxious beseeching, grant the fruit of my desire that I may embrace my sisters, refresh your dear spouse Psyche with joy, who is bound and linked unto you for ever. I little esteem to see your visage and figure, little do I regard the night and darkness, for I hold you in my arms, my only light.' Her husband (being as it were enchanted with these words, and compelled by violence of her often embracing, wiping away her tears with his hair) did yield unto his wife, and promised that which she desired, and before morning was come departed as he accustomed to do.

[14] Iugum sororium consponsae factionis ne parentibus quidem visis recta de navibus scopulum petunt illum praecipiti cum velocitate nec venti ferentis oppertae praesentiam licentiosa cum temeritate prosiliunt in altum. Nec immemor Zephyrus regalis edicti, quamvis invitus, susceptas eas gremio spirantis aerae solo reddidit. At illae incunctatae statim conferto vestigio domum penetrant complexaeque praedam suam sorores nomine mentientes thesaurumque penitus abditae fraudis vultu laeto tegentes sic adulant: "Psyche, non ita ut pridem parvula, et ipsa iam mater es. Quantum, putas, boni nobis in ista geris perula! Quantis gaudiis totam domum nostram hilarabis! O nos beatas quas infantis aurei nutrimenta laetabunt! Qui si parentum, ut oportet, pulchritudini responderit, prorsus Cupido nascetur."

[14] "Now her sisters, their plot well compacted, arrived on land, and without even visiting of their father and mother never rested till they came to the rock, and there leaped down rashly from the hill themselves, waiting not for the breeze that was to bear them; forgat not then Zephyrus the divine commandment, and brought them down in the bosom of the wind (though it were against his will) and laid them in the valley without any harm. By and by they went into the palace to their sister without leave, and when they had eftsoons embraced their prey, falsely assuming the shew of sisters, and hiding the store of their malice beneath a smiling face, with flattering words they said: 'O dear sister Psyche, know you that you are now no more so slim and slender, but already almost a mother? O what great joy bear you unto us in your belly! What a comfort will it be unto all the house! How happy shall we be that shall see this golden infant increase and grow! — who, if he be like his parents in beauty, as it is necessary he should, there is no doubt but a new Cupid shall be born.'

[15] Sic adfectione simulata paulatim sororis invadunt animum. Statimque eas lassitudinem viae sedilibus refotas et balnearum vaporosis fontibus curatas pulcherrime triclinio mirisque illis et beatis edulibus atque tuccetis oblectat. Iubet citharam loqui: psallitur; tibiae agere: sonatur; choros canere: cantatur. Quae cuncta nullo praesente dulcissimis modulis animos audientium remulcebant. Nec tamen scelestarum feminarum nequitia vel illa mellita cantus dulcedine mollita conquievit, sed ad destinatam fraudium pedicam sermonem conferentes dissimulanter occipiunt sciscitari qualis ei maritus et unde natalium secta cuia proveniret. Tunc illa simplicitate nimia pristini

sermonis oblita novum commentum instruit atque maritum suum de provincia proxima magnis pecuniis negotiantem iam medium cursum aetatis agere interspersum rara canitie. Nec in sermone isto tantillum morata rursum opiparis muneribus eas onustas ventoso vehiculo reddidit.

[15] “By this kind of pretended love they went about to win Psyche by little and little; but because they were weary with travel, they sat them down in chairs, and after that they had washed their bodies in warm and pleasant baths, they went into a parlour, where all those wonderful meats and goodly haggis were ready prepared. Psyche commanded the harp to play, and it was done; the flute to sound, and so it was; to make a quire, and song brake forth: but no person was seen, by whose sweet harmony and modulation the sisters of Psyche were greatly delighted. Howbeit the wickedness of these cursed women was nothing suppressed by the sweet and honeyed noise of these instruments, but they settled themselves to work their treason and snare against Psyche, demanding with guile who was her husband, and of what parentage or race he was: then she (having forgotten, by too much simplicity, that which she had before spoken of her husband) invented a new answer, and said that her husband was of a near province, a merchant in great affairs, and a man of a middle age, having his head interspersed with a few grey hairs; which when she had shortly said (because she would have no further talk) she filled their lap full of the richest gifts, and bade them again be borne away of the wind.

[16] Sed dum Zephyri tranquillo spiritu sublimatae domum redeunt, sic secum altercantes: “Quid, soror, dicimus de tam monstruoso fatuae illis mendacio? Tunc adolescens modo florenti lanugine barbam instruens, nunc aetate media candenti canitie lucidus. Quis ille quem temporis modici spatium repentina senecta reformavit? Nil aliud reperies, mi soror, quam vel mendacia istam pessimam feminam confingere vel formam mariti sui nescire; quorum utrum verum est, opibus istis quam primum exterminanda est. Quodsi viri sui faciem ignorat, deo profecto denupsit et deum nobis praegnatione ista gerit. Certe si divini puelli — quod absit — haec mater audierit, statim me laqueo nexili suspendam. Ergo interim ad parentes nostros redeamus et exordio sermonis huius quam concolores fallacias adtexamus.”

[16] “In their return homeward, carried aloft by the gentle breath of Zephyrus, they murmured with themselves, saying: ‘How say you, sister, to so great and apparent a lie of doting Psyche? For first she said that her husband was a young man with the down of his chin but just beginning to spring, and now she saith that he hath a head half grey with age: what is he that in so short space can suddenly become so old? You shall find it no otherwise, my sister, but that either this cursed quean hath invented a great lie or else that she never saw the shape of her husband: and whichever be true, we must, as soon as may be, drive her forth from that rich estate of hers. And if it be so that she never saw him, then verily she is married to some god, and hath a young god for us in her belly; but if it be a divine babe of the which she shall soon be

called the mother (as God forbid it should) then may I go and hang myself: wherefore let us go now to our parents, and with such forged lies as this let Us colour the matter.'

[17] Sic inflammatae, parentibus fastidienter appellatis et nocte turbata vigiliis, perditae matutino scopulum pervolant et inde solito venti praesidio vehementer devolant lacrimisque pressura palpebrarum coactis hoc astu puellam appellant: "Tu quidem felix et ipsa tanti mali ignorantia beata sedes incuriosa periculi tui, nos autem, quae pervigili cura rebus tuis excubamus, cladibus tuis misere cruciamur. Pro vero namque comperimus nec te, sociae scilicet doloris casusque tui, celare possumus immanem colubrum multinodis voluminibus serpentem, veneno noxio colla sanguinantem hiantemque ingluvie profunda, tecum noctibus latenter adquiescere. Nunc recordare sortis Pythicae, quae te trucidis bestiae nuptiis destinata esse clamavit. Et multi coloni quique circumsecus venantur et accolae plurimi viderunt eum vespera redeuntem e pastu proximique fluminis vadis innatantem.

[17] "After they were thus inflamed and had proudly visited their parents, having passed the night in fitful watchings, they returned again to the mountain, and by the aid of the wind Zephyrus were carried down into the valley; and after they had strained their eyelids to enforce themselves to weep, they called unto Psyche in this sort: 'Thou (ignorant of so great evil) thinkest thyself sure and happy, and sittest at home nothing regarding thy peril, whereas we go about thy affairs, and are exceeding sorry for the harm that shall happen unto thee: for we are credibly informed, neither can we but utter it unto thee, that are the companions of thy grief and mishap, that there is a great serpent of many coils, full of deadly poison, with a ravenous and gaping throat, that lieth with thee secretly every night. Remember the oracle of Apollo, who pronounced that thou shouldest be married to a dire and fierce beast; and many of the inhabitants hereby, and such as hunt about in the country, affirm that they have seen him towards evening returning from pasture and swimming over the river: whereby they do undoubtedly say that he will not pamper thee long with delicate meats, but when the time of delivery shall approach, he will devour both thee and thy child as a more tender morsel.

[18] Nec diu blandis alimoniarum obsequiis te saginaturum omnes adfirmant, sed cum primum praegnationem tuam plenus maturaverit uterus, opimior fructu praeditam devoraturum. Ad haec iam tua est existimatio, utrum sororibus pro tua cara salute sollicitis adsentiri velis et declinata morte nobiscum secunda periculi vivere an saevissimae bestiae sepeliri visceribus. Quodsi te ruris huius vocalis solitudo vel clandestinae veneris faetidi periculosique concubitus et venenati serpentis amplexus delectant, certe pia sorores nostrum fecerimus."

Tunc Psyche misella, utpote simplex et animi tenella, rapitur verborum tam tristium formidine: extra terminum mentis suae posita prorsus omnium mariti

monitionum suarumque promissionum memoriam effudit et in profundum calamitatis sese praecipitavit tremensque et exsangui colore lurida tertiata verba semihianti voce substrepens sic ad illas ait:

[18] Wherefore advise thyself, whether thou wilt agree unto us that are careful for thy safety, and so avoid the peril of death, and be contented to live with thy sisters, or whether thou wilt remain with the most cruel serpent, and in the end be swallowed into the gulf of his body. And if it be so that thy solitary life, thy conversation with voices, and this servile and dangerous pleasure, that is the secret and filthy love of the poisonous serpent, do more delight thee; say not but that we have played the parts of natural sisters in warning thee.'

"Then the poor simple Psyche was moved with the fear of so dreadful words, and (being amazed in her mind) did clean forget the admonitions of her husband and her own promises made unto him. And (throwing herself headlong into extreme misery) with a wan and sallow countenance, scanty uttering and stammering forth her words, at length began to say in this sort:

[19] "Vos quidem, carissimae sorores, ut par erat, in officio vestrae pietatis permanetis, verum et illi qui talia vobis adfirmant non videntur mihi mendacium fingere. Nec enim umquam viri mei vidi faciem vel omnino cuiatis sit novi, sed tantum nocturnis subaudiens vocibus maritum incerti status et prorsus lucifugam tolero, bestiamque aliquam recte dicentibus vobis merito consentio. Meque magnopere semper a suis terret aspectibus malumque grande de vultus curiositate praeminatur. Nunc si quam salutarem opem periclitanti sorori vestrae potestis adferre, iam nunc subsistite; ceterum incuria sequens prioris providentiae beneficia conrumpet." Tunc nanctae iam portis patentibus nudatum sororis animum facinerosae mulieres, omissis tectae machinae latibulis, dstrictis gladiis fraudium simplicis puellae paventes cogitationes invadunt.

[19] 'O my most dear sisters, I heartily thank you for your great kindness towards me, and I am now verily persuaded that they which have told you hereof, have told you of nothing but truth, for I never saw the shape of my husband, neither know I from whence he came; only I hear his voice in the night, in so much that I have an unknown husband, and one that loveth not the light of the day; which causeth me to suspect that he is some beast as you affirm. Moreover I do greatly fear to see him, for he doth menace and threaten great evil unto me, if I should go about to spy, and behold his shape; wherefore, my loving sisters, if you have any wholesome remedy for your sister in danger, give it now presently: for if ye be now careless so to do, ye will make of none effect the kindness of your watchfulness that was before.'

"Then those wicked women, opening the gates of their sister's heart, did put away now all privy guile, and egged her forward in her fearful thoughts, drawing openly the sword of deceit, and persuading her to do as they would have her; and one of them began and said:

[20] Sic denique altera: “Quoniam nos originis nexus pro tua incolumitate ne periculum quidem ullum ante oculos habere compellit, viam quae sola deducit iter ad salutem diu diuque cogitatam monstrabimus tibi. Novaculam praeacutam adpulsu etiam palmulae lenientis exasperatam tori qua parte cubare consuesti latenter absconde, lucernamque concinnem completam oleo claro lumine praemicantem subde aliquo claudentis aululae tegmine, omnique isto apparatu tenacissime dissimulato, postquam sulcatum trahens gressum cubile solitum conscenderit iamque porrectus et exordio somni prementis implicitus altum soporem flare coeperit, toro delapsa nudoque vestigio pensilem gradum paullulatim minuens, caecae tenebrae custodia liberata lucerna, praeclari tui facinoris opportunitatem de luminis consilio mutuare, et ancipiti telo illo audaciter, prius dextera sursum elata, nisu quam valido noxii serpentis nodum cervicis et capitis abscede. Nec nostrum tibi deerit subsidium; sed cum primum illius morte salutem tibi feceris, anxie praestolatae advolabimus cunctisque istis ocus tecum relatis votivis nuptiis hominem te iungemus homini.”

[20] ‘Because that we, obliged by our kinship with you, little esteem any peril or danger to save your life, we intend to shew you the best way and means to safety as we may possibly do, and we have long thought thereon. Take a sharp razor, whetted upon the palm of your hand to its finest edge, and put it under the pillow of your bed, and see that you have ready a privy burning lamp with oil, hid under some part of the hanging of the chamber; and (finely dissimulating all the matter) when, according to his custom, he cometh to bed and stretcheth him fully out and sleepeth soundly, breathing deep, arise you secretly, and with your bare feet treading a-tiptoe, go and take your lamp, with the razor lifted high in your right hand, from the ward of its hiding-place that you may borrow from its light the occasion of a bold deed, and with valiant force cut off the head of the poisonous serpent at the knot of his neck: wherein we will aid and assist you, and when by the death of him you shall be made safe, we will bring quickly away all these riches and marry you, that are a woman, to some comely man, and no beast.’

[21] Tali verborum incendio flammata viscera sororis prorsus ardentis deserentes ipsae protinus tanti mali confinium sibi etiam eximie metuentes flatus alitis impulsu solito porrectae super scopulum ilico pernici se fuga proripiunt statimque conscensis navibus abeunt.

At Psyche relicta sola, nisi quod infestis Furiis agitata sola non est aestu pelagi simile maerendo fluctuat, et quamvis statuto consilio et obstinato animo iam tamen facinori manus admovens adhuc incerta consilii titubat multisque calamitatis suae distrahitur affectibus. Festinat differt, audet trepidat, diffidit irascitur et, quod est ultimum, in eodem corpore odit bestiam, diligit maritum. Vespera tamen iam noctem trahente praecipiti festinatione nefarii sceleris instruit apparatus. Nox aderat et maritus aderat primisque Veneris proeliis velitatus in altum soporem descenderat.

[21] After they had thus inflamed the heart of their sister, who was already alight (fearing lest some danger might happen unto them by reason of their privy in so wicked a deed) they left her and were carried by the wind Zephyrus to the top of the mountain, and so they ran away, and took shipping.

“When Psyche was left alone (saving that she seemed not to be alone, being stirred by so many furies) she was in a tossing mind, like the waves of the sea, and although her will was obstinate and fixed to put in execution the counsel of her sisters, yet when she was now ready to da the deed, she was in doubtful and divers opinions touching her calamity. Sometimes she would, sometimes she would not, sometimes she is bold, sometimes she feareth, sometimes she mistrusteth, sometimes she is moved, and at last in one person she hateth the beast and loveth her husband; but at length the evening came, when she made preparation for her wicked intent.

[22] Tunc Psyche et corporis et animi alioquin infirma fati tamen saevitia subministrante viribus roboratur, et prolata lucerna et adrepta novacula sexum audacia mutatur.

Sed cum primum luminis oblatione tori secreta claruerunt, videt omnium ferarum mitissimam dulcissimamque bestiam, ipsum illum Cupidinem formonsum deum formonse cubantem, cuius aspectu lucernae quoque lumen hilaratum increbruit et acuminis sacrilegi novaculam paenitebat. At vero Psyche tanto aspectu deterrita et impos animi marcido pallore defecta tremensque desedit in imos poplites et ferrum quaerit abscondere, sed in suo pectore; quod profecto fecisset, nisi ferrum timore tanti flagitii manibus temerariis delapsum evolasset. Iamque lassa, salute defecta, dum saepius divini vultus intuetur pulchritudinem, recreatur animi. Videt capitis aurei genialem caesariem ambrosia temulentam, cervices lacteas genasque purpureas pererrantes crinium globos decoriter impositos, alios antependulos, alios retropendulos, quorum splendore nimio fulgurante iam et ipsum lumen lucernae vacillabat; perumeros volatilis dei pinnae roscidae micanti flore candicant et quamvis alis quiescentibus extimae plumulae tenellae ac delicatae tremule resultantes inquieta lasciviunt; ceterum corpus glabellum atque luculentum et quale peperisse Venerem non paeniteret. Ante lectuli pedes iacebat arcus et pharetra et sagittae, magni dei propitia tela.

[22] Then was it night, and soon after her husband came, and when he had kissed and embraced her he fell asleep: then Psyche (somewhat feeble in body and mind, yet strengthened by cruelty of fate) received boldness and brought forth the lamp, and took the razor, so that by her audacity she changed herself to masculine kind. But when she took the lamp, and the secret parts of the bed were made light, she saw the most meek and sweetest beast of all beasts, even fair Cupid, couched fairly, at whose sight the very lamp increased its light for joy, and the razor turned its edge. But when Psyche saw so glorious a body, she greatly feared, and amazed in mind, with a pale countenance, all trembling, fell on her knees, and thought to hide the razor, yea verily in her

own heart; which she had undoubtedly done, had it not, through fear of so wicked an enterprise, fallen out of her rash and hasty hands. And now she was faint and had lost her strength, but when she saw and beheld the beauty of his divine visage, she was well recreated in her mind; she saw his hairs of gold, that were drenched with ambrosia and yielded out a sweet savour thereof; his neck more white than milk; his ruddy cheeks upon which his hair hanged comely behind and before, the brightness whereof did darken the light of the lamp; the tender plume feathers of that flying god dispersed upon his shoulders with shining gleam, and though his wings were at rest, the tender down of their edges trembling hither and thither, and the other parts of his body so smooth and soft that it could not repent Venus to bear such a child.

[23] Quae dum insatiabili animo Psyche, satis et curiosa, rimatur atque pertrectat et mariti sui miratur arma, depromit unam de pharetra sagittam et punctu pollicis extremam aciem periclitabunda trementis etiam nunc articuli nisu fortiore pupugit altius, ut per summam cutem roraverint parvulae sanguinis rosei guttae. Sic ignara Psyche sponte in Amoris incidit amorem. Tunc magis magisque cupidine fragrans Cupidinis prona in eum efflictim inhians patulis ac petulantibus saviis festinanter ingestis de somni mensura metuebat. Sed dum bono tanto percita saucia mente fluctuat, lucerna illa, sive perfidia pessima sive invidia noxia sive quod tale corpus contingere et quasi basiare et ipsa gestiebat, evomuit de summa luminis sui stillam ferventis olei super umerum dei dexterum. Hem audax et temeraria lucerna et amoris vile ministerium, ipsum ignis totius deum aduris, cum te scilicet amator aliquis, ut diutius cupitis etiam nocte potiretur, primus invenerit. Sic inustus exiluit deus visaque detectae fidei colluvie prorsus ex osculis et manibus infelicissimae coniugis tacitus avolavit.

[23] At the bed's feet lay his bow, quiver and arrows that be the gentle weapons of so great a god: which when Psyche did curiously behold, and marvelling at the weapons of her husband took one of the arrows out of the quiver, and trying the sharpness thereof with her finger, she pricked herself withal: wherewith she was so grievously wounded that some little drops of blood followed, and thereby of her own accord she fell in love with Love. Then more and more broiling in the love of Cupid, she embraced him and kissed him a thousand times, fearing the measure of his sleep.

“But alas, while she was in this great joy, and her spirit languished and wavered, whether it were for foul envy, or for desire to touch this amiable body likewise, there fell out a drop of burning oil from the lamp upon the right shoulder of the god. O rash and bold lamp, the vile ministry of love, how darest thou be so bold as to burn the god of all fire, when surely some lover invented thee, to the intent that he might with more joy pass the nights in pleasure? The god being burned in this sort, and perceiving that promise and faith was broken, he fled away without utterance of any word from the kisses and hands of his most unhappy wife.

[24] At Psyche statim resurgentis eius crure dextero manibus ambabus adrepto sublimis evectionis adpendix miseranda et per nubilas plagas penduli comitatus extrema consequia tandem fessa delabitur solo. Nec deus amator humi iacentem deserens involavit proximam cupressum deque eius alto cacumine sic eam graviter commotus adfatur:

“Ego quidem, simplicissima Psyche, parentis meae Veneris praeceptorum immemor, quae te miseri extremique hominis devinctam cupidine infimo matrimonio addici iusserat, ipse potius amator advolavi tibi. Sed hoc feci leviter, scio, et praeclarus ille sagittarius ipse me telo meo percussi teque coniugem meam feci, ut bestia scilicet tibi viderer et ferro caput excideres meum quod istos amatores tuos oculos gerit. Haec tibi identidem semper cavenda censebam, haec benivole remonebam. Sed illae quidem consiliatrices egregiae tuae tam perniciosi magisterii dabunt actutum mihi poenas, te vero tantum fuga mea punivero.” Et cum termino sermonis pinnis in altum se proripuit.

[24] But Psyche fortunèd to catch him as he was rising by the right thigh with both hands, and held him fast as he flew about in the air, hanging to him (poor wretch) through his cloudy journey, until such time that, constrained by weariness, she let go and fell down upon the ground: but Cupid left her not altogether, but followed her down and lighted upon the top of a cypress-tree, and angrily spake unto her in this manner: ‘O simple Psyche, consider with thyself, how I (little regarding the commandment of my mother, who willed me that thou shouldest be married to a man of base and miserable condition) did come myself from heaven to love thee. This have I very wantonly done, I know (and I have wounded mine own body with my proper weapon) to have thee to my spouse, and did I seem a beast unto thee, that thou shouldest go about to cut off my head with a razor, yea this head with its eyes that love thee so well? Did not I always give thee in charge against this danger? Did not I gently will thee to beware? But those cursed aiders and counsellors of thine shall be worthily rewarded for their pains. As for thee, thou shalt be sufficiently punished by my absence.’ And when he had spoken these words he took his flight into the air.

[25] Psyche vero humi prostrata et, quantum visi poterat, volatus mariti prospiciens extremis affligebat lamentationibus animum. Sed ubi remigio plumae raptum maritum proceritas spatii fecerat alienum, per proximi fluminis marginem praecipitem sese dedit. Sed mitis fluvijs in honorem dei scilicet qui et ipsas aquas urere consuevit metuens sibi confestim eam innoxio volumine super ripam florentem herbis exposuit. Tunc forte Pan deus rusticus iuxta supercilium amnis sedebat complexus Echo montanam deam eamque vuculas omnimodas edocens recinere; proxime ripam vago pastu lasciviunt comam fluvii tondentes capellae. Hirucusus deus sauciam Psychen atque defectam, utcumque casus eius non inscius, clementer ad se vocatam sic permulcet verbis lenientibus: “Puella scitula, sum quidem rusticans et upilio sed senectutis proluxae beneficio multis experimentis instructus. Verum si recte

coniecto, quod profecto prudentes viri divinationem autumant, ab isto titubante et saepius vaccillante vestigio deque minio pallore corporis et assiduo suspiritu immo et ipsis marcentibus oculis tuis amore minio laboras. Ergo mihi ausculta nec te rursus praecipitio vel ullo mortis accersitae genere perimas. Luctum desine et pone maerorem precibusque potius Cupidinem deorum maximum percole et utpote adolescentem delicatum luxuriosumque blandis obsequiis promerere.”

[25] “Then Psyche fell flat on the ground, and as long as she might see her husband, she cast her eyes after him into the air, weeping and lamenting piteously: but when he was flown clean away out of her sight, she threw herself into the next running river, for the great anguish and dolour that she was in, for the lack of her husband; howbeit the gentle water would not suffer her to be drowned, but took pity upon her, in the honour of Cupid which accustomed to broil and burn the very river, and so fearing for himself would not harm her, but threw her upon the bank amongst the herbs. Then Pan the rustical god was sitting on the river-side, embracing and teaching the goddess Echo of the mountains to tune her songs and pipes, by whom were feeding upon the grass of the margin the young and tender goats; and after that this goat-footed god perceived poor Psyche in so sorrowful case, not ignorant (I know not by what means) of her miserable estate, he called her gently beside him and endeavoured to pacify her in this sort: ‘O fair maid, I am a rustic and rude herdsman, howbeit (by reason of my old age) expert in many things; for as far as I can learn by conjecture, which (according as wise men do term) is called divination, I perceive by your uncertain and trembling gait, your pale hue, your sobbing sighs, aye and your watery eyes, that you are greatly in love. Wherefore hearken to me, and go not about to slay yourself, nor weep not at all, but rather adore and worship the great god Cupid, and win him unto you, that is a delicate and wanton youth, by your gentle promise of service.’

[26]. Sic locuto deo pastore nulloque sermone reddito sed adorato tantum numine salutari Psyche pergit ire. Sed cum aliquam multum viae laboranti vestigio pererrasset, inscia quodam tramite iam die labente accedit quandam civitatem, in qua regnum maritus unius sororis eius optinebat. Qua re cognita Psyche nuntiari praesentiam suam sorori desiderat; mox inducta mutuis amplexibus alternae salutationis expletis percontanti causas adventus sui sic incipit:

“Meministi consilium vestrum, scilicet quo mihi suasistis ut bestiam, quae mariti mentito nomine mecum quiescebat, prius quam ingluvie voraci me misellam hauriret, ancipiti novacula peremerem. Set cum primum, ut aequae placuerat, conscio lumine vultus eius aspexi, video mirum divinumque prorsus spectaculum, ipsum illum deae Veneris filium, ipsum inquam Cupidinem, leni quiete sopitum. Ac dum tanti boni spectaculo percita et nimia voluptatis copia turbata fruendi laborarem inopia, casu scilicet pessumo lucerna fervens oleum rebullivit in eius umerum. Quo dolore statim somno recussus, ubi me ferro et igni conspexit armatam, “Tu quidem” inquit “ob

istud tam dirum facinus confestim toro meo divorte tibi que res tuas habeto, ego vero sororem tuam” — et nomen quo tu censeris aiebat— “iam mihi confarreatis nuptis coniugabo” et statim Zephyro praecipit ultra terminos me domus eius efflaret.”

[26] “When the god of shepherds had spoken these words, she gave no answer, but made reverence unto him as to a god, and so departed: and after that she had gone more than a little way with weary feet, she fortunèd unawares, to take a certain path, and towards evening to come to a city where the husband of one of her sisters did reign; which when Psyche did understand, she caused that her sister had knowledge of her coming. And so they met together, and after great embracing and salutation the sister of Psyche demanded the cause of her travel thither. ‘Marry,’ quoth she, ‘Do not you remember the counsel that you gave me, whereby you would that I should kill with a razor the beast, who under colour of my husband did lie with me every night, before he should utterly devour miserable me? You shall understand that as soon as, by thy further advice, I brought forth the lamp to see and behold his shape, I perceived a wonderful and even a divine sight; for it was the son of Venus, even Cupid himself, that lay softly asleep. Then I, being stricken with the sight of so great pleasure, and distraught by exceeding great joy, could not thoroughly assuage my delight, but, alas (by evil chance) the boiling oil of the lamp fortunèd to fall on his shoulder, which caused him to awake; and he, aroused by the pain thereof, seeing me armed with fire and weapon, began to say: “How darest thou be so bold as to do so great a mischief? Depart from me, and take such things as thou diddest bring: (The Roman formula of divorce; and Cupid was to re-marry the sister by *confarreatio*, the solemn and ceremonial tie confined to patricians and priests) for I will have thy sister” (and named you) “to my wife, and she shall be joined in true wedlock with me”; and by and by he commanded Zephyrus to carry me away from the bounds of his house.’

[27] Necdum sermonem Psyche finierat, et illa vesanae libidinis et invidiae noxiae stimulis agitata, e re concinnato mendacio fallens maritum, quasi de morte parentum aliquid comperisset, statim navem ascendit et ad illum scopulum protinus pergit et quamvis alio flante vento caeca spe tamen inhians, “Accipe me,” dicens “Cupido, dignam te coniugem et tu, Zephyre, suscipe dominam” saltu se maximo praecipitem dedit. Nec tamen ad illum locum vel satem mortua pervenire potuit. Nam per saxa cautium membris iactatis atque dissipatis et proinde ut merebatur laceratis visceribus suis alitibus bestiisque obvium ferens pabulum interiit.

Nec vindictae sequentis poena tardavit. Nam Psyche rursus errabundo gradu pervenit ad civitatem aliam, in qua pari modo soror morabatur alia. Nec setius et ipsa fallacie germanitatis inducta et in sororis sceleratas nuptias aemula festinavit ad scopulum inque simile mortis exitium cecidit.

[27] “Psyche had scantily finished her tale, but her sister (pierced with the

prick of carnal desire and wicked envy) ran home, and feigning to her husband with a cunningly made lie that she had heard somewhat of the death of her parents, took shipping and came to the mountain. And although there blew a contrary wind, yet being brought in a vain hope, she cried: 'O Cupid, take me a more worthy wife, and thou, Zephyrus, bear down thy mistress,' and so she cast herself down from the mountain. But she fell not into the valley neither alive nor dead, for all the members and parts of her body were tom amongst the rocks, whereby she was made a prey to the birds and wild beasts, as she worthily deserved, and so she perished. Neither was the vengeance of the other delayed: for Psyche, travelling with wandering feet, fortune'd to come to another city, where her other sister did dwell; to whom when she had declared all such things as she told to her first sister, she also was caught in the snare, and being very jealous of her marriage, ran likewise unto the rock, and was slain in like sort.

[28] Interim, dum Psyche quaestioni Cupidinis intenta populos circumibat, at ille vulnere lucernae dolens in ipso thalamo matris iacens ingemebat. Tunc avis peralba illa gavia quae super fluctus marinos pinnis natat demergit sese prope ad Oceani profundum gremium. Ibi commodum Venerem lavantem natantemque propter assistens indicat adustum filium eius gravi vulneris dolore maerentem dubium salutis iacere, iamque per cunctorum ora populorum rumoribus conviciisque variis omnem Veneris familiam male audire, quod ille quidem montano scortatu tu vero marino natatu secesseritis, ac per hoc non voluptas ulla non gratia non lepos, sed incompta et agrestia et horrida cuncta sint, non nuptiae coniugales non amicitiae sociales non liberum caritates, sed enormis colluvies et squalentium foederum insuave fastidium.

Haec illa verbosa et satis curiosa avis in auribus Veneris fili lacerans existimationem ganniebat. At Venus irata solidum exclamat repente: "Ergo iam ille bonus filius meus habet amicam aliquam? Prome agedum, quae sola mihi servis amanter, nomen eius quae puerum ingenuum et investem sollicitavit, sive illa de Nympharum populo seu de Horarum numero seu de Musarum choro vel de mearum Gratiarum ministerio."

Nec loquax illa conticuit avis, sed: "Nescio," inquit "domina: puto puellam, si probe memini, Psyches nomine dici: illam dicitur efflicte cupere."

Tunc indignata Venus exclamavit vel maxime: "Psychen ille meae formae succubam mei nominis aemulam vere diligit? Nimirum illud incrementum lenam me putavit cuius monstratu puellam illam cognosceret."

[28] "In the meantime, Psyche travelled about in the country to seek her husband Cupid, but he was gotten into his mother's chamber, and there bewailed the sorrowful wound which he caught by the oil of the burning lamp. Then the white bird the gull, which swimmeth with his wings over the waves of the water, flew down to the Ocean sea, where she found Venus washing and bathing herself: to whom she declared her son was burned and suffering from a grievous wound and in danger of death, and moreover that it was a

common report in the mouth of every person to speak evil of all the family of Venus; ‘Thy son,’ quoth she, ‘Doth nothing but haunt harlots in the mountain, and thou thyself dost use to riot on the sea, whereby they say there is now nothing any more gracious, nothing pleasant, nothing gentle, but all is become uncivil, monstrous, and horrible; moreover, there are no more loving marriages, nor friendships of amity, nor loving of children, but all is disorderly, and there is a very bitter hatred of weddings as base things.’ This the wordy and curious gull did clatter in the ears of Venus, reprehending her son. But Venus began to be very angry, and said: ‘What, hath my son gotten any love? I pray thee, gentle bird, that dost alone serve me so faithfully, tell me what she is and what is her name, that hath troubled my simple and beardless son in such sort, whether she be any of the tribe of the Nymphs, of the number of the Seasons, of the company of the Muses, or of the ministry of my Graces?’ To whom the bird answered that could never be silent: ‘Madam, I know not what she is; but this I know, that he loveth her greatly, and that she is called Psyche.’ Then Venus with indignation cried out: ‘What, is it she? The usurper of my beauty, the vicar of my name? And this is more and worse; will the brat think that I am a bawd, by whose shewing he fell acquainted with the maid?’

[29] *Haec quiritans properiter emergit e mari suumque protinus aureum thalamum petit et reperto, sicut audierat, aegroto puero iam inde a foribus quam maxime boans: “Honesta” inquit “haec et natalibus nostris bonaeque tuae frugi congruentia, ut primum quidem tuae parentis immo dominae praecepta calcares, nec sordidis amoribus inimicam meam cruciares, verum etiam hoc aetatis puer tuis licentiosis et immaturis iungeres amplexibus, ut ego nurum scilicet tolerarem inimicam. Sed utique praesumis nugo et corruptor et inamabilis te solum generosum nec me iam per aetatem posse concipere. Velim ergo scias multo te meliorem filium alium genituram, immo ut contumeliam magis sentias aliquem de meis adoptaturam vernulis, eique donaturam istas pinnas et flammam et arcum et ipsas sagittas et omnem meam suppellectilem, quam tibi non ad hos usus dederam: nec enim de patris tui bonis ad instructionem istam quicquam concessum est.*

[29] “Thus she complained, and immediately departed and went to her golden chamber, where she found her son wounded, as it was told unto her; whom when she beheld she stood at the door and cried out very loudly in this sort: ‘Is this an honest thing? Is this honourable to thy parents and to thine own good name? Is this reason that thou hast first violated and broken the commandment of thy mother and sovereign mistress? And whereas thou shouldest have vexed my enemy with a loathsome and base love, thou hast done contrary: for (being but of tender and unripe years) thou hast with too licentious appetite embraced her, that my most mortal foe shall be made a daughter unto me. Thou presumest and thinkest (thou trifling boy, thou varlet, and without all love) that thou art alone my true child, and that I am not able by reason of mine age to have another son; but this I could do, and thou

shouldest well understand that I would bear a more worthier than thou: but to work thee a greater despite, I do determine to adopt one of my servants, and to give him these wings, this fire, this bow and these arrows, and all other furniture which I gave to thee, though not for this purpose; for of all this nothing came to thee from thy father to thy famishment.

[30] Sed male prima a pueritia inductus es et acutas manus habes et maiores tuos irreverenter pulsasti totiens et ipsa matrem tuam, me inquam ipsam, parricida denudas cotidie et percussisti saepius et quasi viduam utique contemnis nec vitricum tuum fortissimum illum maximumque bellatorem metuis. Quidni? cui saepius in angorem mei paelicatus puellas propinare consuesti. Sed iam faxo te lusus huius paeniteat et sentias acidas et amaras istas nuptias. — Sed nunc inrisui habita quid agam? Quo me conferam? Quibus modis stelionem istum cohibeam? Petamne auxilium ab inimica mea Sobrietate, quam propter huius ipsius luxuriam offendis saepius? At rusticae squalentisque feminae conloquium prorsus [adhibendum est] horresco. Nec tamen vindictae solacium undeunde spernendum est. Illa mihi prorsus adhibenda est nec ulla alia, quae castiget asperrime nugonem istum, pharetram explicet et sagittas dearmet, arcum enodet, taedam deflammet, immo et ipsum corpus eius acrioribus remediis coerceat. Tunc iniuriae meae litatum crediderim cum eius comas quas istis manibus meis subinde aureo nitore perstrinxi deraserit, pinnas quas meo gremio nectarei fontis infeci praetotonderit.”

[30] But first thou hast been evil brought up and instructed in thy youth: thou hast thy hands ready and sharp: thou hast often most rudely struck and beaten thy ancients, and especially thy own mother, myself I say, thou hast robbed me daily, thou very parricide, and hast pierced me with thy darts, thou contemnest me as a widow, neither dost thou regard thy valiant and invincible stepfather, but to anger me more thou settest him after wenches that I may be jealous *i* but I will cause that thou shalt shortly repent thee of this sport, and that this marriage shall be bitter to thee and dearly bought. To what a public scorn am I now driven? What shall I do? Whither shall I go? How shall I repress this beast? Shall I ask aid of mine enemy Sobriety, whom I have often offended because of thy wantonness? But I hate to seek for counsel from so poor and rustical a woman. No, no, howbeit I will not cease from my vengeance, whencesoever it cometh; to her must I have recourse for help, and to none other (I mean to Sobriety) who may correct sharply this trifler, take away his quiver, deprive him of his arrows, unbend his bow, quench his fire, and subdue his body with punishment still more bitter; and when that she hath razed and cut off this his hair, which I have dressed with mine own hands and made to glitter like gold, and when she hath clipped his wings which I myself have dyed with the immortal fountain of my breast, then shall I think to have sufficiently revenged myself for the injury which he hath done.’

[31] Sic effata foras sese proripit infesta et stomachata biles Venerias. Sed eam protinus Ceres et Iuno continentur visamque vultu tumido quaesiere cur

truci supercilio tantam venustatem micantium oculorum coaceret. At illa: “Opportune” inquit “ardenti prorsus isto meo pectori volentiam scilicet perpetraturae venitis. Sed totis, oro, vestris viribus Psychen illam fugitivam volaticam mihi requirite. Nec enim vos utique domus meae famosa fabula et non dicendi filii mei facta latuerunt.”

Tunc illae non ignarae quae gesta sunt palpare Veneris iram saevientem sic adortae: “Quid tale, domina, deliquit tuus filius ut animo pervicaci voluptate illius impugnes et, quam ille diligit, tu quoque perdere gestias? Quod autem, oramus, isti crimen si puellae lepidae libenter adrisit? An ignoras eum masculum et iuvenem esse vel certe iam quot sit annorum oblita es? An, quod aetatem portat bellule, puer tibi semper videtur? Mater autem tu et praeterea cordata mulier filii tui lusus semper explorabis curiose et in eo luxuriem culpabis et amores revinces et tuas artes tuasque delicias in formosio filio reprehendes? Quid autem te deum, qui hominum patietur passim cupidines populis disseminantem, cum tuae domus amores amare coerceas et vitiorum muliebrium publicam praecludas officinam?” Sic illae metu sagittarum patrocinio gratioso Cupidini quamvis absenti blandiebantur. Sed Venus indignata ridicule tractari suas iniurias praeversis illis altrorsus concito gradu pelago viam capessit.

[31] “When she had spoken these words she departed in a great rage out of her chamber full of the bitterness of very Venus; and immediately as she was going away, came Juno and Ceres, and seeing her angry countenance, they demanded the cause of her anger, and why with so gloomy a frown she had dimmed the glory of her shining eyes. Then Venus made answer: ‘Verily you are come in good time to carry into effect the purpose of my furious heart; but I pray you with all diligence to seek out one whose name is Psyche, who is a vagabond, and runneth about the countries, and I think you are not ignorant of the bruit of my son Cupid, and of his demeanour, which I am ashamed to declare.’ Then they understanding and knowing the whole matter, endeavoured to mitigate the ire of Venus in this sort: ‘What is the cause, madam, or how hath your son so offended that you should so greatly accuse his love, and blame him by reason that he is amorous? And why should you seek the death of her whom he doth fancy? What is his fault, we pray, if he have accorded to the mind of a fair maiden? What, do not you know that he is a man and a young man? Or have you forgotten of what years he is? Doth he seem always to you to be a child because he beareth well his age? You are his mother and a kind and understanding woman; will you continually search out his dalliance? Will you blame his luxury? Will you bridle his love? And will you reprehend your own art and delights in your lovely son? What god or man is he, that can endure that you should sow or disperse your seed of love in every place, and at the same time make a restraint of that same love within your own doors, and entirely close and shut up that factory where the natural faults of women are made?’ In this sort these goddesses endeavoured to excuse Cupid with all their power (although he were absent) for fear of his

dart and shafts of love. But Venus would in no wise assuage her heat, but (thinking that they did but trifle and taunt at her injuries) she departed from them, and took her voyage again towards the sea in all haste.

Liber VI — BOOK VI

[1] Interea Psyche variis iactabatur discursibus, dies noctesque mariti investigationibus inquieta animi, tanto cupidior iratum licet si non uxoris blanditiis lenire certe servilibus precibus propitiare. Et prospecto templo quodam in ardui montis vertice: “Vnde autem” inquit “scio an istic meus degat dominus?” Et ilico dirigit citatum gradum, quem defectum prorsus adsiduis laboribus spes incitabat et votum. Iamque naviter emensis celsioribus iugis pulvinaribus sese proximam intulit. Videt spicas frumentarias in acervo et alias flexiles in corona et spicas hordei videt. Erant et falces et operae messoriae mundus omnis, sed cuncta passim iacentia et incuria confusa et, ut solet aestu, laborantium manibus proiecta. Haec singula Psyche curiose dividit et discretim semota rite componit, rata scilicet nullius dei fana caerimoniasve neglegere se debere sed omnium benivolam misericordiam corrogare.

[1] “IN the mean season Psyche hurled herself hither and thither, seeking day and night for her husband with unquiet mind, eager the more because she thought that if he would not be appeased with the sweet flattery of his wife, yet he would take mercy upon her at her servile and continual prayers. And (espying a church on the top of a high hill) she said: ‘How can I tell whether my husband and master be there or no?’ Wherefore she went swiftly thitherward, and with great pain and travail, yet moved by hope and desire, after that she had stoutly climbed to the top of the mountain, she went up to the sacred couch, where behold, she espied sheaves of com lying on a heap, blades twisted into garlands, and reeds of barley; moreover she saw hooks, scythes, sickles, and other instruments to reap, but everything lay out of order, and as it were cast down carelessly in the summer heat by the hands of labourers; which when Psyche saw, she gathered up and put everything duly in order, thinking that she would not despise or condemn the temples of any of the gods, but rather get the favour and benevolence of them all.

[2] Haec eam sollicite seduloque curantem Ceres almaprehendit et longum exclamat protinus: “Ain, Psyche miseranda? Totum per orbem Venus anxia disquisitione tuum vestigium furens animi requirit teque ad extremum supplicium expetit et totis numinis sui viribus ultionem flagitat: tu vero rerum mearum tutelam nunc geris et aliud quicquam cogitas nisi de tua salute?”

Tunc Psyche pedes eius advoluta et uberi fletu rigans deae vestigia humumque verrens crinibus suis multiugis precibus editis veniam postulabat: “Per ego te frugiferam tuam dexteram istam deprecor per laetificas messium caerimonias per tacita secreta cistarum et per famulorum tuorum draconum pinnata curricula et glebae Siculae sulcamina et currum rapacem et terram tenacem et inluminarum Proserpinae nuptiarum demeacula et luminosarum filiae inventionum remeacula et cetera quae silentio tegit Eleusinis Atticae sacrarium, miserandae Psyches animae supplicis tuae subsiste. Inter istam spicarum congeriem patere vel pauculos dies delitescam, quoad deae tantae

saeviens ira spatio temporis mitigetur vel certe meae vires diutino labore fessae quietis intervallo leniantur.”

[2] “By and by Lady Ceres came in and beholding her busy and curious in her chapel, cried out afar off and said: ‘O Psyche, needful of mercy, Venus searcheth anxiously for thy steps in every place, mad at heart to revenge herself and to punish thee grievously with all the power of her godhead, but hast thou more mind to be here and to look after my affairs, and carest for nothing less than thy safety?’ Then Psyche fell on her knees before her, watering her feet with her tears, wiping the ground with her hair, and with great weeping and many supplications desired pardon, saying: ‘O great and holy goddess, I pray thee by thy plenteous and liberal right hand, by thy joyful ceremonies of harvest, by the secrets of thy baskets, by the flying chariots of the dragons thy servants, by the tillage of the ground of Sicily which thou hast invented, by the chariot of the ravishing god, (Pluto, who carried off Proserpina to Hell from the plains of Henna, in Sicily) by the earth that held thy daughter fast, by the dark descent to the unilluminated marriage of Proserpina, by thy diligent inquisition of her and thy bright return, and by the other secrets which are concealed within the temple of Eleusis in the land of Athens, take pity on me thy servant Psyche, and help my miserable soul, and let me hide myself a few days amongst these sheaves of corn until the ire of so great a goddess be past, or until that I be refreshed of my great labour and travail.’

[3] *Suscipit Ceres: “Tuis quidem lacrimosis precibus et commoveor et opitulari cupio, sed cognatae meae, cum qua etiam foedus antiquum amicitiae colo, bonae praeterea feminae, malam gratiam subire nequeo. Decede itaque istis aedibus protinus et quod a me retenta custoditaque non fueris optimi consule.”*

Contra spem suam repulsa Psyche et afflicta duplici maestitia iter retrorsum porrigens inter subsitae convallis sublucidum lucum prospicit fanum sollerti fabrica structum, nec ullam vel dubiam spei melioris viam volens omittere sed adire cuicumque dei veniam sacratis foribus proximat. Videt dona pretiosa et lacinias auro litteratas ramis arborum postibusque suffixas, quae cum gratia facti nomen deae cui fuerant dicata testabantur. Tunc genu nixa et manibus aram tepentem amplexa detersis ante lacrimis sic adprecatur:

[3] Then answered Ceres: ‘Verily, Psyche, I am greatly moved by thy prayers and tears, and desire with all my heart to aid thee, but if I should suffer thee to be hidden here, I should incur the displeasure of my good cousin, with whom I have made a treaty of peace and an ancient promise of amity: wherefore I advise thee to depart from this my temple, and take it in good part in that I do not keep and guard thee as a prisoner here.’

“Then Psyche driven away, contrary to her hope, was doubly afflicted with sorrow, and so she returned back again: and behold, she perceived afar off in a valley a temple standing within a glimmering forest, fair and curiously

wrought; and minding to overpass no place whither better hope did direct her, although it might be uncertain, and to the intent she would desire the pardon of every god, she approached nigh to the sacred doors. There she saw precious riches and vestments engraven with letters of gold, hanging upon branches of trees and the posts of the temple, testifying the name of the goddess Juno to whom they were dedicated and the reason of their offering. Then she kneeled down upon her knees, and embracing the altar (which was yet warm) with her hands, and wiping her tears away, began to pray in this sort:

[4] “Magni Iovis germana et coniuga, sive tu Sami, quae sola partu vagituque et alimonia tua gloriatur, tenes vetusta delubra, sive celsae Carthaginis, quae te virginem vectura leonis caelo commeantem percolit, beatas sedes frequentas, seu prope ripas Inachi, qui te iam nuptam Tonantis et reginam deorum memorat, inclitis Argivorum praesides moenibus, quam cunctus oriens Zygiā veneratur et omnis occidens Lucinā appellat, sis mei extremis casibus Iuno Sospita meque in tantis exanclatis laboribus defessam imminentis periculi metu libera. Quod sciam, soles praegnatibus periclitantibus ultro subvenire.”

Ad istum modum supplicanti statim sese Iuno cum totius sui numinis angusta dignitate praesentat et protinus: “Quam vellem” inquit “per fidem nutum meum precibus tuis accommodare. Sed contra voluntatem Veneris nurus meae, quam filiae semper dilexi loco, praestare me pudor non sinit. Tunc etiam legibus quae servos alienos profugos invitis dominis vetant suscipi prohibeor.”

[4] ‘O dear spouse and sister of the great god Jupiter, which art adored among the great temples of Samos alone made famous by thy birth, and infant crying, and nurture; or worshipped at high and happy Carthage, as a maid, being carried through heaven by a lion; or whether the rivers of the flood Inachus do celebrate thee, ruling over the notable walls of Argos, and know that thou art the wife of the great thunderer and the goddess of goddesses: all the east part of the world hath thee in veneration as Zygia, all the west world calleth thee Lucina: I pray thee to be mine advocate and Saviour (Psyche appeals to Juno in her threefold aspect; Zygia, as goddess of marriage; Lucina, as goddess of childbirth; and Sospita, as protectress and deliverer) in my tribulations; deliver me from the great peril which pursueth me, and save me that am wearied with so long labours and sorrow, for I know that it is thou that succourest and helpest such women as are with child and in danger.’ Then Juno, hearing the prayers of Psyche, appeared unto her in all the royal dignity of her godhead, saying: ‘Certes, Psyche, I would gladly help thee; but I am ashamed to do anything contrary to the will of my daughter-in-law Venus, whom always I have loved as mine own child; and moreover I shall incur the danger of the law entitled *De servo corrupto*, whereby I am forbidden to retain any servant fugitive against the will of his master.’

[5] Isto quoque fortunae naufragio Psyche perterrita nec indipisci iam

maritum volatilem quiens, tota spe salutis deposita, sic ipsa suas cogitationes consuluit: "Iam quae possunt alia meis aerumnis temptari vel adhiberi subsidia, cui nec dearum quidem quanquam volentium potuerunt prodesse suffragia? Quo rursum itaque tantis laqueis inclusa vestigium porrigam quibusque tectis vel etiam tenebris abscondita magnae Veneris inevitabiles oculos effugiam? Quin igitur masculum tandem sumis animum et cassae speculae renuntias fortiter et ultroneam te dominae tuae reddis et vel sera modestia saevientes impetus eius mitigas? Qui scias an etiam quem diu quaeritas illic in domo matris reperiis?" Sic ad dubium obsequium immo ad certum exitium praeparata principium futurae secum meditabatur obsecrationis.

[5] "Then Psyche, terrified at this new shipwreck of fortune, as without all hope of her safety and the recovery of her husband, reasoned with herself in this sort: 'Now what comfort or remedy is left to my afflictions, when as my prayers will nothing avail with the goddesses, though they be willing enough to help me? What shall I do? Whither shall I go, that am set about and surrounded with such snares? In what cave or darkness shall I hide myself to avoid the piercing eyes of Venus? Why do I not take a good heart, renouncing my vain hopes, and offer myself with humility (though it be late) unto her whose anger I have wrought and so try to soften her great fury? What do I know whether he whom I seek for so long be not in the house of his mother?' Thus unto a doubtful service, nay unto certain destruction, Psyche prepared herself how she might make her orison and prayer unto Venus.

[6] At Venus terrenis remediis inquisitionis abnuens caelum petit. Iubet instrui currum quem ei Vulcanus aurifex subtili fabrica studiose poliverat et ante thalami rudimentum nuptiale munus obtulerat limae tenuantis detrimento conspicuum et ipsius auri damno pretiosum. De multis quae circa cubiculum dominae stabulant procedunt quattuor candidae columbae et hilaris incessibus picta colla torquentes iugum gemmeum subeunt susceptaque domina laetae subvolant. Currum deae prosequentes gannitu constrepenti lasciviunt passeris et ceterae quae dulce cantitant aves melleis modulis suave resonantes adventum deae pronuntiant. Cedunt nubes et Caelum filiae panditur et summus aether cum gaudio suscipit deam, nec obvias aquilas vel accipitres rapaces pertimescit magnae Veneris canora familia.

[6] "But Venus, after that she was weary with searching over all the earth for Psyche, returned towards heaven and commanded that one should prepare the chariot which her husband Vulcanus had most curiously shaped and given unto her as a marriage gift before that she had first entered the bridal chamber; and it was so finely wrought that it had been made the more precious even of the very gold which the file had taken away. Four white doves, out of all those that stood sentinel to the chamber of their lady, stepped very briskly in front and bowed their rainbow-coloured necks to the yoke of precious gems, and when Venus was entered in, bore up the chariot with great diligence. After her chariot there followed a number of sparrows chirping about, making sign of

joy, and all other kind of birds sang very sweetly with honeyed notes, foreshewing the coming of the great goddess: the clouds gave place, the heavens opened and the upper air received her joyfully, the birds that followed, being the tuneful choir of Venus, nothing feared the eagles, hawks, and other ravenous fowl in the air.

[7] Tunc se protinus ad Iovis regias arces dirigit et petitu superbo Mercuri dei vocalis operae necessariam usuram postulat. Nec rennuit Iovis caeruleum supercilium. Tunc ovans ilico, comitante etiam Mercurio, Venus caelo de meat eique sollicitè serit verba: “Frater Arcadi, scis nempe sororem tuam Venerem sine Mercuri praesentia nil unquam fecisse nec te praeterit utique quanto iam tempore delitescentem ancillam nequiverim reperire. Nil ergo superest quam tuo praeconio praemium investigationis publicitus edicere. Fac ergo mandatum matures meum et indicia qui possit agnosci manifeste designes, ne si quis occultationis illicitae crimen subierit, ignorantiae se possit excusatione defendere”; et simul dicens libellum ei porrigit ubi Psyche nomen continebatur et cetera. Quo facto protinus domum secessit.

[7] Incontinently she went unto the royal palace of the god Jupiter, and with proud and bold petition demanded the service of Mercury the herald in certain of her affairs, whereunto Jupiter consented, nodding with his azure brow; then with much joy she descended from heaven with Mercury, and gave him an earnest charge to put in execution her words, saying: ‘O my brother, born in Arcadia, thou knowest well that I (who am thy sister) did never enterprise to do anything without thy presence: thou knowest also how long I have sought for a girl that is a-hiding and cannot find her: wherefore there resteth nothing else save that thou do publicly pronounce the reward to such as take her. See thou put in execution my commandment, account the signs by which she may be known, and declare that whatsoever he be that retaineth her wittingly against my will, he shall not defend himself by any mean or excusation.’ And when she had spoken this, she delivered unto him a paper wherein was contained the name of Psyche and the residue of his publication; which done, she departed away to her lodging.

[8] Nec Mercurius omisit obsequium. Nam per omnium ora populorum passim discurrens sic mandatae praedicationis munus exsequebatur: “Sic quis a fuga retrahere vel occultam demonstrare poterit fugitivam regis filiam, Veneris ancillam, nomine Psychen, conveniat retro metas Murtias Mercurium praedicatorem, accepturus indicivae nomine ab ipsa Venere septem savia suavia et unum blandientis adpulsu linguae longe mellitum.”

Ad hunc modum pronuntiante Mercurio tanti praemii cupido certatim omnium mortalium studium adrexerat. Quae res nunc vel maxime sustulit Psyche omnem cunctationem. Iamque fores ei dominae proximanti occurrit una de famulitione Veneris nomine Consuetudo statimque quantum maxime potuit exclamat: “Tandem, ancilla nequissima, dominam habere te scire coepisti? An pro cetera morum, tuorum temeritate istud quoque nescire te

figis quantos labores circa tuas inquisitiones sustinuerimus? Sed bene, quod meas potissimum manus incidisti et inter Orci canculos iam ipso haesisti datura scilicet actutum tantae contumaciae poenas”,

[8] “By and by Mercurius, obeying her commands, proclaimed throughout all the world that whatsoever he were that could bring back or tell any tidings of a king’s fugitive daughter, the servant of Venus, named Psyche, let him bring word to Mercury, behind the Murtian temple, and for reward of his pains he should receive seven sweet kisses of Venus and one more sweetly honeyed from the touch of her loving tongue. After that Mercury had pronounced these things, every man was inflamed with desire of so great a guerdon to search her out, and this was the cause that put away all doubt from Psyche, who was all but come in sight of the house of Venus: but one of her servants called Custom came out, who, espying Psyche, cried with a loud voice: ‘O wicked harlot as thou art, now at length thou shalt know that thou hast a mistress above thee; what, beside all thy other bold carriage, dost thou make thyself ignorant, as if thou diddest not understand what travail we have taken in searching for thee? I am glad that thou art come into my hands, thou art now in the claws of Hell, and shalt abide the pain and punishment of thy great contumacy’; and therewithal she seized her by the hair, and brought her before the presence of Venus.

[9] et audaciter in capillos eius inmissa manu trahebat eam nequaquam renitentem. Quam ubi primum inductam oblatamque sibi conspexit Venus, latissimum cachinnum extollit et qualem solent furenter irati, caputque quatiens et ascalpens aurem dexteram: “Tandem” inquit “dignata es socrum tuam salutare? An potius maritum, qui tuo vulnere periclitatur, intervire venisti? Sed esto segura, iam enim excipiam te ut bonam nurum concedet”; et: “Vbi sunt” inquit “Sollicitudo atque Tristities ancillae meae?” Quibus intro vocatis torquendam tradidit eam. At illae sequentes erile praeceptum Psychen misellam flagellis afflictam et ceteris tormentis excruciatam iterum dominae conspectui reddunt. Tunc rursus sublato risu Venus: “Et ecce” inquit “nobis turgidi ventris sui lenocinio commovet miserationem, unde me praeclara subole aviam beatam scilicet faciat. Felix velo ego quae ipso aetatis meae flore vocabor avia et vilis ancillae filius nepos Veneris audiet. Quanquam inepta ego quae frustra filium dicam; impares enim nuptiae et praeterea in villa sine testibus et patre non consentiente factae legitimae non possunt videri ac per hoc spurius iste nascetur, si tamen partum omnino perferre te patiemur.”

[9] “When Venus espied her brought into her presence, she began to laugh loudly, as angry persons accustom to do, and she shook her head and scratched her right ear, saying: ‘Have you now deigned at length to visit your mother? Or perchance to visit your husband, that is in danger of death by your means? Be you assured I will handle you like a daughter; where be my maidens Sorrow and Sadness?’ To whom, when they came, she delivered Psyche to be cruelly tormented. They fulfilled the commandment of their

mistress, and after they had piteously scourged her with whips and had otherwise tormented her, they presented her again before Venus. Then she began to laugh again, saying: 'Behold, she thinketh that by reason of her great belly, which she hath gotten by playing the whore, to move me to pity, and to make me a happy grandmother to her noble child. Am not I happy, that in the flourishing time of all mine age shall be called a grandmother, and the son of a vile harlot shall be accounted the grandson of Venus. Howbeit I am a fool to term him by the name of a son, since as the marriage was made between unequal persons, in no town, without witnesses, and not by the consent of their parents, therefore the marriage is illegitimate, and the child (that shall be born) a bastard, if indeed we fortune to suffer thee to live till thou be delivered.'

[10] His editis involat eam vestemque plurifariam diloricat capilloque discisso et capite conquassato graviter affligit, et accepto frumento et hordeo et milio et papavere et cicere et lente et faba commixtisque acervatim confusisque in unum grumulum sic ad illam: "Videris enim mihi tam deformis ancilla nullo alio sed tantum sedulo ministerio amatores tuos promereri: iam ergo et ipsa frugem tuam periclitabor. Discerne seminum istorum passivam congeriem singulisque granis rite dispositis atque seiugatis ante istam vesperam opus expeditum approbato mihi." Sic assignato tantorum seminum cumulo ipsa cenae nuptiali concessit. Nec Psyche manus admolitur inconditae illi et inextricabili moli, sed immanitate praecepti consternata silens obstupescit. Tunc formicula illa parvula atque ruricola certa difficultatis tantae laborisque miserta contubernalis magni dei socrusque saevitiam exsecrata discurrens naviter convocat corrogatque cunctam formicarum accolarum classem: "Miseremini terrae omniparentis agiles alumnae, miseremini et Amoris uxori puellae lepidae periclitanti prompta velocitate succurrite." Ruunt aliae superque aliae sepedum populorum undae summoque studio singulae granatim totum digerunt acervum separatimque distributis dissitisque generibus e conspectu perneciter abeunt.

[10] "When Venus had spoken these words, she leaped upon poor Psyche, and (tearing everywhere her apparel) took her violently by the hair, and dashed her head upon the ground. Then she took a great quantity of wheat, barley, millet, poppy-seed, pease, lentils, and beans, and mingled them all together on a heap, saying: 'Thou art so evil-favoured, girl, that thou seemest unable to get the grace of thy lovers by no other means, but only by diligent and painful service: wherefore I will prove what thou canst do; see that thou separate all these grains one from another, disposing them orderly in their quality, and let it be done to my content before night.' When she had appointed this heap of seeds unto Psyche, she departed to a great banquet for a marriage that was prepared that day. But Psyche went not about to dis sever the grain (as being a thing impossible to be brought to pass, by reason it lay so confusedly scattered) but being astonished at the cruel commandment of Venus, sat still and said nothing. Then the little pismire the ant, that dwelleth in the

fields, knowing and taking pity of the great difficulty and labour of the consort of so great a god, and cursing the cruelty of so evil a mother, ran about nimbly hither and thither, and called to her all the ants of the country, saying: 'I pray you, my friends, ye quick daughters of the ground the mother of all things, take mercy on this poor maid espoused to Cupid, who is in great danger of her person; I pray you help her with all diligence.' Incontinently they came, the hosts of six-footed creatures one after another in waves, separating and dividing the grain, and after that they had put each kind of corn in order, they ran away again in all haste from her sight.

[11] *Sed initio noctis e convivio nuptiali vino madens et fragrans balsama Venus remeat totumque revincta corpus rosis micantibus, visaque diligentia miri laboris: "Non tuum," inquit "nequissima, nec tuarum manuum istud opus, sed illius cui tuo immo et ipsius malo placuisti", et frustra cibarii panis ei proiecto cubitum facessit. Interim Cupido solus interioris domus unici cubiculi custodia clausus coerebatur acriter, partim ne petulanti luxurie vulnus gravaret, partim ne cum sua cupita conveniret. Sic ergo distentis et sub uno tecto separatis amatoribus tetra nox exanclata.*

Sed Aurora commodum inequitante vocatae Psychae Venus infit talia: "Videsne illud nemus, quod fluvio praeterlucens ripisque longis attenditur, cuius imi frutices vicinum fontem despiciunt? Oves ibi nitentis auri vero decore florentes incustodito pastu vagantur. Inde de coma pretiosi velleris floccum mihi confestim quoquo modo quaesitum afferas censeo."

[11] "When night came, Venus returned home from the banquet well tipped with wine, smelling of balm, and all her body crowned with garlands of roses, who when she espied with what great diligence the work was done, began to say: 'This is not the labour of thy hands, vile quean, but rather of his that is amorous of thee to thy hurt and his.' Then she gave her a morsel of brown bread, and went to sleep. In the mean season Cupid was closed fast in the most surest chamber of the house, partly because he should not hurt himself the more with wanton dalliance, and partly because he should not speak with his love. So was the night bitterly passed by these two lovers divided one from another beneath the same roof. But when Aurora was driving in through the morning sky, Venus called Psyche, and said: 'Seest thou yonder forest that extendeth out in length with the river-banks, the bushes whereof look close down upon the stream hard by? There be great sheep shining like gold, and kept by no manner of person; I command thee that thou go thither and bring me home some of the wool of their fleeces.'

[12] *Perrexit Psyche volenter non obsequium quidem illa functura sed requiem malorum praecipitio fluvialis rupis habitura. Sed inde de fluvio musicae suavis nutricula leni crepitu dulcis aurae divinitus inspirata sic vaticinatur harundo viridis: "Psyche tantis aerumnis exercita, neque tua miserrima morte meas sanctas aquas polluas nec vero istud horae contra formidabiles oves feras aditum, quoad de solis fragrantia mutuatae calorem*

truci rabie solent efferri cornuque acuto et fronte saxea et non nunquam venenatis morsibus in exitium saevire mortalium; se dum meridies solis sedaverit vaporem et pecua spiritus fluvialis serenitate conquieverint, poteris sub illa procerissima platano, quae mecum simul unum fluentum bibit, latenter abscondere. Et cum primum mitigata furia laxaverint oves animum, percussis frondibus attigui nemoris lanosum aurum reperies, quod passim stirpibus conexis obhaerescit.”

[12] “Psyche arose willingly, not to do her commandment, but to throw herself headlong into the water to end her sorrow. But then a green reed, nurse of sweet music, inspired by divine inspiration with a gracious tune and melody, began to say: ‘O Psyche, harried by these great labours, I pray thee not to trouble or pollute my holy water by thy wretched death, and yet beware that thou go not towards the terrible wild sheep of this coast until such time as the heat of the sun be past; for when the sun is in his force, then seem they most dreadful and furious with their sharp horns, their stony foreheads, and their poisonous bites wherewith they arm themselves to the destruction of mankind: but until the midday is past and the heat assuaged, and until the flock doth begin to rest in the gentle breeze of the river, thou mayest hide thyself here by me under this great plane-tree, which drinks of the river as I do also, and as soon as their great fury is past and their passion is stilled, thou mayest go among the thickets and bushes under the wood-side and gather the locks of their golden fleeces which thou shalt find hanging upon the briars.’

[13] Sic harundo simplex et humana Psychen aegerrimam salutem suam docebat. Nec auscultatu paenitendo indiligenter instructa illa cessavit, sed observatis omnibus furatrina facili flaventis auri mollitiae congestum gremium Veneri reportat. Nec tamen apud dominam saltem secundi laboris periculum secundum testimonium meruit, sed contortis superciliis subridens amarum sic inquit: “Nec me praeterit huius quoque facti auctor adulterinus. Sed iam nunc ego sedulo periclitabor an oppido forti animo singularique prudentia sis praedita. Videsne insistentem celsissimae illi rupi montis ardui verticem, de quo fontis atri fuscae defluunt undae proxumaeque conceptaculo vallis inclusae Stygias inrigant paludes et rauca Cocyti fluenta nutriunt? Indidem mihi de summi fontis penita scaturrigine rorem rigentem hauritum ista confestim defer urnula.” Sic aiens crustallo dedolatum vasculum insuper ei graviora comminata tradidit.

[13] Thus spake the gentle and benign reed, shewing a mean to most wretched Psyche to save her life, which she bare well in memory, and with all diligence went and gathered up such locks as she found and put them in her apron and carried them home to Venus: howbeit the danger of this second labour did not please her, nor give her sufficient witness of the good service of Psyche, but twisting her brows with a sour resemblance of laughter, she said: ‘Of a certainty I know that another is the author of this thy deed, but I will prove if thou be truly of so stout a courage and singular prudence as thou seemest. Seest thou the high rock that overhangs the top of yonder great hill,

from whence there runneth down water of black and deadly colour which is gathered together in the valley hard by and thence nourisheth the marshes of Styx and the hoarse torrent of Cocytus? I charge thee to go thither and bring me a vessel of that freezing water from the middest flow of the top of that spring': wherewithal she gave her a bottle of carven crystal, menacing and threatening her more rigorously than before.

[14] At illa studiose gradum celerans montis extremum petit cumulum certe vel illic inventura vitae pessimae finem. Sed cum primum praedicti iugi conterminos locos appulit, videt rei vastae letalem difficultatem. Namque saxum immani magnitudine procerum et inaccessa salebritate lubricum mediis e faucibus lapidis fontes horridos evomebat, qui statim proni foraminis lacunis editi perque proclive delapsi et angusti canalibus exarato contacti tramite proxumam convallem latenter incidebant. Dextra laevaue cautibus cavatis proserpunt ecce longa colla porrecti saevi dracones inconivae vigiliae luminibus addictis et in perpetuam lucem pupulis excubantibus. Iamque et ipsae semet muniebant vocales aquae. Nam et "Discede" et "Quid facis? Vide" et "Quid agis? Cave" et "Fuge" et "Peribis" subinde clamant. Sic impossibilitate ipsa mutata in lapidem Psyche, quamvis praesenti corpore, sensibus tamen aberat et inextricabilis periculi mole prorsus obruta lacrumarum etiam extremo solacio carebat.

[14] "Then poor Psyche went in all haste to the top of the mountain, rather to end her wretched life than to fetch any water, and when she was come up to the ridge of the hill, she perceived that it was very deadly and impossible to bring it to pass, for she saw a great rock, very high and not to be approached by reason that it was exceeding rugged and slippery, gushing out most horrible fountains of waters, which, bursting forth from a cavernous mouth that sloped downwards, ran below and fell through a close and covered watercourse which it had digged out, by many stops and passages, into the valley beneath. On each side she saw great dragons creeping upon the hollow rocks and stretching out their long and bloody necks, with eyes that never slept devoted to watchfulness, their pupils always awake to the unfailing light, which were appointed to keep the river there: the very waters protected themselves with voices, for they seemed to themselves likewise saying: 'Away, away, what wilt thou do? Fly, fly, or else thou wilt be slain.' Then Psyche (seeing the impossibility of this affair) stood still as though she were transformed into stone, and although she was present in body, yet was she absent in spirit and sense, overcome by reason of the great and inevitable peril which she saw, in so much that she could not even comfort herself with weeping.

[15] Nec Providentiae bonae graves oculos innocentis animae latuit aerumna. Nam supremi Iovis regalis ales illa repente propansis utrimque pinnis affuit rapax aquila memorque veteris obsequii, quo ductu Cupidinis Iovi pocillatorem Phrygium sustulerat, opportunitatem ferens opem deique numen in uxoris laboribus percolens alti culminis diales vias deserit et ob os

puellae praevolans incipit: “At tu, simplex alioquin et expers rerum talium, sperasne te sanctissimi nec minus truculenti fontis vel unam stillam posse furari vel omnino contingere? Diis etiam ipsique Iovi formidabiles aquas istas Stygias vel fando comperisti, quodque vos deieratis per numina deorum deos per Stygis maiestatem solere? Sed cedo istam urnulam”, et protinus adrepta complexaque festinat libratisque pinnarum nutantium molibus inter genas saevientium dentium et trisulca vibramina draconum remigium dextra laevaue porrigens nolentes aquas et ut abiret innoxius praeminantes excipit, commentus ob iussum Veneris petere eique se praeministrare, quare paulo facilior adeundi fuit copia.

[15] Yet the sorrow of this innocent escaped not the watchful eyes of good Providence, and the royal bird of great Jupiter, the eagle, swept down on wings stretched out, remembering his old service which he had done, when by the leading of Cupid he brought up the Phrygian boy to the heavens, to be made the butler of Jupiter, and minding to shew the like service in the person of the wife of Cupid, and came from the high house of the skies, and flying past the girl’s face said unto Psyche: ‘O simple woman, without all experience of such things, dost thou think to get or dip up any drop of this dreadful water? No, no, assure thyself thou art never able to come nigh it, for the gods themselves, and even very Jupiter, do greatly fear so much as to name those waters of Styx; what, have you not heard that as it is a custom among men to swear by the puissance of the gods, so the gods do swear by the majesty of the river Styx? But give me thy bottle’: and suddenly he took it and held it, and hastened on the poise of his beating wings betwixt the ravening teeth and terrible darting tongues of the dragons by right and by left, and filled it with the water of the river which yet came willingly that he might depart unharmed: for he feigned that he sought it by the command of Venus, and so was his coming made somewhat more easy.

[16] Sic acceptam cum gaudio plenam urnulam Psyche Veneri citata rettulit. Nec tamen nutum deae saevientis vel tunc expiare potuit. Nam sic eam maiora atque peiora flagitia comminans appellat renidens exitiabile: “Iam tu quidem magna videris quaedam mihi et alta prorsus malefica, quae talibus praeceptis meis obtemperasti naviter. Sed adhuc istud, mea pupula ministrare debebis. Sume istam pyxidem”, et dedit; “protinus usque ad inferos et ipsius Orci ferale penates te derige. Tunc conferens pyxidem Proserpinae: “Petit de te Venus” dicito “modicum de tua mittas ei formonsitate vel ad unam saltem dieculam sufficiens. Nam quod habuit, dum filium curat aegrotum, consumpsit atque contrivit omne”. Sed haud immaturius redito, quia me necesse est indidem delitam theatrum deorum frequentare.”

[16] Then Psyche, being very joyful thereof, took the full bottle and quickly presented it to Venus. Nor would the furious goddess even yet be appeased, but menacing more and more, and smiling most cruelly, said: ‘What? Thou seemest unto me a very witch and a most deep enchantress, thou hast so nimbly obeyed my commands. Howbeit thou shalt do one thing more, my

poppet; take this box and go to Hell and the deadly house of Oreus, and desire Proserpina to send me a little of her beauty, as much as will serve me the space of one day, and say that such as I had is consumed away in tending my son that is sick: but return again quickly, for I must dress myself therewithal, and go to the theatre of the gods.'

[17] Tunc Psyche vel maxime sensit ultimas fortunas suas et velamento reiecto ad promptum exitium sese compelli manifeste comperit. Quidni? quae suis pedibus ultro ad Tartarum manesque commeare cogeretur. Nec cunctata divitius pergit ad quampiam turrin praecaltam, indidem sese datura praecipitem: sic enim rebatur ad inferos recte atque pulcherrime se posse descendere. Sed turris prorumpit in vocem subitam et: "Quid te" inquit "praecipitio, misella, quaeris extinguere? Quidque iam novissimo periculo laborique isto temere succumbis? Nam si spiritus corpore tuo semel fuerit seiugatus, ibis quidem profecto ad imum Tartarum, sed inde nullo pacto redire poteris. Mihi ausculta.

[17] "Then the poor Psyche clearly perceived the end of all her fortune, seeing that all pretence was thrown off, and manifestly she was being driven to present destruction; and not without cause, as she was compelled to go upon her own feet to the gulf and furies of Hell. Wherefore without any farther delay, she went up to a high tower to throw herself down headlong (thinking that it was the next and readiest way to Hell): but the tower (as inspired) spake suddenly unto her, saying: 'O poor wretch, why goest thou about to slay thyself? Why dost thou rashly yield unto thy last peril and danger? Know thou that if thy spirit be once separate from thy body thou shalt surely go to Hell, but never to return again; wherefore hearken to me.

[18] Lacedaemo Achaiae nobilis civitas non longe sita est: huius conterminam deviis abditam locis quaere Taenarum.

Inibi spiraculum Ditis et per portas hiantes monstratur iter invium, cui te limine transmeato simul commiseris iam canale directo perges ad ipsam Orci regiam. Sed non hactenus vacua debebis per illas tenebras incedere, sed offas polentae mulso concretas ambabus gestare manibus at in ipso ore duas ferre stipes. Iamque confecta bona parte mortiferae viae continaberis claudum asinum lignorum gerulum cum agasone simili, qui te rogabit decidentis sarcinae fusticulos aliquos porrigas ei, sed tu nulla voce deprompta tacita praeterito. Nec mora, cum ad flumen mortuum venies, cui praefectus Charon protenus expetens portorium sic ad ripam ulteriorem sutili cumba deducit commeantes. Ergo et inter mortuos avaritia vivit nec Charon ille Ditis exactor tantus deus quicquam gratuito facit: set moriens pauper viaticum debet quaerere, et aes si forte prae manu non fuerit, nemo eum exspirare patietur. Huic squalido seni dabis nauli nomine de stipibus quas feres alteram, sic tamen ut ipse sua manu de tuo sumat ore. Nec setius tibi pigrum fluentum transmeanti quidam supernatans senex mortuus putris adtollens manus orabit ut eum intra navigium trahas, nec tu tamen inclita adflectare pietate.

[18] Lacedaemon, a city of Greece, is not far hence: go thou thither and enquire for Taenarus, which is hidden in waste places, whereas thou shalt find a hole, the breathing-place of Hell, and through the open gate is seen a pathless way: hereby if thou enter across that threshold, thou shalt come by a straight passage even to the palace of Pluto. But take heed that thou go not with empty hands through that place of darkness: but carry two sops sodden in the flour of barley and honey in thy hands, and two halfpence in thy mouth; and when thou hast passed a good part of that deadly way thou shalt see à lame ass carrying of wood, and a lame fellow driving him, who will desire thee to give him up certain sticks that fall down from his burden, but pass thou on silently and do nothing. By and by thou shalt come unto the dead river, whereas Charon is ferryman, who will first have his fare paid him before he will carry the souls over the river in his patched boat. Hereby you may see that avarice reigneth even amongst the dead; neither Charon nor Pluto will do anything for nought: for if it be a poor man that is near to die, and lacketh money in his hand, none will allow him to give up the ghost. Wherefore deliver to the foul old man one of the halfpence which thou bearest for thy passage, but make him receive it with his own hand out of thy mouth. And it shall come to pass as thou sittest in the boat, thou shalt see an old man swimming on the top of the river holding up his deadly hands, and desiring thee to receive him into the bark; but have no regard to his piteous cry, for it is not lawful to do so.

[19] *Transito fluvio modicum te progressam textrices orabunt anus telam struentes manus paulisper accommodes, nec id tamen tibi contingere fas est. Nam haec omnia tibi et multa alia de Veneris insidiis orientur, ut vel unam de manibus omittas offulam. Nec putes futile istud polentacium damnum leve; altera enim perdita lux haec tibi prorsus denegabitur. Canis namque praegrandis teriugo et satis amplo capite praeditus immanis et formidabilis tonantibus oblatrans faucibus mortuos, quibus iam nil mali potest facere, frustra territando ante ipsum limen et atra atria Proserpinae semper excubans servat vacuum Ditis domum. Hunc offrenatum unius offulae praeda facile praeteribis ad ipsamque protinus Proserpinam introibis, quae te comiter excipiet ac benigne, ut et molliter assidere et prandium opipare suadeat sumere. Sed tu et humi reside et panem sordidum petatum esto, deinde nuntiato quid adveneris susceptoque quod offeretur rursus remeans canis saevitiam offula reliqua redime ac deinde avaro navitae data quam reservaveris stipe transitoque eius fluvio recalcans priora vestigia ad istum caelestium siderum redies chorum. Sed inter omnia hoc observandum praecipue tibi censeo, ne velis aperire vel inspicere illam quam feres pyxidem vel omnino divinae formonsitatis abditum curiosius temptare thesaurum.*

[19] When thou art past over the flood thou shalt espy certain old women weaving who will desire thee to help them, but beware thou do not consent unto them in any case, for these and like baits and traps will Venus set, to make thee let fall but one of thy sops: and think not that the keeping of thy

sops is a light matter, for if thou lose one of them thou shalt be assured never to return again to this world. For there is a great and marvellous dog with three heads, huge and horrid, barking continually at the souls of such as enter in, to frighten them with vain fear, by reason he can now do them no harm; he lieth day and night before the gate of Proserpina, and keepeth the desolate house of Pluto with great diligence: to whom, if thou cast one of thy sops, thou mayest have access to Proserpina without all danger: she will make thee good cheer, and bid thee sit soft, and entertain thee with delicate meat and drink, but sit thou upon the ground and desire brown bread and eat it, and then declare thy message unto her, and when thou hast received what she giveth, in thy return appease the rage of the dog with the other sop, and give thy other halfpenny to covetous Charon, and crossing his river come the same way again as thou wentest in to ‘the upper world of the heavenly stars: but above all things have a regard that thou look not in the box, neither be not too curious about the treasure of the divine beauty.’

[20] Sic turris illa prospicua vaticinationis munus explicuit. Nec morata Psyche pergit Taenarum sumptisque rite stipibus illis et offulis infernum decurrit meatum transitoque per silentium asinario debili et amnica stipe vectori data neglecto supernatantis mortui desiderio et spretis textricum subdolis precibus et offulae cibo sopita canis horrenda rabie domum Proserpinae penetrat. Nec offerentis hospitae sedile delicatum vel cibum beatum amplexa sed ante pedes eius residens humilis cibario pane contenta Veneriam pertulit legationem. Statimque secreto repletam conclusamque pyxidem suscipit et offulae sequentis fraude caninis latratibus obseratis residuaque navitae reddita stipe longe vegetior ab inferis recurrit. Et repetita atque adorata candida ista luce, quanquam festinans obsequium terminare, mentem capitur temeraria curiositate et: “Ecce” inquit “inepta ego divinae formonsitatis gerula, quae nec tantillum quidem indidem mihi delibo vel sic illi amatori meo formonso placitura”, et cum dicto reserat pyxidem.

[20] “In this manner the high tower prophetically spake unto Psyche’ and advertised her what she should do: and immediately she took two halfpence, two sops, and all things necessary and went unto Taenarus to go towards Hell, and thence passing down in silence by the lame ass, she paid her halfpenny for passage, neglected the desire of the dead old man in the river, denied to help the wily prayers of the women weaving, and filled the ravenous mouth of the dog with a Sop, and came to the chamber of Proserpina. There Psyche would not sit in any royal seat, nor eat any delicate meats, but sitting-lowly at the feet of Proserpina, only contented with coarse bread, declared the message of Venus, and after she had received a mystical secret in the box she departed, and stopped the mouth of the dog with the other sop, and paid the boatman the other halfpenny. Then returning more nimbly than before from Hell, and worshipping the white light of day, though she was much in haste to come to the end of her task, she was ravished with great desire, saying: ‘Am not I a fool, that knowing that I carry here the divine, beauty, will not take a little

thereof to garnish my face, to please my lover withal?"

[21] Nec quicquam ibi rerum nec formonsitas ulla, sed infernus somnus ac vere Stygius, qui statim coperculo relevatus invadit eam crassaque soporis nebula cunctis eius membris perfunditur et in ipso vestigio ipsaque semita conlapsam possidet. Et iacebat immobilis et nihil aliud quam dormiens cadaver.

Sed Cupido iam cicatrice solida revalescens nec diutinam suae Psyches absentiam tolerans per altissimam cubiculi quo cohibebatur elapsus fenestram refectisque pinnis aliquanta quiete longe velocius provolans Psychen accurrit suam detersoque somno curiose et rursum in pristinam pyxidis sedem recondito Psychen innoxio punctulo sagittae suae suscitatur et: "Ecce" inquit "rursum perieras, misella, simili curiositate. Sed interim quidem tu provinciam quae tibi matris meae praecepto mandata est exsequere naviter, cetera egomet videro." His dictis amator levis in pinnae se dedit, Psyche vero confestim Veneri munus reportat Proserpinae.

[21] And by and by she opened the box, where she could perceive no beauty nor anything else, save only an infernal and deadly sleep, which immediately invaded all her members as soon as the box was uncovered, covering her with its dense cloud in such sort that she fell down on the ground, and lay there in her very steps on that same path as a sleeping corpse. But Cupid being now healed of his wound and malady, not able to endure the long absence of Psyche, got him secretly out at a high window of the chamber where he was enclosed, and (his wings refreshed by a little repose) took his flight towards his loving wife; whom when he had found, he wiped away the sleep from her face, and put it again into the box, and awaked her with an harmless prick of the tip of one of his arrows, saying: 'O wretched captive, behold thou wert well nigh perished again with thy overmuch curiosity; well, go thou, and do bravely thy message to my mother, and in the mean season I will provide all things accordingly'; wherewithal he took his flight into the air, and Psyche brought to Venus the present of Proserpina.

[22] Interea Cupido amore nimio peresus et aegra facie matris suae repentinam sobrietatem pertimescens ad armillum redit alisque pernicipibus caeli penetrato vertice magno Iovi supplicat suamque causam probat. Tunc Iuppiter prehensa Cupidinis buccula manuque ad os suum relata consaviat atque sic ad illum: "Licet tu," inquit "domine fili, numquam mihi concessu deum decretum servaris honorem, sed istud pectus meum quo leges elementorum et vices siderum disponuntur convulneris assiduus ictibus crebrisque terrenae libidinis foedaveris casibus contraque leges et ipsam Iuliam disciplinamque publicam turpibus adulteriis existimationem famamque meam laesis in serpentes in ignes in feras in aves et gregalia pecua serenos vultus meos sordide reformando, at tamen modestiae mea memor quodque inter istas meas manus creveris cuncta perficiam, dum tamen scias aemulos tuos cavere, ac si qua nunc in terris puella praepollet pulcritudine, praesentis

beneficii vicem per eam mihi repensare te debere.”

[22] “Now Cupid being more and more in love with Psyche, and fearing the sudden austerity of his mother, returned again to his tricks, and did pierce on swift wings into the heavens, and arrived before Jupiter to declare his cause: then Jupiter after that he had eftsoons embraced his dear face and kissed his hand, began to say in this manner: ‘O my lord and son, although thou hast not given due reverence and honour unto me as thou oughtest to do, but hast rather soiled and wounded this my breast (whereby the laws and order of the elements and planets be disposed) with continual assaults of terrene luxury and against all laws, yea even the Julian law, and the utility of the public weal, hurting my fame and name by wicked adulteries, and transforming my divine beauty into serpents, fire, savage beasts, birds, and bulls. Howbeit remembering my modesty, and that I have nourished thee with mine own proper hands, I will do and accomplish all thy desire. But still thou shouldest beware of spiteful and envious persons, and if there be any excellent maiden of comely beauty in the world, remember yet the benefit which I shall shew unto thee, by recompense of her love towards me again.’

[23] Sic fatus iubet Mercurium deos omnes ad contionem protinus convocare, ac si qui coetu caelestium defuisset, in poenam decem milium nummum conventum iri pronuntiare. Quo metu statim completo caelesti theatro pro sede sublimi sedens procerus Iuppiter sic enuntiat:

“Dei conscripti Musarum albo, adolescentem istum quod manibus meis alumnatus sim profecto scitis omnes. Cuius primae iuventutis caloratos impetus freno quodam coercendos existimavi; sat est cotidianis eum fabulis ob adulteria cunctasque corruptelas infamatum. Tollenda est omnis occasio et luxuria puerilis nuptialibus pedicis alliganda. Puellam elegit et virginitate privavit: teneat, possideat, amplexus Psychen semper suis amoribus perfruatur.” Et ad Venerem conlata facie: “Nec tu,” inquit “filia, quicquam contristare nec prosapiae tantae tuae statuque de matrimonio mortali metuas. Iam faxo nuptias non impares sed legitimas et iure civili congruas”, et ilico per Mercurium arripi Psychen et in caelum perducere iubet. Porrecto ambrosiae poculo: “Sume,” inquit “Psyche, et immortalis esto, nec umquam digredietur a tuo nexu Cupido sed istae vobis erunt perpetuae nuptiae.”

[23] “When he had spoken these words, he commanded Mercury to call all the gods to counsel, and if any of the celestial powers did fail of appearance, he should be condemned in ten thousand pounds: which sentence was such a terror unto all the gods, that the high theatre was replenished with them, and Jupiter began to speak in this sort: ‘O ye Gods, registered in the books of the Muses, you all doubtless know this young man Cupid, whom I have nourished with mine own hand, whose raging flames of his first youth I have thought best to bridle and restrain. It sufficeth in that he is defamed in every place for his adulterous living and all manner of vice; wherefore all such occasion ought to be taken away and his boyish wantonness tied up in the bonds of

marriage: he hath chosen a maiden that favoureth him well, and hath bereaved her of her virginity; let him have her still and possess her, and in the embrace of Psyche take his own pleasure.’ Then he turned unto Venus, and said: ‘And you, my daughter, take you no care, neither fear the dishonour of your progeny and estate, neither have regard in that it is a mortal marriage, for I will see to it that this marriage be not unequal, but just, lawful, and legitimate by the law civil.’ Incontinently after, Jupiter commanded Mercury to bring up Psyche into the palace of heaven. And then he took a pot of immortality, and said; ‘Hold, Psyche, and drink to the end thou mayest be immortal, and that Cupid may never depart from thee, but be thine everlasting husband.’

[24] *Nec mora, cum cena nuptialis affluens exhibetur. Accumbebat summum torum maritus Psychen gremio suo complexus. Sic et cum sua Iunone Iuppiter ac deinde per ordinem toti dei. Tunc poculum nectaris, quod vinum deorum est, Iovi quidem suus pocillator ille rusticus puer, ceteris vero Liber ministrabat, Vulcanus cenam coquebat; Horae rosis et ceteris floribus purpurabant omnia, Gratiae spargebant balsama, Musae quoque canora personabant. Tunc Apollo cantavit ad citharam, Venus suavi musicae superingressa formonsa saltavit, scaena sibi sic concinnata, ut Musae quidem chorum canerent, tibias inflaret Saturus, et Paniscus ad fistulam diceret. Sic rite Psyche convenit in manum Cupidinis et nascitur illis maturo partu filia, quam Voluptatem nominamus”.*

[24] “By and by the great banquet and marriage feast was sumptuously prepared. Cupid sat down in the uppermost seat with his dear spouse between his arms: Juno likewise with Jupiter and all the other gods in order: Ganymedes, the rustic boy, his own butler, filled the pot of Jupiter, and Bacchus served the rest: their drink was nectar, the wine of the gods. Vulcanus prepared supper, the Hours decked up the house with roses and other sweet flowers, the Graces threw about balm, the Muses sang with sweet harmony, Apollo turned pleasantly to the harp, fair Venus danced finely to the music, and the entertainment was so ordained that while the Muses sang in quire, Satyrus and Paniscus played on their pipes: and thus Psyche was married to Cupid, and after in due time she was delivered of a child, whom we call Pleasure.”

[25] *Sic captivae puellae delira et temulenta illa narrabat anicula; sed astans ego non procul dolebam mehercules quod pugillares et stilum non habebam qui tam bellam fabellam praenotarem. Ecce confecto nescio quo gravi proelio latrones adveniunt onusti, non nulli tamen immo promptiores vulneratis domi relictis et plagas recurantibus ipsi ad reliquas occultatas in quadam spelunca sarcinas, ut aiebant, proficisci gestiunt. Prandioque raptim tuburcinato me et equum vectores rerum illarum futuros fustibus exinde tundentes producunt in viam multisque clivis et anfractibus fatigatos prope ipsam vesperam perducunt ad quampiam speluncam, unde multis onustos rebus rursum ne breviculo quidem tempore refectos ociter reducant. Tantaque trepidatione festinabat ut me plagis multis obtundentes propellentesque super lapidem*

propter viam positum deicerent, unde crebris aequae ingestis ictibus crude dextero et ungula sinistra me debilitatum aequae ad exurgendum compellunt.

[25] This the trifling and drunken old woman declared to the captive maiden, but I, poor ass, not standing far off, was not a little sorry in that I lacked pen and book to write so worthy a tale; when by and by the thieves came home laden with treasure, and many of them which were of strongest courage being wounded: then (leaving behind such as were lame and hurt to heal and air themselves) said they would return back again to fetch the rest of their pillage which they had hidden in a certain cave. So they snatched up their dinner greedily, and brought forth me and my horse into the way to carry those goods, and beat us before them with staves, and about night (after that we were weary by passing over many hills and dales) we came to a great cave, where they laded us with mighty burdens, and would not suffer us to refresh ourselves any season, but brought us again in our way, and hied very fast homeward; and what with their haste and cruel stripes wherewith they did belabour and drive me, I fell down upon a stone by the highway side. Then they beat me pitifully in lifting me up, hurting my right thigh and my left hoof, and one of them said: "How long shall we continue to feed this evil-favoured ass that is now also lame?" Another said: "Since the time we had him first he never did any good, and I think he came into our house with evil luck; for we have had great wounds since, and loss of our valiant captains."

[26] Et unus: "Quo usque" inquit "ruptum istum asellum, nunc etiam claudum, frustra pascemus?" Et alius: "Quid quod et pessumo pede domum nostram accessit nec quicquam idonei lucri exinde cepimus sed vulnera et fortissimorum occisiones?" Alius iterum: "Certe ego, cum primum sarcinas istas quanquam invitus pertulerit, protinus eum vulturiis gratissimum pabulum futurum praecipitabo."

Dum secum mitissimi homines altercant de mea nece, iam et domum perveneramus. Nam timor ungulas mihi alas fecerat. Tunc quae ferebamus amoliti properiter nulla salutis nostrae cura ac ne meae quidem necis habita comitibus adscitis, qui vulnerati remanserant dudum, recurrunt reliqua ipsi laturi taedio, ut aiebant, nostrae tarditatis. Nec me tamen mediocris carpebat scrupulus contemplatione comminatae mihi mortis; et ipse mecum: "Quid stas, Luci, vel quid iam novissimum exspectas? Mors et haec acerbissima decreto latronum tibi comparata est. Nec magno conatu res indiget; vides istas rupinas proximas et praeacutas in his prominentes silices, quae te penetrantes antequam decideris membratim dissipabunt. Nam et illa ipsa praeclara magia tua vultum laboresque tibi tantum asini, verum corium non asini crassum sed hirudinis tenue membranulum circumdedit. Quin igitur masculum tandem sumis animum tuaeque salutis, dum licet, consulis? Habes summam opportunitatem fugae, dum latrones absunt. An custodiam anus semimortuae formidabis, quam licet claudi pedis tui calce unica finire poteris? — Sed quo gentium capessetur fuga vel hospitium quis dabit? Haec quidem inepta et prorsus asinina cogitatio; quis enim viantrum vectorem suum non libenter

auferat secum?"

[26] Another said: "As soon as he has brought unwillingly home his burden, I will surely throw him out upon the mountain to be a prey for vultures." While these gentle men reasoned together of my death, we fortun'd to come home, for the fear that I was in caus'd my feet to turn into wings. After that we were discharged of our burdens, they took no account of our needs, nor even of my slaying; they fetch'd their fellows that lay wounded, and returned again to bring the rest of the things, by reason (as they said) of our great tardiness and slowness by the way. Then was I brought into no small anguish, when I perceiv'd my death prepared before my face, and I commun'd with myself: "Why standest thou still, Lucius? Why dost thou look for thy death? Knowest thou not that the thieves have cruelly ordain'd to slay thee, and they shall find it easy enough? Seest thou not these sharp precipices and pointed flints which shall bruise and tear thee in pieces or ever thou com est to the bottom of them? Thy gentle magician hath not only given thee the shape and travail of an ass, but also a skin so soft and tender as it were of a leech. Why dost thou not take a man's courage and run away to save thy life? Now hast thou the best occasion of flight while the thieves are from home. Art thou afraid of the old woman, which is more than, half dead, whom with a stripe of thy heel, though lame, thou mayest easily dispatch? But whither shall I fly?"

[27] Et alacri statim nisu lorum quo fueram destinatus abrumpo meque quadripedi cursu proripio. Nec tamen astutulae anus milvinos oculos effugere potui. Nam ubi me conspexit absolutum, capta super sexum et aetatem audacia lorumprehendit ac me deducere ac revocare contendit. Nec tamen ego, memor exitiabilis propositi latronum, pietate ulla commoveor, sed incussis in eam posteriorum pedum calcibus protinus adplodo terrae. At illa quamvis humi prostrata loro tamen tenaciter inhaerebat, ut me procurrentem aliquantisper tractu sui sequeretur. Et occipit statim clamosis ululatibus auxilium validioris manus implorare. Sed frustra fletibus cassum tumultum commovebat, quippe cum nullus adforet qui suppetias ei ferre posset nisi sola illa virgo captiva, quae vocis exitu procurrens videt hercules memorandi spectaculi scaenam, non tauro sed asino dependentem Dircen aniculam, sumptaque constantia virili facinus audet pulcherrimum. Extorto etenim loro manibus eius me placidis gannitibus ab impetu revocatum naviter inscendit et sic ad cursum rursus incitat.

[27] What lodging shall I seek? Behold an assy cogitation of mine; for who is he that passes by the way and will not gladly take up a beast to carry him?" Then while I devis'd these things, I brok Suddenly the halter wherewith I was tied, and ran away with all my four feet: howbeit I could not escape the kite's eyes of the old woman, for when she saw me loose she ran after me, and with more audacity than becometh her kind and age, caught me by the halter and thought to pull me home; but I, not forgetting the cruel purposes of the thieves, was mov'd with small pity, for I kick'd her with my hinder heels to the ground. I had well nigh slain her, who (although she were thrown and

hurled down) yet held still the halter and would not let me go, but was for some time dragged along the ground by me in my flight. Then she cried with a loud voice and called for succour of some stronger hand, but she little prevailed because there was no person to bring her help, save only the captive gentlewoman, who, hearing the voice of the old woman, came out to see what the matter was and perceived a scene worth telling, a new Dirce hanging, not to a bull, but to an ass. Then she took a good courage and performed a deed worthy of a man: she wrested the halter out of her hands, and (entreating me with gentle words) stopped me in my flight and got upon my back and drove me to my running again.

[28] *Ego simul voluntariae fugae voto et liberandae virginis studio, sed et plagarum suasu quae me saepicule commonebant, equestri celeritate quadripedi cursu solum replaudens virgini delicatas vocolas adhinnire temptabam. Sed et scabendi dorsi mei simulatione nonnumquam obliquata cervice pedes decoros puellae basiabam. Tunc illa spirans altius caelumque sollicito vultu petens:*

“Vos”, inquit “Superi, tamen meis supremis periculis opem facite, et tu, Fortuna durior, iam saevire desiste. Sat tibi miseris istis cruciatibus meis litatum est. Tuque, praesidium meae libertatis meaeque salutis, si me domum pervexeris incolumem parentibusque et formonso proco reddideris, quas tibi gratias perhibebo, quos honores habebō, quos cibos exhibebo! Iam primum iubam istam tuam probe pectinatam meis virginalibus monilibus adornabo, frontem vero crispatam prius decoriter discriminabo caudaeque setas incuria lavacri congestas et horridas prompta diligentia perpolibo bullisque te multis aureis inoculatum veluti stellis sidereis relucens et gaudiis popularium pomparum ovariantem, sinu serico progestans nucleos et edulia mitiora, te meum sospitatorem cotidie saginabo.

[28] Then I began to run, both that I might escape and to save the maiden, and she gently kicked me forward, in so much that beneath her frequent urging I seemed to scour away like a horse, galloping with my four feet upon the ground. And when the gentlewoman did speak I would answer her with my braying, and oftentimes (under colour to rub my back) I would turn back my neck and sweetly kiss her tender feet, Then she, fetching a sigh from the bottom of her heart, lifted up her eyes into the heavens, saying: “O sovereign gods, deliver me, if it be your pleasure, from these present dangers; and thou, cruel fortune, cease thy wrath; let the sorrow suffice thee which I have already sustained. And thou, little ass, that art the occasion of my safety and liberty, if thou canst once render me safe and sound to my parents, and to that comely one that so greatly desireth to have me to his wife, thou shalt see what thanks I will give thee, with what honour I will reward thee, and how I will feed thee. First I will finely comb thy mane and adorn it with my maiden necklaces, and then I will bravely dress the hair of thy forehead, and tie up thy rugged tail trimly, whose bristles are now ragged and matted by want of care: I will deck thee round about with golden trappings and tassels, in such sort that thou shalt

glitter like the stars of the sky, and shalt go in triumph amid the applause of the people:

[29] Sed nec inter cibos delicatos et otium profundum vitaeque totius beatitudinem deerit tibi dignitas gloriosa. Nam memoriam praesentis fortunae meae divinaeque providentiae perpetua testatione signabo et depictam in tabula fugae praesentis imaginem meae domus atrio dedicabo. Visetur et in fabulis audietur doctorumque stilis rudis perpetuabitur historia “Asino vectore virgo regia fugiens captivitatem”. Accedes antiquis et ipse miraculis, et iam credemus exemplo tuae veritatis et Phrixum arieti supernatasse et Arionem delphinum gubernasse et Europam tauro supercubasse. Quodsi vere Iupiter mugivit in bove, potest in asino meo latere aliqui vel vultus hominis vel facies deorum.”

Dum haec identidem puella replicat votisque crebros intermiscet suspiratus, ad quoddam pervenimus trivium, unde me adrepto capistro dirigere dextrorsum magnopere gestiebat, quod ad parentes eius ea scilicet iretur via. Sed ego gnarus latrones illac ad reliquas commeasse praedas renitebar firmiter atque sic in animo meo tacitus expostulabam: “Quid facis, infelix puella? Quid agis? Cur festinas ad Orcum? Quid meis pedibus facere contendis? Non enim te tantum verum etiam me perditum ibis.” Sic nos diversa tendentes et in causa finali de proprietate soli immo viae herciscundae contententes rapinis suis onusti coramprehendunt ipsi latrones et ad lunae splendorem iam inde longius cognitos risu maligno salutant.

[29] I will bring thee every day in my silken apron the kernels of nuts, and will pamper thee up with dainty delights; I will set store by thee, as by one that is the preserved of my life. Finally, thou shalt lack no manner of thing, and amongst thy glorious fare, thy great ease, and the bliss of thy lift, thou shalt not be destitute of dignity, for thou shalt be chronicled perpetually in memory of my present fortune, and the providence divine. All the whole history of this our present flight shall be painted upon the wall of our house: thou shalt be renowned throughout all the world, and this tale (though rude) shall be registered in the books of doctors, how an ass saved the life of a young maiden, a princess, that was a captive amongst thieves. Thou shalt be numbered amongst the ancient miracles: we shall believe by the example of this truth that Phrixus saved himself from drowning upon a ram, Arion escaped upon a dolphin, and that Europa rode upon a bull. If Jupiter transformed himself into a lowing bull, why may it not be that under shape of this ass is hidden the figure of a man, or some power divine?”

While that the virgin did thus mix sorrowful sighs with her hopes and prayers we fortun'd to come to a place where three ways did meet, and she took me by the halter and would have me turn on the right hand to her father's house, but I (knowing that the thieves were gone that way to fetch the residue of their pliage) resisted with my head as much as I might, saying within myself: “What wilt thou do, unhappy maiden? Why wouldest thou go so

willingly to Hell? Why wilt thou run into destruction in despite of my feet? Why dost thou seek thine own harm and mine likewise?" And while we two strove together like men striving at law about the division of land, or rather about some right of way, the thieves returned laden with their prey, and perceived us afar off by the light of the moon: and after they had known us they laughed despitefully, and one of them began to say:

[30] Et unus e numero sic appellat: "Quorsum istam festinanti vestigio lucubrat is viam nec noctis intempestae Manes Larvasque formidatis? An tu, probissima puella, parentes tuos intervisere properas? Sed nos et solitudini tuae praesidium praebebimus et compendiosum ad tuos iter monstrabimus." Et verbum manu secutus prehensio loro retrorsum me circumtorquet nec baculi nodosi quod gerebat suetis ictibus temperat. Tunc ingratis ad promptum recurrens exitium reminiscor doloris ungulae et occipio nutanti capite claudicare.

Sed: "Ecce," inquit ille qui me retraxerat "rursum titubas et vacillas, et putres isti tui pedes fugere possunt, ambulare nesciunt? At paulo ante pinnatam Pegasi vincebas celeritatem."

Dum sic mecum fustem quatiens benignus iocatur comes, iam domus eorum extremam loricam perveneramus. Et ecce de quodam ramo procerae cupressus induta laqueum anus illa pendeat. Quam quidem detractam protinus cum suo sibi funiculo devinctam dedere praecipitem puellaeque statim distenta vinculis cenam, quam postuma diligentia praeparaverat infelix anicula, ferinis invadunt animis.

[30] "Whither go you so hastily? Be you not afraid of spirits and ghosts of the night? And you (you harlot) do you go to see your parents? Come on, we will bear you company for safety's sake and shew you the way to your parents." And therewithal one took me by the halter and drove me back again, beating me cruelly with a great staff that he had, full of knobs; then I returning against my will to my ready destruction, and remembering the grief of my hoof, began to shake my head and to wax lame, but he that led me by the halter said: "What, dost thou stumble? Canst thou not go? These rotten feet of thine can run well enough, but they cannot walk; thou couldst mince it finely even now with the gentlewoman, so that thou didst seem to pass the horse Pegasus in swiftness." In jesting and saying these kindly words they beat me again with a great staff, and when we were come almost home we saw the old woman hanging by a noose upon a bough of a cypress-tree; then one of them cut her down where she hanged, together with her rope, and cast her into the bottom of a great ditch. After this they bound the maiden in chains and fell greedily to their victuals which the miserable old woman had provided for them to eat after she was dead.

[31] Ac dum avida voracitate cuncta contruncant, iam incipiunt de nostra poena suae vindictae secum considerare. Et utpote in coetu turbulento variae fuere sententiae, ut primus vivam cremari censeret puellam, secundus bestiis

obici suaderet, tertius patibulo suffigi iuberet, quartus tormentis excarnificari praeciperet; certe calculo cunctorum utcumque mors ei fuerat destinata. Tunc unus, omnium sedato tumultu, placido sermone sic orsus est: “Nec sectae collegii nec mansuetudini singulorum ac ne meae quidem modestiae congruit pati vos ultra modum delictique saevire terminum nec feras nec cruces nec ignes nec tormenta ac ne mortis quidem maturatae festinas tenebras accersere. Meis itaque consiliis auscultantes vitam puellae, sed quam meretur, largimini. Nec vos memoria deseruit utique quid iam dudum decreveritis de isto asino semper pigro quidem sed manducone summo nunc etiam mendaci fictae debilitatis et virginalis fugae sequestro ministroque. Hunc igitur iugulare crastino placeat totisque vacuefacto praecordiis per mediam alvum nudam virginem, quam praetulit nobis, insuere, ut sola facie praeminente ceterum corpus puellae nexu ferino coerceat, tunc super aliquod saxum scruposum insiciatum et fartilem asinum exponere et solis ardentis vaporibus tradere.

[31] Now while they devoured all very gluttonously they began to devise with themselves of our death and how they might be revenged. Divers were the opinions of this divers number, such as might well be in a turbulent company: the first said that he thought best the maid should be burned alive; the second said she should be thrown out to wild beasts; the third said she should be hanged upon a gibbet; the fourth said she should be flayed alive with tortures: certainly was the death of the poor maiden decided by the vote of them all. But one of the thieves did make them all to be silent, and then very quietly speak in this manner: “It is not convenient unto the oath of our company, nor to the clemency of each person, nor indeed to my own gentleness, to suffer you to wax more cruel than the quality of the offence doth merit; for I would that she should not be hanged, nor burned, nor thrown to wild beasts, nor even that she die any sudden death; but hearken to my counsel, and grant her life, but life according to her desert. You know well what you have determined already of this dull ass, that always eateth more than he is worth, and now who feigneth lameness, and that was the cause and helper of the flying away of the maid. My mind is that he shall be slain tomorrow, and when all the guts and entrails of his body are taken out let the maid, whom he hath preferred to us, be stript and sewn into his belly, so that only her head be without, but the rest of her body be enclosed within the beast.

[32] Sic enim cuncta quae recte statuistis ambo sustinebunt, et mortem asinus quam pridem meruit, et illa morsus ferarum, cum vermes membra laniabunt, et ignis flagrantiam, cum sol nimiis caloribus inflammavit uterum, et patibuli cruciatum, cum canes et vultures intima protrahent viscera. Sed et ceteras eius aerumnas et tormenta numerate: mortuae bestiae ipsa vivens ventrem habitabit, tum faetore nimio nares aestuabit, et inediae diutinae letali fame tabescet, nec suis saltem liberis manibus mortem sibi fabricare poterit.”

Talibus dictis non pedibus sed totis animis latrones in eius vadunt sententiam. Quam meis tam magnis auribus accipiens quid aliud quam meum

crastinum deflebam cadaver?

[32] Then let us lay this stuffed ass upon a great stone against the broiling heat of the sun; so they shall both sustain all the punishments which you have ordained: for first the ass shall be slain as he hath deserved; and she shall have her members tom and gnawed with wild beasts, when she is bitten and rent with worms; she shall endure the pain of the fire, when the broiling heat of the sun shall scorch and parch the belly of the ass; she shall abide the gallows, when the dogs and vultures shall drag out her innermost bowels. I pray you number all the torments which she shall suffer: first, she shall dwell alive within the paunch of the ass; secondly, her nostrils shall receive the carrion stink of the beast; thirdly, she shall die for heat and hunger, and she shall find no means to rid herself from her pains by slaying herself, for her hands shall be sewn up within the skin of the ass.” This being said, all the thieves consented not by their votes I only, but with their whole hearts to the sentence; and when I (poor ass) heard with my great ears and understood all their device I did nothing else save bewail and lament my dead carcass, which should be handled in such sort on the next morrow.

Liber VII — BOOK VII

[1] Vt primum tenebris abiectis dies inalbebat et candidum solis curriculum cuncta conlustrabat, quidam de numero latronum supervenit; sic enim mutuae salutationis officiorum indicabat. Is in primo speluncae aditu residens et ex anhelitu recepto spiritu tale collegio suo nuntium fecit:

“Quod ad domum Milonis Hypatini quam proxime diripuimus pertinet, discussa sollicitudine iam possumus esse securi. Postquam vos enim fortissimis viribus cunctus ablatis castra nostra remeastis, immixtus ego turbelis popularium dolentique atque indignanti similis arbitrabar super investigatione facti cuius modi consilium caperetur et an et quatenus latrones placeret inquiri, renuntiaturus vobis, uti mandaveratis, omnia. nec argumentis dubiis, sed rationibus probabilibus congruo cunctae multitudinis consensu nescio qui Lucios auctor manifestus facinoris postulabatur, qui proximis diebus fictis commendaticiis litteris Miloni sese virum commentitus bonum artius conciliaverat, ut etiam hospitio susceptus inter familiaris intimos haberetur, plusculisque ibidem diebus demoratus falsis amoribus ancillae Milonis animum inrepens ianuae claustra sedulo exploraverat et ipsa membra in quis omne patrimonium condi solebat curiose perspexerat.

[1] As soon as the day shone bright and night was past, and the clear chariot of the sun had spread his bright beams on every coast, came one of the company of the thieves (for so his and their greeting did declare); who at his first entry into the cave (after he had breathed himself and was able to speak) told these tidings unto his companions in this sort: “Sirs, as touching the house of Milo of Hypata, which we forcibly entered and ransacked the last day, we may put away all fear, and doubt nothing at all; for after that you by force and arms had spoiled and taken away all things in the house, and so returned hither unto our cave, I (thrusting in amongst the press of the people and shewing myself as though I were sad and sorrowful for the mischance) consulted with them for the bolting out of the matter, whether and how far they would devise for the apprehension of the thieves, to the intent I might learn and see all that was done to make relation thereof unto you, as you willed me. The whole fact at length by manifest and evident proofs, as also by the common opinion and judgement of all the people, was laid to one Lucius’ charge, as manifest author of this committed robbery, who, a few days before, by false and forged letters and coloured honesty, had feigned himself to be a true man and had gotten himself so far in favour with this Milo that he entertained him into his house and received him as chief of his familiar friends; which Lucius, after that he had sojourned there a good space, and won the heart of Milo’s maid by feigned love, did thoroughly learn the ways and doors of all the house, and curiously viewed the coffers and chests, wherein was laid the whole substance of Milo.

[2] Nec exiguum scelerati monstrabatur indicium, quippe cum eadem nocte

sub ipso flagitii momento idem profugisset nec exinde usquam compareret; nam et praesidium fugae, quo velocius frustratis insecutoribus procul ac procul abderet sese, eidem facile suppeditasse; equum nemque illum suum candidum vectorem futurum duxisse secum. Plane servum eius ibidem in hospitio repertum scelerum consiliorumque erilium futurum indicem per magistratus in publicam custodiam receptum et altera die tormentis vexatum pluribus ac paene ad ultimam mortem excarnificatum nil quicquam rerum talium esse confessum, missos tamen in patriam Luci illis multos numero qui reum poenas daturum sceleris inquirerent.”

Haec eo narrante veteris fortunae et illius beati Lucii praesentisque aerumnae et infelicis asini facta comparatione medullitus ingemeat subibatque me non de nihilo veteris priscaeque doctrinae viros finxisse ac pronuntiasse caenam et prorsus exoculatam esse Fortunam, quae semper suas opes ad malos et indignos conferat nec unquam iudicio quemquam mortalium eligat, immo vero cum si potissimum deversetur quos procul, si videret, fugere deberet, quodque cunctis est extremius, varias opiniones, immo contrarias nobis attribuat, ut et malus boni viri fama gloriatur et innocentissimus contra noxiorum more plectatur.

[2] Neither was there small cause to judge him culpable, since as the very same night as this robbery was done, he fled away, and could be found in no place, and to the intent he might clean escape and better prevent such as made hue and cry after him, he took his white horse and galloped away. After this his servant was found in the house, who was taken as able to give an information of the felony and escape of his master, and was committed to the common gaol, and the next day following was cruelly scourged and tormented till he was well nigh dead, but he would confess nothing of the matter; and when they could wrest or learn no such tiling of him, yet sent they many persons after towards Lucius’ country to enquire him out, and so take him prisoner to pay the punishment of that his crime.”

As he declared these things, I did greatly lament with myself to think of mine old and pristine estate, and what felicity I was sometimes in, in comparison to the misery that I presently sustained, being changed into a miserable ass. Then had I no small occasion to remember how the old and ancient writers did feign and affirm that fortune was stark blind and without eyes, because she always bestoweth her riches upon evil persons and fools, and chooseth and favoureth no mortal person by judgement, but is always conversant especially with such whom if she could see, she would more shun and forsake; yea, and which is worse, she soweth such diverse or rather contrary opinions in men, that the wicked do glory with the name of good, and contrary the good and innocent be detracted and slandered as evil.

[3] Ego denique, quem saevissimus eius impetus in bestiam et extremae sortis quadripedem deduxerat cuiusque casus etiam quoivis iniquissimo dolendus atque miserandus merito videretur, crimine latrocinii in hospitem

mihi carissimum postulabar. Quod crimen non modo latrocinium verum etiam parricidium quisque rectius nominarit. Nec mihi tamen licebat causam meam defendere vel unico verbo saltem denegare. Denique ne mala conscientia tam scelesto crimini praesens viderer silentio consentire, hoc tantum impatientia productus volui dicere: “Non feci.” Et verbum quidem praecedens semel ac saepius inmodice clamitavi, sequens vero nullo pacto disserere potui, sed in prima remansi voce et identidem boavi “Non non”, quanquam minia rutunditate pendulas vibrassem labias. Sed quid ego pluribus de Fortunae scaevitate conqueror, [quam]quam nec istud puduit me cum meo famulo meoque vectore illo equo factum conservum atque coniugem?

[3] Furthermore I, who by her great cruelty was turned into a four-footed ass in most vile and abject manner, yea, and whose estate seemed worthy to be lamented and pitied of the most hard and stony hearts, was accused of theft and robbing of my dear host Milo. This villainy might rather be called parricide than theft, yet might I not defend mine own cause, or deny the fact by any one word, by reason I could not speak; howbeit lest my conscience should seem to accuse me of so base a crime by reason of silence, and again being enforced by impatience, I endeavoured to speak, and fain would have said: “Never did I do that deed.” And verily the first word, “Never,” I cried out once or twice somewhat handsomely, but the residue I could in no wise pronounce, but still remaining in one voice cried “Never, never, never,” though I settled my hanging lips as round as I could to speak the rest of it. But why should I further complain of the cruelty of fortune, since she was not much ashamed to make me a fellow-slave and partner with my servant and my own horse?

[4] Talibus cogitationibus fluctuantem subit me cura illa potior, qua statuo latronum manibus virginis decretam me victimam recordabar, ventremque crebro suspiciens meum iam misellam puellam parturibam. Sed ille, qui commodum falsam de me notoriam pertulerat, expromptis mille aureum quos insutu laciniae contexerat quosque variis viatoribus detractos, ut aiebat, pro sua frugalitate communi conferebat arcae, infit etiam de salute commilitonum sollicite sciscitari. Cognitoque quosdam, immo vero fortissimus quemque variis quidem sed impigris casibus oppetisse, suadet tantisper pacatis itineribus omniumque proeliorum servatis indutiis inquisitioni commilitonum potius insisteretur et tirocinio novae iuventutis ad pristinae manus numerum Martiae cohortis facies integraretur: nam et invitos terrore compelli et volentes praemio provocari posse nec paucos humili servilique vitae renuntiantes et instar tyrannicae potestatis sectam suam conferre malle. Se quoque iam dudum pro sua parte quendam convenisse hominem et statu procerum et aetate iuvenem et corpore vastum et manu strenuum, eique suasisse ac denique persuasisse, ut manus hebetatas diutina pigritia tandem referret ad frugem meliorem bonoque secundae, dum posset, frueretur valetudinis, nec manus validam erogandae stipi porrigeret sed hauriendo potuit excerceret auro.

[4] While I pondered tempestuously with myself all these things, a greater care came to my remembrance, touching the death which the thieves had devised for me to be an offering to the ghost of the maiden, and still as I looked down to my belly, I thought of the poor gentlewoman that should be closed within me. Then the thief which a little before had brought the false news against me, drew out of the skirt of his coat a thousand gold crowns, which he had rifled away from such as he met, and cast it very honestly, as he said, into the common treasury. Then he carefully enquired how the residue of his companions did, and to him it was declared that the most valiant were murdered and slain in divers manners, but very bravely; whereupon he persuaded them to remit all their affairs a certain reason, leaving the highways in peace, and to seek for other fellows to be in their places, that by the exercise of new lads the terror of their martial band might be brought again to the old number; and he assured them that such as were unwilling might be compelled by menaces and threatenings, and such as were willing might be encouraged forward with reward: further, he said that there were some which (seeing the profit which they had) Would forsake their base and servile estate and rather be contented to live like tyrants amongst them. Moreover, he declared that for his part he had spoken with a certain tall man, a valiant companion, but of young age, stout in body, and courageous in fight, whom he had advised and at last fully persuaded to exercise his idle hands, dull with long slothfulness, to his greater profit, and, while he might, to receive the bliss of better fortune, and not to hold out his sturdy arms to beg for a penny, but rather to take as much gold and silver as he would.

[5] *Talibus dictis universi omnes adsensi et illum, qui iam comprobatus videretur, adscisci et alios ad supplendum numerum vestigari statuunt. Tunc profectus et paululum commoratus ille perducit immanem quendam iuvenem, uti fuerat pollicitus, nescio an ulli praesentium comparandum — nam praeter ceteram corporis molem toto vertice cunctos antepollebat et ei commodum lanugo malis inserpebat — sed plane centunculis disparibus et male consarcinatis semiamictum, inter quos pectus et venter crustata crassitie relucitabant.*

Sic introgressus: “Havete,” inquit “fortissimo deo Marti clientes mihique iam fidi commilitones, et virum magnanimae vivacitatis volentem volentes accipite, libentius vulnera corpore excipientem quam aurum manu susipientem ipsaque morte, quam formidant alii, meliorem. Nec me putetis egenum vel abiectum neve de pannulis istis virtute meas aestimetis. Nam praefui validissimae manui totamque prorsus devastavi Macedoniam. Ego sum praedo famosus Haemus ille Therone cuius totae provinciae nomen horrescunt, patre Therone aequae latrone inclito prognatus, humano sanguine nutritus interque ipsos manipulos factionis educatur heres et aemulus virtutis paternae.

[5] Then every one consented that he that seemed so worthy to be their companion should be one of their company, and that they would search for

others to make up the residue of the number: whereupon he went out, and by and by returning again brought in a tall young man, as he promised, to whom none of the residue might be compared, for he was higher than they by the head, and of more bigness in body, though the down of his beard had but now begun to spread over his cheeks; but he was poorly apparelled with rags of divers clothes sewn ill together, in so much that you might see all his breast and strong belly naked.

As soon as he was entered in, he said: “God speed ye, soldiers of Mars, and my faithful companions, I pray you make me welcome as one of your band, and I will ensure you that you shall have a man of singular courage and lively audacity, for I had rather receive wounds upon my body than money or gold in my hands; and as for death (which other men do fear) I care nothing at all for it. Yet think you not that I am an abject or a beggar, neither judge you my virtue and prowess by my ragged clothes, for I have been a captain of a great company, and wasted all the country of Macedonia; I am the renowned thief Haemus the Thracian, whose name whole countries and nations do greatly fear: I am the son of Theron the notable thief, nourished with human blood, brought up amongst the stoutest of such a band, and finally I am inheritor and follower of my father’s virtues.

[6] Sed omnem pristinam sociorum fortium multitudinem magnesque illas opes exiguo temporis amisi spatio. Nam procuratorem principis ducenaria perfunctum, dehinc fortuna tristiore decessum, praetereuntem Iove irato fueram adgressus — sed rei noscendae carpo ordinem. Fuit quidam multis officiis in aula Caesaris clarus atque conspicuus, ipsi etiam probe spectatus. Hunc insimulatum quorundam astu proiecit extorrem saeviens invidia. Sed uxor eius Plotina quaedam, rarae fidei atque singularis pudicitiae femina, quae decimo partum stipendio viri familiam fundaverat, spretis atque contemptis urbanae luxuriae deliciis, fugientis comes et infortunii socia, tonso capillo in masculinam faciem reformato habitu pretiosissimis monilium et auro monetali zonis refertis incincta inter ipsas custodientium milium manus et gladios nudos intrepida cunctorum periculorum particeps et pro mariti salute pervigilem curam sustinens aerumnas adsiduas ingenio masculo sustinebat. Iamque plurimis itineris difficultatibus marisque terroribus exanclatis Zacynthum petebat, quam sors et fatalis decreverat temporariam sedem.

[6] Yet I lost in a short time all my ancient company and all my riches by one assault which I made, to my hurt, upon a factor of the Prince, which sometime had received a wage of two hundred pounds, but then had been cast down from his rank by fortune. Hearken, and I will tell you the whole matter in order’

“There was a certain man in the Court of the Emperor which had many offices and high renown, and in great favour with the Prince himself, who at last by the envy and cunning of divers persons was banished away and compelled to forsake the Court: but his wife Plotina, a woman of rare faith

and singular shame fastness, having borne ten children to her husband to be the foundation of his house, despised all worldly pomp and delicacy of living in cities, and determined to follow her husband, and to be a partaker of all his perils and dangers: wherefore she cut off her hair, disguised herself like a man, and sewed into her girdle much jewellery and treasure, passing through the bands of the soldiers that guarded him and the naked swords without any fear; whereby she shared all his dangers and: endured many miseries with the spirit of a man, not of a woman, and was partaker of much affliction to save the life of her husband.

[7] Sed cum primum litus Actiacum, quo tunc Macedonia delapsi grassabamur, appulisset — nocte promota tabernulam quandam litori navique proximam vitatis maris fluctibus incubabant — invadimus et diripimus omnia. Nec tamen periculo levi temptati discessimus. Simul namque primum sonum ianuae matrona percepit, procurrens in cubiculum clamoribus inquietis cuncta miscuit milites suosque famulos nominatim, sed et omnem viciniam suppetiatum convocans, nisi quod pavore cunctorum, qui sibi quisque metuentes delitiscabant, effectum est ut impune discederemus.

Sed protinus sanctissima — vera enim dicenda sunt — et unice fidei femina bonis artibus gratiosa precibus ad Caesaris numen porrectis et marito reditum celerem et adgressuræ plenam vindictam impetravit. Denique noluit esse Caesar Haemi latronis collegium et confestim interivit: tantum potest nutus etiam magni principis. Tota denique factione militarium vexillationum indagatu confecta atque concita ipse me furatus aegre solus mediis Orci faucibus ad hunc evasi modum:

[7] And when they had escaped many perilous dangers as well by land as by sea, they went towards Zacynthus to continue there for a time according as fortune had appointed. But when they arrived on the sea-coast of Actium (where We in our return from Macedonia were roving about) when deep night was come they turned into a house, not far distant from the shore and their ship, where they lay all night to escape the tossing of the waves. Then we entered in and took away all their substance, but verily we were in great danger, for the good matron, perceiving us incontinently by the noise of the gate, went into the chamber, and aroused all by her cries, calling up soldiers and servants, every man by his name, and likewise the neighbours that dwelt round about; and it was but by reason of the fear that every one was in, each one hiding himself, that we hardly escaped away. But this most holy woman, faithful and true to her husband (as the truth must be declared) and a favourite of all for her great worth, returned to Caesar desiring his aid and puissance, and obtained for her husband his soon return and vengeance for the injury done to him. Then willed: Caesar that the company of Haemus should not any longer be, and straightway it went to wrack: so great was the authority and word of the Prince.

Howbeit when all my band was lost and cut up by search of the Emperor's

army, I only stole away and hardly delivered myself from the very jaws of death, in this manner:

[8] *sumpta veste muliebri florida, in sinus flaccidos abundante, mitellaque textili contecto capite, calceis feminis albis illis et tenuibus inductus et in sequiorem sexum incertatus atque absconditus, asello spicas ordeacias gerenti residens per medias acies infesti militis transabivi. Nam mulierem putantes asinariam concedebant liberos abitus, quippe cum mihi etiam tunc depiles genae levi pueritia splendicarent.*

Nec ab illa tamen paterna gloria vel mea virtute descivi, quanquam semitrepidus iuxta mucrones Martios constitutus, sed habitus alieni fallacia tectum villas seu castella solus adgrediens viaticulum mihi conrasi et diloricatis statis pannulis in medium duo milia profudit aureorum et: “En” inquit “istam sportulam, immo vero dotem collegio vestro libens meque vobis ducem fidissimum, si tamen non recusarit, offero brevi temporis spatio lapideam istam domum vestram facturus auream.”

[8] I clothed myself in a woman’s gaudy attire, that flowed into loose and free folds, covering my head with a woven cap, and placing the white and thin shoes of women upon my feet: and thus hidden and changed into the similitude of the worser sex, and mounted upon an ass that carried barley sheaves, passing through the middle of them all, I escaped away, because every one deemed I was a woman that drove asses, by reason at that time I lacked a beard and my cheeks shone with the colour and smoothness of a boy’s. Howbeit I left not off for all this, nor did degenerate from the glory of my father or mine own virtue, though somewhat fearful among the drawn martial swords, yet disguised like a woman I invaded towns and castles alone to get some prey.” And therewithal he pulled out two thousand crowns, by ripping up his ragged coat, saying: “Hold here this gift, or rather this dowry which I present unto your brotherhood; hold eke my person, which you shall Always find trusty and faithful if you shall willingly receive me to be your captain: and I will ensure you that in so doing, within short space I will make and turn this stony house of yours into gold.”

[9] *Nec mora nec cunctatio, sed calculis omnibus ducatum latrones unanimes ei deferunt vestemque lautiusculam proferunt, sumeret abiecto centunculo divite. Sic reformatus singulos exosculatus et in summo pulvinari locatus cena poculisque magnis inauguratur. Tunc sermonibus mutuis de virginis fuga deque mea vectura et utrique destinata monstruosa morte cognoscit et ubi locorum esset illa percontatus deductusque, visa ea, ut erat vinculis onusta, contorta et vituperanti nare discessit et: “Non sum quidem tam brutus vel certe temerarius” inquit “ ut scitum vestrum inhibeam, sed malae conscientiae reatum intra me sustinebo si quod bonum mihi videtur dissimulavero. Sed prius fiduciam vestri causa sollicito mihi tribuite, cum praesertim vobis, si sententia haec mea displicuerit, liceat rursus ad asinum redire. Nam ego arbitror latrones, quique eorum recte sapiunt, nihil anteferre*

lucro suo debere ac ne ipsam quidem saepe et ultis damnosam ultionem. Ergo igitur, si perdiderit in asino virginem, nihil amplius quam sine ullo compendio indignationem vestram exercueritis. Quin ego censeo deducendam eam ad quampiam civitatem ibique venundandam. Nec enim levi pretio distrahi poterit talis aetacula. Nam et ipse quosdam lenones pridem cognitos habeo, quorum poterit unus magnis equidem talentis, ut arbitror, puellam istam praestinare condigne natalibus suis fornicem processuram nec in similem fugam discursuram, non nihil etiam, cum lupanari servierit, vindictae vobis depensuram. Hanc et animo quidem meo sententiam conducibilem protuli; sed vos vestrorum estis consiliorum rerumque domini.”

[9] Then by and by every one consented to make him their captain, and so they gave him a better garment to wear and throw away his old, wherein the gold had been. When he had changed his attire, he embraced them one after another; then placed they him in the highest room of the table, and drank unto him in great cups in token of good luck: and then they began to talk, and declared unto him the going away of the gentlewoman, and how I bare her upon my back, and what horrid death was ordained for us two. Then he asked where she was, whereupon being brought to the place where the gentlewoman was fast bound, whom as soon as he beheld, he turned himself despising and wringing his nose and blamed them, saying: “I am not so much a beast or so rash a fellow that I would drive you quite from your purpose; but my conscience will not suffer me to conceal anything that toucheth your profit, since I am careful for you; therefore give me your affiance, especially seeing that if my counsel do displease you, you may at your own liberty proceed again in your enterprise to the ass. For I doubt not but all thieves, and such as have a good judgement, will prefer their own lucre and gain above all things in the world, and above their vengeance which may purchase damage both to themselves and to divers other persons. Therefore if you put this virgin in the ass’s belly, you shall but execute your indignation against her without all manner of profit: but I would advise you to carry the virgin to some town and to sell her. And such a brave girl as she is, and so young, may be sold for a great quantity of money: and I myself know certain bawd merchants, amongst whom peradventure some one will give us great sums of gold for her, and will lay her in a brothel equal to her good birth, when she shall not again run away: and so, as bound in slavery to a bawdy-house, you shall have vengeance enough of her. This is my true opinion touching this affair; but advise you what you intend to do, for you may rule me in this case.”

[10] Sic ille latronum fisci advocatus nostram causam pertulerat, virginis et asini sospitator egregius. Sed in diutina deliberatione ceteri cruciantes mora consilii mea praecordia, immo miserum spiritum elidentes, tandem novicii latronis accendunt sententiae et protinus vinculis exsolvunt virginem. Quae quidem simul viderat illum iuvenem fornicisque et lenonis audierat mentionem, coepit risu laetissimo gestire, ut mihi merito subiret vituperatio totius sexus, cum videre puellam proci iuvenis amore nuptiarumque castarum

desiderio simulato lupanaris spurci sordidique subito delectari nomine. Et tunc quidem totarum mulierum secta moresque de asini pendebant iudicio.

Sed ille iuvenis sermone reperito: “Quin igitur” inquit “supplicatum Marti Comiti pergimus et puellam simul vendituri et socios indagaturi? Sed, ut video, nullum uspiam pecus sacrificatui ac ne vinum quidem potatui adfatim vel sufficiens habemus. Decem mihi itaque legate comites, qui contentus proximum castellum petam, inde vobis epulas saliares comparaturus.” Sic eo profecto ceteri copiosum instruunt ignem aramque cespiti virenti Marti deo faciunt.

[10] In this manner the good thief pleaded for the thieves’ treasury and defended our cause, being a good patron to the hapless virgin and to me poor ass. But they stayed hereupon a good space with long deliberation, which made my heart (God wot) and spirit greatly to quail. Howbeit in the end they consented freely to his opinion, and by and by the maiden was unloosed of her bonds; who, seeing the young man, and hearing the name of brothels and bawd merchants, began to wax joyful, and smiled with herself. Then began I to deem evil of the generation of women, when I saw that the maiden (who had pretended that she had loved a young gentleman, and that she so greatly desired her chaste marriage with the same) was now delighted with the talk of a wicked and filthy brothel-house and other things dishonest. In this sort the consent and manners of all the race of women depended in the judgement of an ass. But then the young man spoke again, saying: “Masters, why go we not about to make our prayers to Mars touching this selling of the maiden, and seeking for other companions? But as far as I see, here is no manner of beast to make sacrifice withal nor wine sufficient for us to drink. Let me have ten more with me, and we will go to the next town, whence I will bring you back a supper fit for a priest.” So he and ten more with him went their way, and in the mean season the residue made a great fire and an altar with green turfs in the honour of Mars.

[11] Nec multo post adveniunt illi vinarios utres ferentes et gregatim pecua comminantes, unde praelectum grandem hircum annosum et horricomem Marti Secutori Comitique victimant. Et ilico prandium fabricatur opipare. Tunc hospes ille: “Non modo” inquit “exspoliationum praedarumque, verum etiam voluptatum vestrarum ducem me strenuum sentire debetis” et adgressus insigni facilitate naviter cuncta praeministrat. Verrit, sternit, coquit, tucceca concinnat, adponit scitule, sed praecipue poculis celebris grandibusque singulos ingurgitat. Interdum tamen simulatione promendi quae poscebat usus ad puellam commeabat adsidue, partisque subreptas clanculo et praegustatas a se potiones offerebat hilaris. At illa sumebat adpetenter et non numquam basiare volenti promptis saviolis adlubescebat. Quae res oppido mihi displicebat. “Hem oblita es nuptiarum tuique mutui cupitoris, puella virgo, et illi nescio cui recenti marito, quem tibi parentes iunxerunt, hunc advenam cruentumque percussorem praeponis? Nec te conscientia stimulat, sed adfectione calcata inter lanceas et gladios istos scortari tibi libet? Non rursus

recurre ad asinum et rursum exitium mihi parabis? Re vera ludis de alieno corio.”

[11] By and by they came again, bringing with them bottles of wine and a great number of beasts, amongst which there was a big ram goat, fat, old, and hairy, which they killed and offered unto Mars, to help and be with them. Then supper was prepared sumptuously; and the new companion said unto the others: You ought to account me not only your captain in robbery and fight, but also in your pleasures and jollity.” Whereupon by and by with pleasant cheer he prepared all things very cleverly; and trimming up the house he set the table in order and cooked the meal, and brought the pottage and dainty dishes to the table; but above all, he plied them well with great pots and jugs of wine. Sometimes (feigning to fetch somewhat they required) he would go to the maiden and give her pieces of meat which he had privily taken away, and would give her cups of wine whence he had already drunken, which she willingly took in good part. Moreover, he kissed her twice or thrice, whereof she was well pleased, and would gladly kiss him in return again; but I (not well content thereat) thought in myself: “O wretched maid, hast thou forgotten thy marriage, and thy lover whom thou didst love, thou a virgin maid, and dost esteem this stranger and bloody thief above thy dear husband which thy parents ordained for thee? Now perceive I well thou hast no remorse of conscience, but more delight to do utterly away with thy love and play the harlot here amongst so many weapons and swords. What, knowest thou not how the other thieves, if they knew thy demeanour, would put thee back to the ass’s death as they had once appointed, and so work my destruction likewise? Well do now I perceive that thou dost take pleasure and sport at the risk of another’s hide.”

[12] Dum ista sycophanta ego mecum maxima cum indignatione disputo, de verbis erum quibusdam dubiis sed non obscuris prudenti asino cognosco non Haemum illum praedonem famosum sed Tlepolemum sponsum puellae ipsius. Nam procedente sermone paulo iam clarius contempta mea praesentia quasi vere mortui: “Bono animo es,” inquit “Charite dulcissima; nam totis istos hostes tuos statim captivos habebis”, et instantia validiore vinum iam inmixtum, sed modico tepefactum vapore sauciis illis et crapula vinolentiaque madidis ipse abstemius non cessat impingere. Et hercules suspicionem mihi fecit quasi soporiferum quoddam venenum cantharis immisceret illis. Cuncti denique, sed prorsus omnes vino sepulti iacebant, omnes pariter mortui. Tunc nullo negotio artissimis vinculis impeditis ac pro arbitrio suo constrictis illis, imposita dorso meo puella, dirigit gressum ad suam patriam.

[12] While I did devise with myself all these things with an orator’s indignation, I perceived by certain signs and tokens (which were doubtful but yet not ignorant to so wise an ass) that he was not the notable thief Haemus, but rather Tlepolemus her husband. For after much communication he began to speak more openly, not fearing any more my presence than if I were dead, and said: “Be of good cheer, my sweet friend Charite, for thou shalt have by

and by all these thy enemies captive unto thee.” Then he filled wine to the thieves more and more, mixed with no water, but a little warmed, and never ceased till they were all overcome and soaked with abundance of drink, whereas he himself abstained and bridled his own appetite: and truly, I did greatly suspect that he had mingled in their cups some deadly poison, for incontinently they all fell down asleep on the ground one after another, drowned and overcome by the wine, and lay as though they had been dead. Then did he very easily tie them all in chains and bind them as he would, and he took the maiden and set her upon my back and went homeward.

[13] *Quam simul accessimus, tota civitas ad votivum conspectum effunditur. Procurrunt parentes, affines, clientes, alumni, famuli laeti faciem, gaudio delibuti. Pompam cerneret omnis sexus et omnis aetatis novumque et hercules memorandum spectamen, virginem asino triumphantem. Denique ipse etiam hilarior pro virili parte, ne praesenti negotio ut alienus discreparem, porrectius auribus proflatisque naribus rudivi fortiter, immo tonanti clamore personui. Et illam thalamo receptam commode parentes sui fovebant, me vero cum ingenti iumentorum civiumque multitudine confestim retro Tlepolemus agebat non invitum. Nam et alias curiosus et tunc latronum captivitatis spectator optabam fieri. Quos fidem colligatos adhuc vino magis quam vinculis deprehendimus. Totis ergo prolatis erutisque rebus et nobis auro argentoque et ceteris onustis ipsos partim constrictos, uti fuerant, provolutosque in proximas rupinas praecipites dedere, alios vero suis sibi gladiis obtruncatos reliquere.*

Tali vindicta laeti et gaudentes civitatem revenimus. Et illas quidem divitas publicae custodelae commisere, Tlepolemo puellam repetitam lege tradidere.

[13] Now when we were near come home, all the people of the city (especially her parents and kinsmen, friends and family and servants) came running forth joyfully; and all they of the town of every age and sex gathered together to see this new sight and strange, a virgin in great triumph sitting upon an ass. Then I (not willing to show less joy than the rest, as far as I might as present occasion served) set and pricked up my long ears, blew out my nostrils, and cried stoutly; hay rather I made the town to ring again with my shrilling sound. When we were come to her father's house she was received into a chamber honourably, and her parents tended her well; as for me, Tlepolemus, with a great number of other citizens, did drive me back again with other horses to the cave of the thieves, and I was not very unwilling, for I much desired to be present to see the taking of them. There we found them all asleep, lying on the ground as we left them, overcome rather by wine than by bonds: and then they first brought out all the gold and silver and other treasures of the house and laded us withal: which when they had done, they threw many of the thieves down into the bottom of deep cliffs hard by, and the residue they slew with their own swords.

After this we returned home glad and merry of so great vengeance upon them, and the riches which we carried was committed to the public treasury,

and this done the maid was married to Tlepolemus, according to the law, whom by so much travail he had valiantly recovered.

[14] Exin me suum sospitatore nuncupatum matrona prolixè curitabat ipsoque nuptiarum die praeseptum meum ordeo passim repleti iubet faenumque camelo Bactrinae sufficiens apponi. Sed quas ego condignas Photidi diras devotiones imprecarer, quae me formavit non canem, sed asinum, quippe cum viderem largissimae cenae reliquiis rapinisque canes omnes inescatos atque distentos.

Post noctem et rudimenta Veneris recens nupta gratias summas apud suos parentes ac maritum mihi meminisse non destitit, quoad summos illi promitterent honorem habituri mihi. Convocatis denique gravioribus amicis consilium datur, quo potissimum pacto digne remunerarer. Placuerant uni domi me conclusum et otiosum hordeo lecto fabaque et vicia saginari; sed optinuit alius, qui meae libertati prospexerat, suadens ut rurestribus potius campis in greges equinos lasciviens discurrerem daturum dominis equarum insensu generoso multas alumnas.

[14] Then my good mistress looked about for me, calling me her saviour and deliverer, and asking for me, commanded, the very same day as her marriage, that my manger should be filled with barley, and that I should have hay and oats abundantly, as much as would be enough for a camel of Bactria. But how greatly and worthily did I curse Fotis in that she had transformed me into an ass, and not into a dog, because I saw the dogs had filled their paunches to bursting with the relics and bones of so worthy a supper as they had. The next day, after that best of nights and her learning of the secrets of Venus, this new wedded woman (my mistress) did not forget to commend me before her parents and husband for the kindness I had shewed unto her and never left off until such time as they promised to reward me with great honours. Then they called together all their friends of more dignity, to resolve in what manner it were most worthy to reward me; and thus it was concluded: one said that I should be closed in a stable and never work, — but continually be fed and fatted with fine and chosen barley and beans and vetch; howbeit another prevailed, who wished my liberty, for me to run lasciviously in the fields amongst the horses, whereby I might engender upon the mares some stout mules for my mistress.

[15] Ergo igitur evocato statim armentario equisone magna cum praefatione deducendus adsignor. Et sane gaudens laetusque praecurrebam et ceteris oneribus iam nunc renuntiaturus nantaque libertate veris initio pratis herbantibus rosas utique reperturus aliquas. Subibat me tamen illa etiam sequens cogitatio, quod tantis actis gratiis honoribusque plurimis asino meo tribuit humana facie recepta multo tanta pluribus beneficiis honestarer.

Sed ubi me procul a civitate gregarius ille perduxerat, nullae deliciae ac ne ulla quidem libertas excipit. Nam protinus uxor eius, avara equidem nequissimae illa mulier, molae machinariae subiugum me dedit frondosoque

baculo subinde castigans panem sibi suisque de meo parabat corio. Nec tantum sui cibi gratia me fatigare contenta, vicinorum etiam frumenta mercennariis discursibus meis conterebat, nec mihi misero statuta saltem cibaria pro tantis praestabantur laboribus. Namque hordeum meum frictum et sub eadem mola meis quassatum ambagibus colonis proximis venditabat, mihi vero per diem laboriosae machinae adtendo sub ipsa vespera furfures apponebat incretos ac sordidos multosque lapide salebrosos.

[15] Therefore the groom that kept the horses was called for, and I was delivered unto him with, great care, in so much that I ran before him right pleasant and joyous, because I hoped that I should carry no more fardels or burdens: moreover I thought that when I should thus be at liberty, in the springtime of the year when the meadows and fields were green, I should find some roses in some place; after which it came into my mind that if my master and mistress did render to me so many thanks and honours being an ass, they would much more reward me being turned into a man. But when he (to whom the charge of me was so straitly committed) had brought me a good way distant from the city I perceived no delicate meats nor any liberty which I should have, but by and by his covetous wife and most cursed quean made me a mill ass, and (beating me with a cudgel with many twigs) would wring bread for herself and her household out of my skin. Yet was she not contested to weary me and make me a drudge with carriage and grinding of her own corn, but she made me to grind for her neighbours and so earned more gain by my toil: nor would she give me such meat as it was ordained that I should have, for all my miserable labours, for my own barley which I ground in that same mill by my own goings about she would sell to the inhabitants by, and after that I had laboured all day upon this engine of toil, she would set before me at night a little filthy bran, nothing clean but caked together and full of stones.

[16] Talibus aerumnis edomitum novis Fortuna saeva tradidit cruciatibus, scilicet ut, quod aiunt, domi forisque foribus factis adoriae plenae egregius mandati dominici serus auscultator aliquando permisit. At ego tandem liber asinus laetus et tripudians graduque molli gestiens equas opportunissimas iam mihi concubinas futuras deligebam. Sed haec etiam spes hilarior in capitale processit exitium. Mares enim ob amissuram veterem pasti satianter ac diu saginati, terribiles [alios] alioquin et utique quovis asino fortiores, de me metuentes sibi et adulterio degeneri praecavaentes nec hospitalis Iovis servato foedere rivalem summo furentes persecuntur odio. Hic elatis in altum vastis pectoribus arduus capite et sublimis vertice primoribus in me pugillatur ungulis, ille terga pulposis torulis obsera convertens postremis velitatur calcibus, alius hinnitu maligno comminatus remulsis auribus dentiumque candentium renudatis asceis totum me commorsicat. Sic apud historiam de rege Thracio legeram, qui miseros hospites ferinis equis suis lacerandos devorandosque porrigebat; adeo ille praepotens tyrannus sic parcus hordei fuit ut edacium iumentorum famem corporum humanorum largitione sedaret.

[16] Being crushed down by this calamity, yet cruel fortune worked me

other new torments, so that (as they say) I might verily boast of a full reward for all my brave deeds done at home and abroad: for on a day I was let loose into the fields to pasture with the herds of horses by commandment of my master, who so did at last obey his lord's bidding. O how I leaped for joy, how I brayed to see myself in such liberty, but especially since I beheld so many mares, which I thought should be my easy wives and concubines! But this my joyful hope turned into utter destruction, for incontinently all the stallion horses, which were well fed and made strong for their duty by ease of pasture, terrible in any case and much more puissant than a poor ass, were jealous over me, and feared for the cuckolding of their race by a weakling, and (not having regard to the law and order of the hospitable god Jupiter) ran fiercely and terribly against me their rival; one reared up his broad chest and high head, and lifted up his fore feet and kicked me spitefully, another turned to me his strong and brawny back, and with his hinder heels spurned me cruelly, the third threatening with a malicious neighing dressed his ears, and shewing his sharp and white teeth bit me on every side. In like sort have I read in histories how before the king of Thrace would throw his miserable guests to be torn in pieces and devoured of his wild horses; so niggish was that tyrant of his provender that he nourished his hungry and starveling beasts with the bodies of men.

[17] At eundem modum distractus et ipse variis equorum incursibus rursum molares illos circuitus requirebam. Verum Fortuna meis cruciatibus insatiabilis aliam mihi denuo pestem instruxit. Delegor enim ligno monte devehundo, perque mihi praefectus imponitur omnium unus ille quidem puer deterrimus. Nec me montis excelsi tantum arduum fatigabat iugum, nec saxeas tantum sudes incursando contribam ungulas, verum fustium quoque crebris ictibus prolixè dedolabar, ut usque plagarum mihi medullaris insideret dolor; coxaeque dexteræ semper ictus incutiens et unum feriendo locum dissipato corio et ulceris latissimi facto foramine, immo fovea vel etiam fenestra nullus tamen desinebat identidem vulnus sanguine delibutum obtundere. Lignorum vero tanto me premebat pondere, ut fascium molem elephanto, non asino paratam putares. Ille vero etiam quotiens in alterum latus praeponderans declinarat sarcina, cum deberet potius gravantis ruinae fustes demere et levata paulisper pressura sanare me vel certe in alterum translatis peraequare, contra lapidibus additis insuper sic iniquitati ponderis medebatur.

[17] After the same manner I was cruelly handled by the horses, so that I longed for the mill again whereby I went round and round; but behold fortune (insatiable of my torments) had devised a new pain for me. I was appointed to bring home wood every day from a high hill, and who should drive me thither and home again but a boy that was the veriest hangman in all the world: he was not contented with the great travail I took in climbing up the steep hill, neither that my hoofs were torn and worn away by sharp flints, but he beat me cruelly and very often with a great staff, in so much that the marrow of my bones did ache for woe; for he would strike me continually in my right hip

and still in one place, whereby he tare my skin and made of my wide sore a great hole or trench, or rather a window to look out at, and although it ran down of blood, yet would he not cease beating me in that place. Moreover he laded me with such great trusses and burdens of wood that you would think they had rather been prepared for elephants than for an ass, and when he perceived that my wood hanged more of one side than another (when he should rather take away the heavy sides and so ease me, or else lift them up a little, or at least put them over to make them equal with the other) he laid great stones upon the lighter side to remedy the matter.

[18] Nec tamen post tantas meas clades inmodico sarcinae pondere contentus, cum fluvium transenderemus, qui forte praeter viam defluebat, peronibus suis ab aquae madore consulens ipse quoque insuper lumbos meos insiliens residebat, exiguum scilicet et illud tantae molis superpondium. Ac si quo casu limo caenoso ripae supercilia lubricante oneris inpatientia prolapsus deruissem, cum deberet egregius agaso manum porrigere, capistro suspendere, cauda sublevare, certe partem tanti oneris, quoad resurgerem saltem, detrahare, nullum quidem defesso mihi ferebat auxilium, sed occipiens a capite, immo vero et ipsis auribus totum me complicabat [cidit] fusti grandissimo, donec fomenti vice ipsae me plagae suscitarent.

Idem mihi talem etiam excogitavit perniciem. Spinās acerrumas et punctu venerato viriosas in fascem tortili nodo constrictas caudae meae pensilem deligavit cruciatum, ut incessu meo commotae incitataeque funestis aculeis infeste me convulnerarent.

[18] Yet could he not be contented with this my great misery and immoderate burdens of wood, but when we came to any river by the way, he, to save his boots from water, would leap upon my loins likewise, which was no small load upon load. And if by adventure I had fallen down in any dirty or miry place by the water-side, on the slippery bank, under that load too great for me to bear, when he should have lent a hand to pull me out, or lifted me out by the bridle or by my tail, or taken off some of my load so that I might be able to rise, he would never help me, but laid me on from top to toe, yea, from my very ears, with a mighty staff, whereby I was compelled by force of the blows, as by a medicine, to stand up. The same hangman boy did invent another torment for me: he gathered a great many sharp thorns, as sharp as needles and of most poisonous prick, and bound them with knots into a bundle which he tied at my tail to prick me, so that as I walked they would swing against me and wound me sorely with their accursed spikes.

[19] Ergo igitur ancipiti malo laboratam. Nam cum me cursu proripueram fugiens acerbissimos incursus, vehementiore nisu spinarum feriebar: si dolori parcens paululum restitsem, plagis compellebar ad cursum. Nec quicquam videbatur aliud excogitare puer ille nequissimus quam ut me quoquo modo perditum iret, idque iurans etiam non numquam comminabatur. En plane fuit, quod eius detestabilem malitiam ad peiores conatus stimularet; nam quadam

die nimia eius insolentia expugnata patientia mea calces in eum validas extuleram. Denique tale facinus in me comminiscitur. Stuppae sarcina me satis onustum probeque funiculis constrictum producit in viam deque proxima villula spirantem carbunculum furatus oneris in ipso meditullio reponit. Iamque fomento tenui calescens et enutritus ignis surgebat in flammam et totum me funestus ardor invaserat, nec ullum pestis extremae suffugium nec salutis aliquod apparet solacium, et ustrina talis moras non sustinet et meliora consilia praevertitur.

[19] Then was I afflicted on either side; for when I endeavoured to run away from his bitter onslaughts the thorns pricked me more vehemently, and if I stood still to rest from the pain the boy beat me until I ran again, whereby I perceived that the hangman did devise nothing else save to kill me by some manner of means, and even so he would often swear and threaten to do. And in truth there was some occasion to stir his malicious mind into worse attempts; for upon a day (after my patience had been altogether overcome by his wickedness) I lifted up my heels and spurned him well-favouredly. Then he invented this vengeance against me: after he had well laded me with tow and flax, and had trussed it round safely with ropes upon my back, he brought me out into the way: then he stole a burning coal out of a man's house of the next village and put it into the middle of the load, and soon the fire caught and increased in the dry and light matter and burst into flames, and the fierce heat thereof did burn me on every side; and I could see no remedy for my utter destruction, nor how I might save myself, and in such a burning it was not possible for me to stand still, and there was no time to advise better;

[20] Sed in rebus scaevis adfulsit Fortunae nutus hilarior nescio an futuris periculis me reservans, certe praesente statutaque morte liberans. Nam forte pluviae pridianae recens conceptaculum aquae lutulentae proximum conspicatus ibi memet improvido saltu totum abicio flammaque prorsus extincta tandem et pondere levatus et exitio liberatus evado. Sed ille deterrimus ac temerarius puer hoc quoque suum nequissimum factum in me retortis gregariisque omnibus adfirmavit me sponte vicinorum foculos transeuntem titubanti gradu prolapsam ignem ultroneum accersisse mihi, et arridens addidit: "Quo usque ergo frustra pascemus inigninum istum?" Nec multis interiectis diebus longe peioribus me dolis petivit. Ligno enim quod gerebam in proximam casulam vendito vacuum me ducens iam se nequitiae meae proclamans imparem miserrimumque istud magisterium rennuens querelas huius modi concinnat:

[20] but fortune was favourable towards me in my misfortune, perhaps to reserve me for more dangers; at least she saved me from the present death thus devised, for I espied a great hole full of muddy rain-water that fell the day before; thither I ran hastily and plunged myself therein, in such sort that I quenched the fire and was delivered both from my load and from that peril. But the vile boy turned even this his most wicked deed upon me, and declared to all the shepherds about that I willingly leaped over a fire of the neighbours

and tumbled in it and set myself afire. Then he laughed upon me, saying: "How long shall we keep this fiery ass in vain?"

A few days after, this boy invented another mischief much worse than the former: for when he had sold all the wood which I bare to certain men dwelling in a village by, he led me homeward unladen.

[21] Videtis istum pigrum tardissimumque et nimis asinum? Me post cetera flagitia nunc novis periculis etiam angit. Vt quemque enim viatorem prospexerit, sive illa scitura mulier seu virgo nubilus seu tener puellus est, ilico disturbato gestamine, non numquam etiam ipsis stramentis abiectis, furens incurrit et homines amator talis appetit et humi prostrati illis inhians illicitas atque incognitas temptat libidines et ferinas voluptates, aversaque Venere invitat ad nuptias. Nam imaginem etiam savii mentiendo ore improbo compulsat ac morsicat. Quae res nobis non mediocris lites atque iurgia, immo forsitan et crimina pariet. Nunc etiam visa quadam honesta iuvene, ligno quod devehebat abiecto dispersoque, in eam furiosos direxit impetus et festivus hic amasio humo sordida prostratam mulierem ibidem omnium gestiebat inscendere. Quod nisi ploratu questuque femineo conclamatum viatorum praesidium accurrisset ac de mediis ungulis ipsius esset erepta liberataque, misera illa compavita atque dirupta ipsa quidem cruciabilem cladem sustinisset, nobis vero poenale reliquisset exitium."

[21] And then he cried that he was not able to rule me, for that he was unequal to my naughtiness, and that he would not drive me to the hill any longer for wood, saying: "Do you see this slow and dull beast, too much an ass? Now, besides all the mischiefs that he hath wrought already, he inventeth daily more and more. For when he espieth any passing by the way, whether it be a fair woman or a maid ready for marriage, or a young boy, he will throw his burden from his back, yea, and often break his very girths, and runneth fiercely upon them. And after that he hath thrown them down, he will stride over them to take his beastly pleasure upon them. Moreover, he will feign as though he would kiss them with his great and wicked mouth, but he will bite their faces cruelly, which thing may work us great displeasure, or rather be imputed unto us as a crime; and even now, when he espied an honest maiden passing by the highway, he by and by threw down his wood in a heap and ran after her; and when this jolly lover had thrown her upon the ground, he would have ravished her before the face of all the world, had it not been that by reason of her crying out with shrieks and loud lamentations, she was succoured of those that passed by, and pulled from his heels and so delivered. And if it had so come to pass that this fearful maiden had been slain by him by a painful death, what danger had we not been in?"

[22] Talibus mendaciis admiscendo sermones alios, qui meum verecundum silentium vehementius premerent, animos pastorum in meam perniciem atrociter suscitavit. Denique unus ex illis: "Quin igitur publicum istum maritum" inquit "immo communem omnium adulterum illis suis monstruosis

nuptiis condignam victimamus hostiam? et ?Heus tu, puer,” ait “obtruncato protinus eo intestina quidem canibus nostris iacta, ceteram vero carnem omnem operariorum cenae reserva. Nam corium adfirmavit cineris inspersum dominis referemus eiusque mortem de lupo facile mentiemur.”

Sublata cunctatione accusator ille meus noxius, ipse etiam pastoralis exsecutor sententiae, laetus et meis insultans malis calcisque illius admonitus, quam inefficacem fuisse mehercules doleo, protinus gladium cotis adtritum parabat.

[22] By these and like lies, he provoked the shepherds earnestly to my destruction, which grieved me (God wot) full sore that I could say nothing to defend my chastity. Then one of the shepherds said: “Why do we not make sacrifice of this common adulterous ass as his horrid doings deserve? My son,” quoth he, “Let us kill him and throw his guts to the dogs, and reserve his flesh for the labourers’ supper. Then let us cast dust upon his skin, and carry it home to our master, and easily feign that the wolves have devoured him.” The boy that was my evil accuser made no delay, but prepared himself to execute the sentence of the shepherd, rejoicing at my present danger, and thinking upon the kick which I gave him; but oh how greatly did I then repent that the stripe of my heel had not killed him!

[23] Sed quidam de coetu illo rusticorum: “Nefas? ait “tam bellum asinum sic enecare et propter luxuriam lasciviamque amatoriam criminatum opera servitioque tam necessario carere, cum alioquin exsectis genitalibus possit neque in venerem nullo modo surgere vosque omni metu periculi liberare, insuper etiam longe crassior atque corpulentior effici. Multos ego scio non modo asinos inertes, verum etiam ferocissimo equos nimio libidinis laborantes atque ob id truces vesanoque adhibita tali detestatione mansuetos ac mites exinde factos et oneri ferundo non inhabiles et cetero ministerio patiente. Denique nisi vobis suadeo nolentibus, possum spatio modico interiecto, quo mercatum obire statui, petitis e domo ferramentis huic curare praeparatis ad vos actutum redire trucemque amatorem istum atque insuavem dissitis femoribus emasculare et quovis vervece mitiorem efficere.”

[23] Then he drew out his sword, and made it sharp upon a whetstone to slay me, but another of the shepherds began to say: “Verily it is a great offence to kill so fair an ass, and so (by accusation of luxury and lascivious wantonness) to lack so necessary his labour and service, where otherwise if you would cut off his stones, he might not only be deprived of his lust, but also become gentle, and that we should be delivered from all fear of danger. Moreover, he would be thereby more fat and better in flesh. For I know myself as well many slow asses, as also most fierce horses, that by reason of their wantonness have been most mad and terrible, but (when they were gelded and cut) they have become very gentle and tame, and tractable both to bearing burdens and to all other use. Wherefore I would counsel you to geld him; and if you consent thereto, I will by and by, when I have gone to the next market, fetch from my

house mine irons and tools for the purpose: and I will thence immediately return, and I assure you that after I have gelded and cut off his stones, I will deliver this fierce and rude lover unto you as tame as a lamb.”

[24] Tali sententia mediis Orci manibus extractus set extremae poenae reservatus maerebam et in novissima parte corporis totum me peritulum deflebam. Inedita denique vel praecipiti ruina memet ipse quaerebam extinguere moriturus quidem nihilo minus sed moriturus integer. Dumque in ista necis meae decunctor electione, matutino me rursum puer ille peremptor meus contra montis suetum ducit vestigium, Iamque me de cuiusdam viam supergressus ipse securi lignum, quod deveheret, recidebat. Et ecce de proximo specu vastum attollens caput funesta proserpit ursa. Quam simul conspexi, pavidus et repentina facies conterritus totum corporis pondus in postremos poplites recello arduaue cervice sublimiter elevata lorum quo tenebar rumpo meque protinus pernici fugae committo perque prona non tantum pedibus verum etiam toto proiecto corpore propere devolutus immitto me campis subpatentibus, ex summo studio fugiens immanem ursam ursaque peiorem illum puerum.

[24] When I did perceive that I was delivered from death, but reserved for the pain of gelding, I wept that with the hinder part of my body I should perish altogether, but I sought about to kill myself by some manner of means, whether by fasting continually or by throwing myself down some crag or precipice, to the end if I should die, I would die with unperished members: and while I devised with myself in what manner I might end my life, the rope-ripe boy my destroyer on the next morrow led me to the hill again, and tied me to a bough of a great oak, and in the mean season he took his hatchet and went a little way up and cut wood to load me withal. But behold there crept out of a cave by a marvellous great bear holding out his mighty head; whom when I saw, I was suddenly stricken in fear with the sudden sight and (throwing all the strength of my body into my hinder heels) lifted up my strained head and broke the halter wherewith I was tied. Then there was no need to hid me run away, for I scoured not only on foot, but tumbled over the stones and rocks with my body, till I came into the open fields beneath, to the intent I would escape away from the terrible bear, but especially from the boy that was worse than the bear.

[25] Tunc quidam viator solitarium vagumque me respiciens invadit et properiter incensum baculo quod gerebat obverberans per obliquam ignaramque me dicebat viam. Nec invitus ego cursui me commodabam relinquens atrocissimam virilitatis lanienam. Ceterum plagis non magnopere commovebar quippe consuetus ex forma concidi fustibus.

Sed illa Fortuna meis casibus pervicax tam opportunum latibulum miseria celeritate praeversa novas instruxit insidias. Pastores enim mei perditam sibi requirentes vacculam variasque regiones peragrantes occurrunt nobis fortuito statimque me cognitum capistro prehensum attrahere gestiunt. Sed audacia

valida resistens ille fidem hominum deumque testabatur: “Quid me raptatis violenter? Quid invaditis?”

“Ain, te nos tractamus inciviler, qui nostrum asinum furatus abducis? Quin potius effaris ubi puerum eiusdem agasonem, necatum scilicet, occultaris?” Et illico detractus ad terram pugnisque pulsatus et calcibus contusus inquit deierans nullum semet vidisse ductorem, sed plane continatum solutum et solitarium ob indicivae praemium occupasse, domino tamen suo restitutum. “Atque unitam ipse asinum”, inquit “quem numquam profecto vidissem, vocem quiret humanam dare meaeque testimonium innocentiae perhibere posset: profecto vos huius iniuriae pigeret.”

Sic adseverans nihil quicquam promovebat. Nam collo constrictum reductum eum pastores molesti contra montis illius silvosa nemora unde lignum puer solebat egerere.

[25] Then a certain stranger that passed by the way (espying me alone as a stray ass) took me up quickly and rode upon my back, beating me with a staff which he bare in his hand through a blind and unknown lane: whereat I was little displeased, but willingly went forward to avoid the cruel pain of gelding which the shepherds had ordained for me, but as for the stripes I was nothing moved, since I was accustomed to be beaten so every day. But fortune, ever bent on my ruin, would not suffer me to continue in such estate long, but with wondrous quickness undid my timely escape and set a new snare for me: for the shepherds (looking about for a cow that they had lost), after they had sought in divers places, fortunèd to come upon us unawares; who when they espied and knew me, they would have taken me by the halter, but he that rode upon my back valiantly resisted them, saying: “Good Lord, masters, what intend you to do? Will you rob me?” Then said the shepherds: “What, thinkest thou that we handle thee otherwise than thou deservest, which art stealing away our ass? Why dost thou not rather tell us where thou hast hidden the boy that led him, whom thou hast doubtless slain?” And therewithal they pulled him down to the ground, beating him with their fists and spurning him with their feet. Then he sware unto them saying that he saw no manner of boy, but only found the ass loose and straying abroad, which he took up to the intent he might have some reward for the finding of him, and to restore him again to his master. “And I would to God.” quoth he, “That this ass (which I would verily I had never seen) could speak as a man, to give witness of my innocence: then would you be ashamed of the injury which you have done to me.”

Thus reasoning for himself, he nothing prevailed, for those angry shepherds tied a rope about his neck and led him back again through the trees of the hill to the place where the boy accustomed to resort for wood.

[26] Nec uspiam ruris reperitur ille, sed plane corpus eius membratim laceratum multisque dispersum locis conspicitur. Quam rem procul dubio sentiebam ego illius ursae dentibus esse perfectam, et hercules dicerem quod sciebam, si loquendi copia suppeditaret. sed, quod solum poteram, tacitus licet

serae vindictae gratularar. Et cadaver quidem disiectis partibus tandem totum repertum aegreque concinnatum ibidem terrae dedere, meum vero Bellerophontem abactorem indubitatum cruentumque percussorem criminantes, ad casas interim suas vinctum perducunt, quoad renascenti die sequenti deductus ad magistratus, ut aiebant, poenas redderetur.

Interim dum puerum illum parentes sui plangoribus fletibusque querebantur, et adveniens ecce rusticus nequaquam promissum suum frustratus destinata sectionem meam flagitat. “Non est” in his inquit unus “indidem praesens iactura nostra, sed plane crastino libet non tantum naturam verum etiam caput quoque ipsum pessimo isto asino demere. Nec tibi ministerium deerit istorum.”

[26] And after that they could discover him in no place, at length they found his body rent and tom in pieces, and his members dispersed in divers places, which I well knew was done by the cruel bear, and verily I would have told it if I might have spoken; but (which I could only do) I greatly rejoiced at the vengeance of his death, although it came too late. Then they gathered the pieces of his body and hardly joined them together and buried them, and straightway they laid all the fault to him that was my Bellerophon, charging him that it was he that took me up by the way, and had assaulted and slain the boy, and (bringing him home fast bound to their houses) purposed on the next morrow to accuse him of murder, and to lead him before the justices to have judgement of death. In the mean season, while the parents of the boy did lament and weep for the death of their son, the shepherd (according to his promise) came with his instruments and tools to geld me, and then one of them said: “Tush, our present mischief is not of his doing, but now we are contented that to-morrow not only this vile ass’s stones shall be cut off, but also his head, and you shall not lack helpers.”

[27] Sic effectum est ut in alterum diem clades differetur mea. At ego gratias agebam bono puero quod saltem mortuus unam carnificinae meae dieculam donasset. nec tamen tantillum saltem gratulationi meae quietive spatium datum; nam mater pueri, mortem deplorans acerbam filii, fleta et lacrimosa fuscaque veste contacta, ambabus manibus trahens cinerosam canitiem, heulans et exinde proclamans stabulum inrumpit meum tunsisque ac diverberatis vehementer uberibus incipit: “Et nunc iste securus incumbens praesepio voracitati suae deseruit et insatiabilem profundumque ventrem semper esitando distendit nec aerumnae meae miseretur vel detestabilem casum defuncti magistri recordatur, sed scilicet senectam infirmitatemque meam contemnit ac despicit et impune se laturum tantum scelus credit. At utcumque se praesumit innocentem; est enim congruens pessimis conatibus contra noxiam conscientiam sperare securitatem. Nam pro deum fidem, quadrupes nequissime, licet precariam vocis usuram sumeret, cui tandem vel ineptissimo persuadere possis atrocitatem istam culpa (tua) carere, cum propugnare pedibus et arcere morsibus misello puero potueris? An ipsum quidem saepius incursare calcibus potuisti, morituram vero defendere

alacritate simili nequisti? Certe dorso receptum auferres protinus et infestis latronis cruentis manibus eriperes, postremum deserto derelictoque illo conservo magistro comite pastore non solus aufugeres. An ignoras eos etiam qui morituris auxilium salutare denegarint, quod contra bonos mores id ipsum fecerint, solere puniri? Sed non diutius meis cladibus laetaberis, homicidia. Senties efficiam, misero dolori naturales vires adesse”;

[27] So was it brought to pass that my death was delayed till the next morrow; but what thanks did I give to that good boy who at least (being so slain) was the cause of my pardon for one short day! Howbeit I had no time then to rest myself, for the mother of the boy, weeping and lamenting for his cruel death, attired in mourning vesture, tore her hair and threw ashes upon it, and beat her breast, crying and howling very bitterly, and came presently into the stable, saying: “Is it reason that this careless beast should do nothing all day but hold his head in the manger, filling and boiling his guts with meat, without compassion of my great misery or remembrance of his slain master? Surely, contemning my age and infirmity, he thinketh that I am unable to revenge his great mischiefs. Moreover he would persuade me that he were not culpable; indeed it agreeth with the manner of malefactors to hope for safety, even when as the conscience doth confess the offence: but, O good Lord, thou cursed beast, if thou couldest for the nonce utter the contents of thine own mind, whom (if he were the veriest fool in all the world) mightest thou persuade that this murder was void’ or without thy fault, when it lay in thy power either to keep off the thieves from this poor boy with thy heels or else to bite and tear them with thy teeth? Couldst not thou (that so oft in his lifetime didst spurn and kick him) defend him now from his death by like means? Yet at least thou shouldest have taken him upon thy back, and so brought him from the cruel hands of thieves, where contrary thou rannest away alone, having forsaken and cast down thy fellow-servant thy good master, thy pastor and conductor. Knowest thou not that even such as deny their wholesome help and aid to them which are in danger of death, are wont to be punished because they have offended against good manners and the law natural? But I promise thee that thou shalt not long rejoice at my harms, thou murderer;

[28] et cum dicto subsertis manibus exsoluit suam sibi fasceam pedesque meos singillatim inligans indidem constringit artissime, scilicet ne quod vindictae meae superesset praesidium, et pertica qua stabuli fores affirmari solebant adrepta non prius me desiit obtundere quam victis fessisque viribus suapte pondere degravatus manibus eius fustis esset elapsus. Tunc de brachiorum suorum cita fatigatione conquesta procurrit ad focum ardentemque titionem gerens mediis inguinibus obtrudit usque, donec solo quod restabat nisus praesidio liquida fimo strictim egesta faciem atque oculos eius confoedasset. Qua caecitate atque faetore tandem fugata est a mea pernicie: ceterum titione delirantis Althaeae Meleager asinus interesset.

[28] I will ensure thee thou shalt feel the smart of my grief, and I will see

what nature can do.” Therewithal she unloosed her apron, and bound all my feet together to the end I might not help myself in my punishment: then she took a great bar which accustomed to bar the stable door, and never ceased beating of me till she was so exceeding weary and tired that the bar fell out of her hands: whereupon she (complaining of the soon faintness of her arms) ran to the fire and brought a glowing firebrand and thrust it under my tail, burning me continually till such time as (having but one remedy) I all bewrayed her face and eyes with my dirty dung; whereby, what with the stink thereof, and what with the filthiness that fell in her eyes, she was well nigh blind, and so I enforced the quean to leave off; otherwise I had died as an ass as Meleager did by the stick, which his mad mother Althea cast into the fire.

Libor VIII — BOOK VIII

[1] Noctis gallicinio venit quidam iuvenis e proxima civitate, ut quidem mihi videbatur, unus ex famulis Charites, puellae illius, quae mecum apud latrones pares aerumnas exanclaverat. Is de eius exitio et domus totius infortunio mira ac nefanda, ignem propter adsidens, inter conservorum frequentiam sic annuntiabat:

Equisones opilionesque, etiam busequae, fuit Charite nobis, fuit misella et quidem casu gravissimo, nec vero incommitata Manis adivit. Sed ut cuncta noritis, referam vobis a capite quae gesta sunt quaeque possint merito doctiore, quibus stilos fortuna subministrat, in historiae speciem chartis involvere. Erat in proxima civitate iuvenis natalibus praenobilis quo clarus et pecuniae fuit satis locuples, sed luxuriae popinalis scortisque et diurnis potationibus exercitatus atque ob id factionibus latronum male sociatus nec non etiam manus infectus humano cruore, Thrasyllus nomine. Idque sic erat et fama dicebat.

[1] ABOUT the cockcrow of night came a young man from the next city, which seemed to be one of the family of the good woman Charite which sometime endured so much misery and calamity with me amongst the thieves; who, after that he had taken a stool and sat down by the fireside in the company of the servants, began to declare many terrible things that had happened unto Charite and unto her house, saying: “O ye horsekeepers, shepherds, and cowherds, you shall understand that we have lost our good mistress Charite miserably and by evil adventure, but not alone did she go down to the ghosts. But to the end you may learn and know the whole matter, I purpose to tell you the circumstance of every point, whereby such as are more learned than I, to whom fortune has ministered more copious style, may paint it out in paper in form of an history.

“There was a young gentleman dwelling in the next city, born of good parentage, valiant in prowess, and rich in substance, but very much given and addict to whore-hunting and continual revelling by broad day: whereby he fell in company with thieves, and had his hand ready to the effusion of human blood; and his name was Thrasyllus.

[2] Hic, cum primum Charite nubendo maturuisset, inter praecipuos procos summo studio petitionis eius munus obierat et quanquam ceteris omnibus id genus viris antistaret eximiisque muneribus parentum invitaret iudicium, morum tamen improbatus repulsae contumelia fuerat aspersus. Ac dum erilis puella in boni Tlepolemi manum venerat, firmiter deorsus delapsum nutriens amorem et denegati thalami permiscens indignationem, cruento facinori quaerebat accessum. Nactus denique praesentiae suae tempestivam occasionem, sceleri, quod diu cogitarat, accingitur. Ac die quo praedonum infestis mucronibus puella fuerat astu virtutibusque sponsi sui liberata, turbae

gratulantium exultans insigniter permiscuit sese salutique praesenti ac futurae suboli novorum maritorum gaudibundus ad honorem splendidae prosapiae inter praecipuos hospites domum nostram receptus, occultato consilio sceleris, amici fidelissimi personam mentiebatur. Iamque sermonibus assiduis et conversatione frequenti nonnumquam etiam cena proculoque communi carior cariorque factus in profundam ruinam cupidinis sese paulatim nescius praecipitaverat. Quidni, cum flamma saevi amoris parva quidem primo vapore delectet, sed fomentis consuetudinis exaestuans inmodicis ardoribus totos amburat homines?

[2] The matter was this according to the report of every man: when Charite had come to an age ripe for marriage, he was among the chiefest of her suitors and very ardently sought her hand; but although he were a man more comely than the residue that wooed her, and also had riches abundantly to persuade her parents, yet because he was of evil fame, and a man of wicked manners and conversation, he had the repulse and was put off by Charite. And so our master's daughter married with Tlepolemus; howbeit this young man secretly cherished his downfallen love, and moved somewhat at her refusal, he busily searched some means to work his damnable intent: and so (having found occasion and opportunity to present himself there) he girt himself for the evil purpose which he had long time concealed; and so he brought it to pass, that the same day that Charite was delivered by the subtle means and valiant audacity of her husband from the puissance of the thieves, he mingled himself amongst the assembly, feigning with a notable shew that he was glad above all others of the new marriage and of the hope of future offspring. Hereby (by reason that he came of so noble parents) he was received and entertained into the house as a chief guest, and falsely coloured himself to be one of their most principal friends: and so, under cloak of a faithful well-wisher, he dissimuled his mischievous mind and intent. In continuance of time, by much familiarity and often conversation and banqueting together, he was taken more and more in favour: then did he fall little by little and unawares into the deeper gulf of lust and desire. What wonder indeed? Like as we see it fortuneth to lovers, who are at first delighted by the flame of cruel love, when as it is small, until by continual feeding of it with the fuel of use and wont, it gloweth and flameth and altogether burneth them up.

[3] Diu denique deliberaverat secum Thrasyllus quod nec clandestinis colloquiis opportunum reperiret locum et adulterinae Veneris magis magisque praeclusos aditus [copia custodientium] cerneret novaeque atque gliscentis affectionis firmissimum vinculum non posse dissociari perspiceret, et puellae, si vellet, quanquam velle non posset, [copia custodientium] furatrinae coniugalibus incommodaret rudimentum; et tamen ad hoc ipsum quod non potest contentiosa pernicie, quasi posset, impellitur. Quod nunc arduum factu putatur, amore per dies roborato facile videtur effectu. Spectate denique, sed, oro, sollicitis animis intendite, quorsum furiosae libidinis proruperit impetus.

[3] "Thrasyllus had long pondered within himself, perceiving that it was a

hard matter to break his mind secretly to Charite, and that he was wholly barred from accomplishment of his luxurious appetite both by the multitude of her guards and servitors, and because the love of her and her husband was so strongly linked together that the bond between them might in no wise be dissevered; and moreover it was a thing impossible to ravish her, because even if she would, although she would not, she knew nothing of the arts of deceiving a spouse. Yet was he still provoked forward by an obstinate madness to that very thing which he could not, as though he could. At length the thing which seemeth so hard and difficult, when love has been fortified, through time, doth ever at last appear easy and facile; but mark, I pray you, diligently, to what end the furious force of his inordinate desire came.

[4] Die quadam venatum Tlepolemus assumpto Thrasyullo petebat indagaturus feras, quod tamen in capreis feritatis est; nec enim Charite maritum suum quaerere patiebatur bestias armatas dente vel cornu. Iamque apud frondosum tumulum ramorumque densis tegminibus umbrosum prospectu vestigatorum obseptis capreis canes venationis indagini generosae, mandato cubili residentes invaderent bestias, immittuntur statimque sollertis disciplinae memores partitae totos praecingunt aditus tacitaeque prius servata mussitatione, signo sibi repentino reddito, latratibus fervidis dissonisque miscent omnia. Nec ulla caprea nec pavens dammula nec prae ceteris feris mitior cerva, sed aper immanis atque invisitatus exsurgit toris callosae cutis obesus, pilis inhorrentibus corio squalidus, setis insurgentibus spinae hispidus, dentibus attritu sonaci spumeus, oculis aspectu minaci flammeus, impetu saevo frementis oris totus fulmineus. Et primum quidem canum procaciores, quae comminus contulerant vestigium, genis hac illac iactatis consecas interficit, dein calcata retiola, qua primos impetus reduxerat, transabiit.

[4] "On a day Tlepolemus went to the chase with Thrasyllus to hunt for wild beasts, but only for goats — if indeed goats be wild beasts — for his wife Charite desired him earnestly to meddle with no other beasts which were of more fierce and wild nature, armed with tusk or horn. When they were come within the chase to a great thicket on a hill, fortified about with briars and thorns, they compassed round the goats, which had been spied out by trackers; and by and by warning was given to let loose the dogs, that had been bred of a noble stock, to rout up the beasts from their lairs. They, remembering all their careful teaching, spread out and covered every entry; and first they did not give tongue, but when on a sudden the signal was given they rushed in with such a cry that all the forest rang again with the noise; but behold there leaped out no goat, nor timid deer, nor hind, most gentle of all beasts, but an horrible and dangerous wild boar, such as no one had seen before, thick with muscles and brawn, with a filthy and hairy hide, his bristles rising along his pelt, foaming at the mouth, grinding his teeth, looking direfully with fiery eyes, and rushing like lightning as he charged with his furious jaws. The dogs that first set upon him he tare and rent with his tusks, and rifled them up and hurled them away on every side, and then he ran quite through the nets that had

checked his first charges and escaped away.

[5] Et nos quidem cuncti pavore deterriti et alioquin innoxii venationibus consueti, tunc etiam inermes atque inmuniti tegumentis frondis vel arboribus latenter abscondimus, Thrasyllus vero nactus fraudium opportunum decipulum sic Tlepolemus captiose compellat: “Quid stupore confusi vel etiam cassa formidine similes humilitati servorum istorum vel in modum pavoris feminei deiecti tam opimam praedam mediis manibus amittimus? Quin equos inscendimus? Quin ocius indipiscimur? En cape venabulum et ego sumo lanceam.” Nec tantillum morati protinus insiliunt equos ex summo studio bestiam insequentes. Nec tamen illa genuini vigoris oblita retorquet impetum et incendio feritatis ardescens dentium compulsu quem primum insiliat cunctabunda rimatur. Sed prior Tlepolemus iaculum quod gerebat insuper dorsum bestiae contorsit. At Thrasyllus ferae quidem pepercit, set equi quo vehebatur Tlepolemus postremos poplites lancea feriens amputat. Quadrupes reccidens, qua sanguis effluxerat, toto tergo supinatus invitus dominum suum devolvit ad terram. Nec diu, sed eum furens aper invadit iacentem ac primo lacinias eius, mox ipsum resurgentem multo dente laniavit. Nec coepti nefarii bonum pignit amicum vel suae saevitiae litatum saltem tanto periculo cernens potuit expleri, sed percito atque plagoso ac frustra vulnera contegenti suumque auxilium miseriter roganti per femus dexterum dimisit lanceam tanto ille quidem fidentius quanto crederet ferri vulnera similia futura prosectu dentium. Nec non tamen ipsam quoque bestiam facili manu transadigit.

[5] When we saw the fury of this beast, we were all greatly stricken with fear, and because we never accustomed to chase such dreadful boars, and further because we were unarmed and without weapons, we got and hid ourselves under bushes and trees.

“Then Thrasyllus, having found opportunity to work his treason, said to Tlepolemus: ‘What, stand we here amazed? Why shew we ourselves like these slaves of ours, or why leave we so worthy a prey to go forth from our very hands, despairing like some timid woman? Let us mount upon our horses and pursue him incontinently: take you a hunting javelin, and I will take a spear’; and by and by they leaped upon their horses and followed the beast earnestly. But he, forgetting not his natural strength, returned against them burning with the fire of his wild nature, and gnashing his teeth, pried with his eyes on whom he might first assail with his tusks: and Tlepolemus struck the beast first oh the back with his javelin. But Thrasyllus attacked not the beast, but came behind and cut the hamstrings of the hinder legs of Tlepolemus’ horse, in such sort that he fell down in much blood to the ground and threw despite his will his master: then suddenly the boar came upon Tlepolemus, and furiously tare and rent first his garments and then him with his teeth as he would rise. Howbeit, his good friend Thrasyllus did not repent of his wicked deed to see him thus wounded, nor was it enough for his cruelty only to look: but when he was gored and essayed to protect his fresh wounds from the

heavy blows, and desired his friendly help, he thrust Tlepolemus through the right thigh with his spear, the more boldly because he thought the wound of the spear would be taken for a wound of the boar's teeth: then he easily killed the beast likewise.

[6] Ad hunc modum definito iuvene exciti latibulo suo quisque familia maesta concurrimus. At ille quanquam perfecti voto prostrato inimico laetus ageret, vultu tamen gaudium tegit et frontem adseverat et dolorem simulat et cadaver, quod ipse fecerat, avide circumplexus omnia quidem lugentium officia solleter adfinxit, sed solae lacrimae procedere noluerunt. Sic ad nostri similitudinem, qui vere lamentabamur, conformatus manus suae culpam bestiae dabat.

Necdum satis scelere transacto fama dilabitur et cursus primos ad domum Tlepolemi detorquet et aures infelicis nuptae percutit. Quae quidem simul percepit tale nuntium quale non audiet aliud, amens et vecordia percita cursuque bacchata furibundo per plateas populosas et arva rustica fertur insana voce casum mariti quiritans. Confluunt civium maestae catervae, secuntur obvii dolore sociato, civitas cuncta vacuatur studio visionis. Et ecce mariti cadaver accurrit labantique spiritu totam se super corpus effudit ac paenissime ibidem, quam devoverat, ei reddidit animam. Sed aegre manibus erepta suorum invita remansit in vita, funus vero toto feralem pompam prosequente populo deducitur ad sepulturam.

[6] And when the young man was thus miserably slain, every one of us came out of our holes, and went sorrowfully towards our slain master. But although that Thrasyllus was joyful of the death of Tlepolemus, whom he did greatly hate, yet he cloaked the matter with a sorrowful countenance, he feigned a dolorous face, he often embraced the body which he himself slew, he played all the parts of a mourning person, saving there fell no tears from his eyes. Thus he resembled us in each point (who verily, and not without occasion, had cause to lament for our master) laying all the blame of this homicide unto the boar.

“Incontinently after, the sorrowful news of the death of Tlepolemus came to the ears of all the family, but especially to unhappy Charite, who, when she had heard such pitiful tidings, as a mad and raging woman ran up and down the streets and the country fields, crying and howling lamentably. All the citizens gathered together, and such as met her bare her company running towards the chase, so that all the city was emptied to see the sight. When they met the slain body of Tlepolemus, Charite threw herself upon him, weeping and lamenting grievously for his death, in such sort that she would have presently ended her life upon the corpse of her slain husband, whom she so entirely loved, had it not been that her parents and friends did comfort her, and hardly pulled her away. Then the body was taken up, and in funeral pomp brought to the city, and buried.

[7] Sed Thrasyllus nimium nimius clamare, plangere et quas in primo

maerore lacrimas non habebat iam scilicet crescente gaudio reddere et multis caritatis nominibus Veritatem ipsam fallere. Illum amicum, coetaneum, contubernalem, fratrem denique addito nomine lugubri ciere, nec non interdum manus Charites a pulsandis uberibus amovere, luctum sedare, heulatum cohercere, verbis palparentibus stimulum doloris obtundere, variis exemplis multivagi casus solacia nectere, cunctis tamen mentitae pietatis officiis studium contrectandae mulieris adhibere odiosumque amorem suum perperam delectando nutrire.

Sed officiis inferialibus statim exactis puella protinus festinat ad maritum suum demere cunctasque prosus pertemptat vias, certe illam lenem otiosamque nec telis ullis indigentem sed placidae quieti consimilem: inedia denique misera et incuria squalida, tenebris imis abscondita, iam cum luce transegerat. Sed Thrasyllus instantia pervicaci partim per semet ipsum, partim per ceteros familiares ac necessarios, ipso denique puellare parentes extorquet tandem iam lurore et inlucie paene conlapsa membra lavacro, cibo denique confoveret. At illa, parentum suorum alioquin reverens, invita quidem, verum religiosae necessitati subcumbens, vultu non quidem hilario, verum paulo sereniore obiens, ut iubebatur, viventium munia, prorsus in pectore, immo vero penitus in medullis luctu a maerore carpebat animum; diesque totos totasque noctes insumebat luctuoso desiderio, et imaginem defuncti, quas ad habitum dei Liberi formaverat, adfixo servito divinis percolens honoribus ipso se solacio cruciabat.

[7] “In the mean season Thrasyllus feigned much sorrow for the death of Tlepolemus, crying and beating his breast beyond all measure, but in his heart he was well pleased and joyful, and the tears that he had not for his former grief were ready to come now for his gladness. And to counterfeit very truth by words of kindness, he would come to Charite and say: ‘O what a loss have I had, by the death of my friend, my fellow, my companion, my brother Tlepolemus’ (adding the name in a melancholy voice). ‘O Charite, comfort yourself, pacify your dolour, refrain your weeping, beat not your breasts.’ And so saying, he would hold her hands and restrain them, so that she might not beat her bosom: with soft words he would blunt the sting of her sorrow, and with divers examples of evil fortune he endeavoured to comfort her; but he spake and did not this for any other intent but that in guise of friendship he might closely handle the woman, and so nourish his odious love with filthy delight. Howbeit, Charite, after the burial of her husband, sought the means to follow him, and tried every way, but especially that which is most gentle and easy, nor requireth any weapon, but is most like to quiet sleep: for she purposed to finish her life with starvation and neglecting herself, she buried herself deep in the darkness and had done with the light for good and all. But Thrasyllus was very importunate, and at length brought to pass that at the intercession both of himself and of the friends and familiars, and last of the parents of Charite, she somewhat refreshed her body, that was all befouled and well nigh broken, with refection of meat and bathing. Howbeit, she did it

unwillingly, more at the commandment of her parents and the duty she owed to them, than for anything else: and she wore a calmer, but yet not a merry face, while she went about the duties of the living, but inwardly she tormented herself very greatly with grief and mourning: she spent whole days and nights in miserable longing, and there was an image of her husband, which she had made like unto Bacchus, Unto which she rendered divine honours and services, so that she grieved herself even by her consolation.

[8] Sed Thrasyllus, praeceps alioquin et de ipso nomine temerarium, priusquam dolorem lacrimae satiant et percitae mentis resideret furor et in sese nimietatis senio lassesceret luctus, adhuc flentem maritum, adhuc vestes lacerantem, adhuc capillos distrahentem non dubitavit de nuptiis convenire et imprudentiae labe tacita pectoris sui secreta fraudesque ineffabiles detegere. Sed Charite vocem nefandam et horruit et detestata est et velut gravi tonitru procellaque sideris vel etiam ipso diali fulmine percussa corrui corpus et obnubilavit animam. Sed intervallo revallescente paulatim spiritu, ferinus mugitus iterans et iam scaenam pessimi Thrasylli perspicuens, ad limam consili desiderium petitoris distulit. Tunc inter moras umbra illa misere trucidati Tlepolemi sanie cruentam et pallore deformem attollens faciem quietem pudicam interpellat uxoris:

“Mi coniux, quod tibi prorsus ab alio dici iam licebit: etsi in pectore tuo non permanet nostri memoria vel acerbae mortis meae casus foedus caritatis intercidit. — quovis alio felicius maritare, modo ne in Thrasylli manum sacrilegam conveniam neve sermonem conferas nec mensam accumbas nec toro adquiescas. Fuge mei percussoris cruentam dexteram. Noli parricidio nuptias auspicari. Vulnera illa, quorum sanguinem tuae lacrimae perluerunt, non sunt tota dentium vulnera: lancea mali Thrasylli me tibi fecit alienum” et addidit cetera omnemque scaenam sceleris inluminavit.

[8] “In the mean season Thrasyllus, not being able to refrain any longer, a man bold and impatient according to the signification of his name, before Charite had assuaged her dolours with tears, before her troubled mind had pacified her fury, before her grief had become less from its own abundance and long continuance, while she wept for her husband, while she tare her garments and rent her hair, doubted not to demand her in marriage, and so very rashly detected the secrets and unspeakable deceits of his heart. But Charite detested and abhorred his demand, and as she had been stricken with some clap of thunder, with some storm, or with the lightning of Jupiter, she presently fell down to the ground all amazed with a cloud. Howbeit in the end, when her spirits were revived and that she returned to herself crying and shrieking like some beast, remembering all that had passed with the wicked Thrasyllus, she demanded respite to deliberate and to take advice on the matter.

“In the mean season of delay the shape of Tlepolemus that was slain so miserably appeared to Charite as she chastely slept, with a pale and bloody

face, saying: 'O my sweet wife (a name which no other person shall say but IV even if the memory of me in thy heart groweth aim, or the remembrance faileth of my pitiful death, in so much that our bond of love hath been severed, marry happily with any other person, so that you marry not with the traitor Thrasyllus; have no conference with him, eat not with him, lie not with him; avoid the bloody hand of mine enemy, let not thy marriage be begun with parricide. For those wounds, the blood whereof thy tears did wash away, were not all the wounds of the teeth of the boar, but the spear of wicked Thrasyllus parted me from thee.' Thus spoke Tlepolemus unto his loving wife, and declared the whole residue of the damnable fact.

[9] At illa, ut primum maesta quieverat, toro faciem impressa, etiamnunc dormiens, lacrimis emanantibus genas cohumat et velut quodam tormento inquieta quiete excussa luctu redintegrato prolixum heulat discissaque interula decora brachia saevientibus palmulis converberat. Nec tamen cum quoquam participatis nocturnis imaginibus, sed indicio facinoris prorsus dissimulato, et nequissimum percussorem punire et aerumnabili vitate sese subtrahere tacita decernit, Ecce rursus improvidae voluptatis detestabilis petitor aures obseratas de nuptiis obtundens aderat. Sed illa clementer aspernata sermonem Thrasylli astuque miro personata instanter garrienti summissequae deprecanti:

"Adhuc" inquit "tui fratris meique carissimi mariti facies pulchra illa in meus deversatur oculis, adhuc odor cinnameus ambrosei corporis per nares meas percurrit, adhuc formonsus Tlepolemus in meo vivit pectore. Boni ergo et optimi consules, si luctui legitimo miserrimae feminae necessarium concesserit tempus, quoad residuis mensibus spatium reliquum compleatur anni, quae res cum meum pudorem, tum etiam tuum salutare commodum respicit, ne forte in maturitate nuptiarum indignatione iusta manes acerbos mariti ad exitium salutis tuae suscitemus."

[9] But Charite lay as she had first fallen asleep, with her face buried in her pillow; now she wetted her cheeks with her welling tears: and now aroused as by some new anguish, she began to cry aloud as if she renewed her dolour, to tear her garments, and to beat her comely arms with her furious hands: howbeit she revealed the vision which she saw to no manner of person, but dissembling that she knew the truth of the mischief, devised silently with herself how she might be revenged on the wicked murderer, and finish her own life, to end and knit up all sorrow. Again came Thrasyllus the detestable demander of the pleasure that should betray him, and wearied the closed ears of Charite with talk of marriage; but she, gently refusing his communication, and colouring the matter with passing craft in the midst of his earnest desires and humble prayers, began to say: 'Thrasyllus, you shall understand that yet the comely face of your brother and my husband is always before mine eyes; I smell yet the cinnamon scent of his precious body, I yet feel Tlepolemus alive in my heart: wherefore you shall do well if you grant to me, miserable woman, necessary time to bewail his death, until after the residue of a few

months the whole year may be expired, which thing toucheth as well my shame as your wholesome profit, lest peradventure by our speedy and quick marriage we should justly raise and provoke the resentful spirit of my husband to work your destruction.'

[10] Nec isto sermone Thrasyllus sobriefactum vel saltem tempestiva pollicitatione recreatus identidem pergit lingua satianti susurros improbos inurgere, quoad simulanter revicta Charite suscipit: "Istud equidem certe magnopere deprecanti concedas necesse est mihi, Thrasyll, ut interdum taciti clandestinos coitus obeamus nec quisquam persentiscat familiarium, quoad reliquos dies metiatur annus."

Promissioni fallaciosae mulieris oppressus subcubuit Thrasyllus et prolixè consentit de furtivo concubitu noctemque et opertas exoptat ultro tenebras uno potiundi studio postponens omnia. "Sed heus tu," inquit Charite, quam prope vestre contextus omnique comite viduatus prima vigilia tacitus fores meas accedas unoque sibilo contentus nutricem istam meam opperiare, quae claustris adhaerens excubabit adventui tuo. Nec setius patefactis aedibus acceptum te nullo lumine conscio ad meum perducet cubiculum."

[10] "Howbeit Thrasyllus was not contented with this speech, nor even cheered by her hopeful promise, but more and more was earnest upon her, to whisper wickedly in her ear with his busy tongue, in so much that she was enforced to seem conquered by him, and to speak to him in this manner: 'My friend Thrasyllus, this one thing must thou grant to my earnest prayers, that we should take our pleasure in such sort and so secret, that no servant of the house may perceive it until the whole year be complete and finished.' Then Thrasyllus, trusting the false promises of the woman, consented gladly to her secret embraces, and was joyful in his heart and looked for night, when as he might have his purpose, preferring his inordinate pleasure above all things in the world. 'But come you quietly about midnight,' said Charite, 'Covered up and disguised without all company. And do but hiss at my chamber-door, and await; my nurse shall attend sitting before the barrier for thy coming. Then shall she let thee in, and bring thee without any light, that might betray us, to my sleeping-room.'

[11] Placuit Thrasyllò scaena feralium nuptiarum. Nec sequius aliquid suspicatus sed exspectatione turbidus de diei tantum spatio et vesperae mora querebatur. Sed ubi sol tandem nocti decessit, ex imperio Charites adest ornatus et nutricis captiosa vigilia deceptus inrepat cubiculum pronus spei. Tunc anus de iussu dominae blandiens ei furtim depromptis calcibus et oenophoro, quod inmixtum vino soporiferum gerebat venenum, crebris potionibus avide ac secure haurientem mentita dominae tarditatem, quasi parentem adsideret aegrotum, facile sepelivit ad somnum. Iamque eo ad omnes iniurias exposito ac supinato introvocata Charite masculis animis impetumque duro fremens invadit ac supersistit sicarium.

[11] "This counsel of fatal marriage pleased Thrasyllus marvellously; who,

suspecting no harm, and in a turmoil of expectation, did always complain that the day was long and the evening came not: but when at last the sun gave way to the night, according to Charite's commandment he disguised himself and went straight, full of hope, to her chamber, where he found the nurse attending for him with feigned diligence. She (by the appointment of her mistress) fed him with flattering talk, brought silently cups and a flagon, and gave him drink mingled and doled with sleepy drugs, excusing the absence of her mistress Charite by reason that she attended on her father being sick, until such time that with sweet talk and operation of the wine (for he drank greedily and suspected nothing) he fell in a sound sleep.

[12] "En" inquit "fidus coniugis mei comes, en venator egregius, en carus maritus. Haec est illa dextera quae meum sanguinem fudit, hoc pectus quod fraudulentas ambages in meum concinnavit exitium, oculi isti quibus male placui, qui quodam modo tamen iam futuras tenebras auspicantes venientes poenas antecedunt. Quiesce securus, beate somniare. Non ego gladio, non ferro petam; absit ut simili mortis genere cum marito meo coaequeris: vivo tibi morientur oculi nec quicquam videbis nisi dormiens. Faxe feliciorem necem inimici tui quam vitam tuam sentias. Lucem certe non tenebis, nuptias non frueris, nec mortis quiete recreaberis nec vitae voluptate laetaberis, sed incertum simulacrum errabis inter Orcum et solem, et diu quaeres dexteram quae tuas expugnavit pupulas, quodque est in aerumna miserrimum, nescies de quo queraris. At ego sepulchrum mei Tlepolemi tuo luminum cruore libato et sanctis manibus eius istis oculis parentabo. Sed quid mora temporis dignum cruciatum lucraris et meos forsitan tibi pestiferos imaginaris amplexus? Relictis somnulentis tenebris ad aliam poenalem evigila caliginem. Attolle vacuam faciem, vindictam recognosce, infortunium intellege, aerumnas computa. Sic pudicae mulieri tui placuerunt oculi, sic faces nuptiales tuos illuminarunt thalamos. Vltrices habebis pronubas et orbitatem comitem et perpetuae conscientiae stimulum."

[12] Now when he lay prostrate on the ground ready to all attack, Charite (being called for) came in, and with manly courage and bold force stood over this sleeping murderer, saying: 'Behold the faithful companion of my husband, behold this valiant hunter, behold my dear spouse; this is the hand which shed my blood, this is the heart which hath devised so many subtle means to work my destruction, these be the eyes whom I have pleased to my ill: behold how in a manner they foreshewed their own destined punishment when they prayed for the darkness to come. Sleep careless, dream that thou art in the hands of the merciful, for I will not hurt thee with thy sword or with any other weapon; God forbid that I should make thee equal to my husband by a like death. But thy eyes shall fail thee still living, and thou shalt see no more save when thou dreamest: I will see to it that thou shalt think the death of thine enemy more sweet than thy life: of a surety thou shalt see no light, thou shalt lack the aid of a leader, thou shalt not have me as thou hopest, thou shalt have no delight of my marriage, thou shalt have no rest in the quiet of death,

and yet living thou shalt have no joy, but wander between the light of day and the darkness of hell as an unsure image: thou shalt seek for the hand that pricked out thy eyes, yet shalt thou not know (the most grievous part in all calamity) of whom thou shouldst complain: I will make libation with the blood of thine eyes upon the grave of my husband, I will pacify his holy shade with these eyes of thine. But why dost thou gain respite of thy due torment through my delay? Perhaps thou dreamest that thou embracest me in thine arms to thine own ruin: leave off the darkness of sleep, and awake thou to receive a penal deprivation of light: lift up thy sightless face, regard thy vengeance and evil fortune, reckon thy misery: so pleaseth thine eyes to a chaste woman, so have the nuptial torches lightened thy couch, that thou shalt have the Furies to be women of thy bedchamber, blindness to be thy companion, and an everlasting prick of remorse to thy miserable conscience.'

[13] Ad hunc modum vaticinata mulier acu crinali capite deprompta Thrasylli convulnerat tota lumina eumque prorsus exosculatum relinquens, dum dolore nescio crapulam cum somno discutit, arrepto nudo gladio, quo se Tlepolemus solebat incingere, per mediam civitatem cursu furioso proripit se procul dubio nescio quod scelus gestiens et recta monumentum mariti contendit. At nos et omnis populus, nudatis totis aedibus, studiose consequimur hortati mutuo ferrum vesanis extorquere manibus. Sed Charite capulum Tlepolemi propter assistens gladioque fulgenti singulos abigens, ubi fletus uberes et lamentationes varias cunctorum intuetur, "Abicite" inquit "importunas lacrimas, abicite luctum meis virtutibus alienum. Vindicavi in mei mariti cruentum peremptorem, punita sum funestum mearum [mearum] nuptiarum praedonem. Iam tempus est ut isto gladio deorsus ad meum Tlepolemum viam quaeram."

[13] "When she had prophesied in these words, she took a great needle from her head and pricked out both his eyes: which done, leaving him blind and waking in great pain (though he knew not whence it came) from his drunkenness and sleep, she by and by caught the naked sword which her husband Tlepolemus accustomed to wear, and ran throughout all the city like a mad woman towards the sepulchre of her husband, doubtless bent on some wild purpose. Then we with all the citizens left our houses and ran incontinently after her, exhorting each other to take the sword out of her furious hands; but she, clasping about the tomb of Tlepolemus, kept us off with her naked weapon, and when she perceived that every one of us wept and lamented, she spake in this sort: 'I pray you, my friends, let there be no unasked tears for me nor laments unworthy of my courage, for I am revenged of the death of my husband, I have punished deservedly the wicked breaker of our marriage; now is it time to seek out with this sword the way to my sweet Tlepolemus.'

[14] Et enarratis ordine singulis quae sibi per somnium nuntiaverat maritus quoque astu Thrasyllum inductum petisset, ferro sub papillam dexteram transadacto corruit et in suo sibi pervolutata sanguine postremo balbutiens

incerto sermone proflavit animam virilem. Tunc propere familiares miserae Charites accuratissime corpus ablutum unita sepultura ibidem marito perpetuam coniugem reddidere.

Thrasyllus vero cognitis omnibus, nequiens idoneum exitum praesenti (cladi nisi nova) clade reddere certusque tanto facinori nec gladium sufficere, sponte delatus ibidem ad sepulchrum “Vltronea vobis, infesti Manes, en adest victima” saepe clamitans, valvis super sese diligenter obseratis inedia statuit elidere sua sententia damnatum spiritum.”

[14] And therewithal, after she had made relation of the whole matter which was declared unto her by the vision of her husband which she saw, and told by what means she deceived Thrasyllus, thrusting the sword under her right breast and wallowing in her own blood, she babbled some uncertain words and at length with manly courage yielded up the ghost. Then immediately the friends of miserable Charite did wash carefully her body and bury her within the same sepulchre with Tlepolemus to be his spouse for ever. Thrasyllus, hearing all the matter, and knowing that by no death he could fitly atone for this present ruin, for he thought his sword was not sufficient to revenge so great a crime, at length went of himself to the same sepulchre, and cried with a loud voice, saying: ‘O ye dead spirits whom I have so highly offended, receive me; behold I make sacrifice unto you with my body’: which said he closed the doors of the sepulchre upon him, purposing to famish himself, and so finish his life there and yield up his accursed ghost in sorrow.”

[15] Haec ille longos trahens suspiritus et nonnumquam inlacrimans graviter affectis rusticis adnuntiabat. Tunc illi mutati dominii novitatem metuentes et infortunium domus erilis altius miserantes fugere comparant. Sed equorum magister, qui me curandum magna ille quidem commendatione susceperat, quidquid in casula pretiosum conditumque servabat meo atque aliorum iumentorum dorso repositum asportans sedes pristinas deserit. Gerebamus infantulos et mulieres, gerebamus pullos, passerres, aedos, catellos, et quidquid infirmo gradu fugam morabatur, nostris quoque pedibus ambulabat. Nec me pondus sarcinae, quanquam enormis, urgebat, quippe gaudiali fuga detestabilem illum exsectorem virilitatis meae relinquentem.

Silvosi montis asperum permensi iugum rursusque reposita camporum spatia pervecti, iam vespera semitam tenebrante, pervenimus ad quoddam castellum frequens et opulens, unde nos incolae nocturna immo vero matutina etiam prohibebant egressione: lupos enim numerosos grandes et vastis corporibus sarcinosos ac nimia ferocitate saevientes passim rapinis adsueto infestare cunctam illam regionem iamque ipsas vias obsidere et in modum latronum praetereuntes adgredi, immo etiam vaesana fame rabidos finitimas expugnare villas, exitiumque inertissimarum pecudum ipsis iam humanis capitibus imminere. Denique ob iter illud qua nobis erat commeadium iacere semesa hominum corpora suisque visceribus nudatis ossibus cuncta candere ac per hoc nos quoque summa cautione viam aggredi debere, idque vel in

primis observitare ut luce clara et die iam provecto et sole florido vitantes undique latentes insidias, cum et ipso lumine dirarum bestiarum repigratur impetus, non laciniatim disperso, sed cuneatim spirato commeatu difficultates illa transabiremus.

[15] These things the young man with pitiful sighs and tears declared unto the cowherds and shepherds, which caused them all to weep; but they, fearing to become subject unto new masters, and pitying deeply the misery of their master's house, prepared themselves to depart away; but by and by the horse-keeper, to whom the charge of me so carefully had been committed, brought forth all the precious things that were stored in his cottage, and laded me and other horses withal, and so departed thence from his former place: we bare women, children, pullets, geese, kids, whelps, and other things which were not able to keep pace with us, which so travelled upon our feet. As for that which I bare upon my back, although it was a mighty burden, yet seemed it but light because I was very glad to depart and leave him that most terribly had appointed to geld me.

When we had passed over a great mountain full of trees and were come again into the open fields, behold we approached nigh to a fair and rich castle, where it was told unto us that we were not able to pass in our journey that night, nay, nor in the early morning either, by reason of the great number of terrible wolves which were in the country about, besieging all the roads; so great in their body and fierce and cruel, that they put every man in fear, in — such sort that they would invade and set upon such which passed by like thieves, and devour them and their beasts: and sometimes they would be mad with hunger and would attack the country-farms that lay hard by, and that the same death as of the peaceful cattle would await the men therein. Moreover, we were advertised that there lay in the way where we should pass many dead bodies, half eaten and torn with wolves, and their inward flesh was all torn away and the white of their bones was everywhere to be seen. Wherefore we were willed to use all caution in our going, and to observe this above all, that in broad light, when the day was well on and the sun was high, and the fierceness of such horrible beasts was constrained by the light, to go close and round together, avoiding all hidden lairs, whereby we might pass and escape all perils and dangers.

[16] Sed nequissimi fugitivi ductores illi nostri caecae festinationis temeritate ac metu incertae insecutionis sprete salubri monitione nec exspectata luce proxuma circa tertiam ferme vigiliam noctis onustos nos ad viam propellunt. Tunc ego metu praedicti periculi, quantum pote, iam turbae medius et inter conferta iumenta latenter absconditus clunibus meis ab aggressionibus ferinis consulebam iamque me cursu celeri ceteros equos antecellentem mirabantur omnes. Sed illa pernicitas non erat alacritatis meae, sed formidinis indicium; denique meum ipse reputabam Pegasus inclutum illum metu magis volaticum ac per hoc merito pinnatum proditum, dum in altum at adusque caelum sussilit ac resultat, formidans scilicet igniferae

morsum Chimaerae. Nam et illi pastores qui nos agebant in speciem proelii manus obarmaverant: hic lanceam, ille venabulum, alius gerebat spicula, fustem alius, sed et saxa, quae salebrosa semita largiter subministrabat; erant qui sudes praeacutas attollerent; plerique tamen ardentibus facibus proterrebant feras. Nec quicquam praeter unicam tubam deerat quin acies esset proeliaris. Sed necquicquam frustra timorem illum satis inanem perfuncti longe peiores inhaesimus laqueos. Nam lupi, forsitan confertae iuventutis strepitu vel certe nimia luce flammaram deterriti vel etiam aliorum grassantes, nulli contra nos aditum tulerunt ac ne procul saltem ulli comparverant.

[16] But (notwithstanding this good counsel) our caitiff drivers were so covetous to go forward, being rash in their blind haste, and so fearful of pursuit, that they never heeded the advice nor stayed till the morning: but being not long past midnight, they made us be laden and trudge in our way apace. Then I, fearing the great danger which was foretold, ran amongst the middle of the other horses and hid there as deep as I could, to the end I might defend and save my poor buttocks from the wolves: whereat every man much marvelled to see that I scoured away swifter than the other horses: but such my agility was not to get me any praise for speed, but rather a sign of fear. At that time I remembered with myself that the valiant horse Pegasus did fly rather for fear and for that was deservedly called winged, that he did leap up in the air and skip up to the very sky, more to avoid the dangerous bite of fiery Chimaera than for anything else. For the very shepherds which drove us before them were well armed like warriors for battle: one had a spear, another had a hunting lance, some had darts, some clubs, some also gathered up great stones, of which there were many upon that rough road, some held up sharpened stakes, and most feared away the wolves with light firebrands: finally we lacked nothing to make up an army but only trumpets. But when we had passed these dangers not without small fear, though it was vain and empty, all was in vain, for we fortune'd to fall into a snare much worse; for the wolves came not upon us, either because of the great noise and multitude of our company, or else because of our firebrands, or peradventure they were gone to some other place, for we could see none, even afar off.

[17] Villae vero, quam tunc forte praeteribamus, coloni multitudinem nostram latrones rati, satis agentes rerum suarum eximieque trepidi, canes rabidos et immanes et quibusuis lupis et ursis saeviores, quos ad tutelae praesidia curiose fuerant alumnati, iubilationibus solitis et cuiusce modi vocibus nobis inhortantur, qui praeter genuinam ferocitatem tumultum suorum exasperati contra nos ruunt et undique laterum circumfusi passim insiliunt ac sine ullo dilectu iumenta simul et homines lacerant diuque grassati plerosque prosternunt. Cerneret non tam hercules memorandum quam miserandum etiam spectaculum: canes copiosos ardentibus animis alios fugientes arripere, alios stantibus inhaerere, quosdam iacentes inscendere, et per omnem nostrum commeatum morsibus ambulare.

Ecce tanto periculo malum maius insequitur. De summis enim tectis ac de proximo colle rusticani illi saxa super nos raptim devolvunt, ut discernere prorsus nequiremus qua potissimum caveremus clade, comminus canum an eminus lapidum. Quorum quidem unus caput mulieris, quae meum dorsum residebat repente percussit. Quo dolore commota statim fletu cum clamore sublato maritum suum pastorem illum suppetiatum ciet.

[17] But the inhabitants of the next village (supposing that we were thieves by reason of our great multitude) for the defence of their own substance, and for the fear they were in, set great and mighty mastiffs upon us, worse than any wolves or bears, which they had kept and nourished for the safety of their houses; who were both by nature very fierce and were urged on by their masters, holloing after their wont and driving them with all manner of cries; they, compassing us round about, leaped on every side, tearing us with their teeth, both man and beast, in such sort that they wounded and pulled many of us to the ground. Verily, it was a famous but a pitiful sight to see so many dogs all mad with fury, some following such as fled, some invading such as stood still, some leaping upon those which lay prostrate, and going throughout the whole of our company with savage biting. Behold, upon this, another worse danger ensued; the inhabitants of the town stood upon their roofs and the hills hard by, throwing great stones upon our heads, so that we could not tell whether it were best for us to avoid the gaping mouths of the dogs at hand, or the peril of the stones afar. Amongst whom there was one that hurled a great flint upon the head of a woman which sat upon my back; who cried out piteously, desiring her husband, the shepherd, to help her. Then he (coming to wipe off the blood from his wife) began to complain in this sort, calling upon God's name:

[18] At ille deum fidem clamitans et cruorem uxoris abstergens altius quiritabat: "Quid miseros homines et laboriosos viatores tam crudelibus animis invaditis atque obteritis? Quas praedas inhialis? Quae damna vindicatis? At non speluncas ferarum vel cautes incolitis barbarorum, ut humano sanguine profuso gaudeatis." Vix haec dicta et statim lapidum congestus cessavit imber et infestorum canum revocata conquievit procella. Vnus illinc denique de summo cupressus cacumine: "At nos" inquit "non vestrorum spoliolum cupidine latrocinamur, sed hanc ipsam cladem de vestris protelamus manibus. Iam denique pace tranquilla securi potestis incedere."

Sic ille, sed nos plurifariam vulnerati reliquam viam capessimus alius lapidis, alius morsus vulnera referentes, universi tamen saucii. Aliquanto denique viae permenso spatio pervenimus ad nemus quoddam proceris arboribus consitum et pratentibus virectis amoenum, ubi placuit illis ductoribus nostris refectui paululum conquiescere corporaque sua diverse laniata sedulo recurare. Ergo passim prostrati solo primum fatigatos animos recuperare ac dehinc vulneribus medelas varias adhibere festinant, hic cruorem praeterfluentis aquae rore deluere, ille spongeis inacidatis tumores comprimere, alius fasciolis hiantes vincire plagas. Ad istum modum saluti

suae quisque consulebat.

[18] “Alas, masters, what mean you to trouble us poor labouring men and wayfarers and so cruelly to overcome us? What think you to gain by us? What mean you to revenge yourselves upon us, that do you no harm? You dwell not in caves or dens, you are no people barbarous that you should delight in effusion of human blood.” At these words the tempest of stones did cease, and the storm of the dogs was called back and vanished away. Then one (standing on the top of a great cypress-tree) spake unto us, saying: “Think you not, masters, that we do this to the intent to rifle or take away any of your goods, but for the safeguard of ourselves and family from a like slaughter at your hands; now in God’s name you may depart away.” So we went forward, some wounded with stones, some bitten with dogs, but generally there was none which escaped free.

When we had gone a good part of our way we came to a certain wood environed with great trees, and compassed about with pleasant meadows, where the shepherds, our guides, appointed to continue a certain space for rest, to cure their divers wounds and sores. Then they sat down on the ground to refresh their weary minds, and afterwards they sought for medicines to heal their bodies: some washed away their blood with the water of the running river, some laid upon their bruises sponges steeped with vinegar, some stopped their wounds with clouts; in this manner every one provided for his own safety.

[19] Interea quidam senex de summo colle prospectat, quem circum capellae pascentes opilionem esse profecto clamabant. Eum rogavit unus e nostris, haberetne venui lactem vel adhuc liquidum vel in caseum recentem inchoatum. At ille diu capite quassanti: “Vos autem” inquit “de cibo vel poculo vel omnino ulla refectione nunc cogitatis? an nulli scitis quo loco consederitis?”, et cum dicto conductis oviculis conversus longe recessit. Quae vox eius et fuga pastoribus nostris non mediocrem pavorem incussit. Ac dum perterriti de loci qualitate sciscitari gestiunt nec est qui doceat, senex alius, magnum ille quidem, gravatus annis, totus in baculum pronus et lassum trahens vestigium ubertim lacrimans per viam proximat visisque nobis cum fletu maximo singulorum iuvenum genua contingens sic adorabat:

[19] In the mean season we perceived an old man that looked from the top of an hill, who seemed to be a shepherd by reason of the goats and sheep that fed round about him: then one of our company demanded whether he had any milk to sell, whether new drawn or freshly made into cheese. To whom he made answer, shaking his head, saying: “Do you think now of any meat or drink, or any other refection here? Know none of you in what place you be?” And therewithal he took his sheep and drove them away as fast as he might possible. This answer and his fleeing away made our shepherds greatly to fear, so that they thought of nothing else but to enquire what country they were in: howbeit, they saw no manner of person of whom they might demand. At

length, as they were thus in doubt, they perceived another old man very tall and heavy with years, with a staff in his hand and very weary footsteps, who, approaching nigh to our company, began to weep greatly and complain, embracing the knees of every one and saying:

[20] “*Per Fortunae vestrosque Genios, sic ad meae senectutis spatia validi laetique veniatis, decepto seni subsistite meumque parvulum ab inferis ereptum canis meis reddite. Nepos namque meus et itineris huius suavis comes, dum forte passerem incantantem sepiculae consecratur arripere, delapsus in proximam foveam, quae fruticibus imis subpatet, in extremo iam vitae consistit periculo, quippe cum de fletu ac voce ipsius avum sibi saepicula clamitantis vivere illum quidem sentiam, sed per corporis, ut videtis, mei defectam valetudinem opitulari nequeam. At vobis aetatis et robori beneficio facile est subpetiari miserrimo seni puerumque illum novissimum successionis meae atque unicam stirpem sospitem mihi facere.*”

[20] “Alas, masters, I pray you by your fates and lucky spirits, may you come to the years of old age strong and joyful, as you shall succour me, miserable caitiff, and restore my little one from Hell to my white hairs again. For he, my grandson, the dear companion of my path, by following a sparrow that sang upon an hedge, is fallen into a ditch hereby that lay open at the root of the shrubs, and verily I think he is in danger of death. As for me, though I know from his own voice, crying oft upon his grandsire, that he yet liveth, I am not able to help him by reason of my old age, but you, that are so valiant and lusty, may easily help me herein a miserable old man, and deliver me my boy, last of my heirs and single offspring of my race that is yet left alive.”

[21] *Sic deprecantis suamque canitiem distrahentis totos quidem miseruit. Sed unus prae ceteris et animo fortior et aetate iuvenior et corpore validior, quique solus praeter alios incolumis proelium superius evaserat, exsurgit alacer et percontatus quonam loci puer ille decidisset monstrantem digito non longe frutices horridos senem illum inpigre comitatur. Ac dum pabulo nostro suaeque cura refecti sarcinulis quisque sumptis suis viam capessunt, clamore primum nominatim cientes illum iuvenem frequenter inclamant, mox mora diutina commoti mittunt e suis arcessitorem unum, qui requisitum comitem tempestivae viae commonefactum reduceret. At ille modicum commoratum refert sese: buxanti pallore trepidus mira super conservo suo renuntiat: conspicatum se quippe supinato illi et iam ex maxima parte consumpto immanem draconem mandentem insistere nec ullum usquam miserrimum senem comparare illum. Qua re cognita et cum pastoris sermone conlata, qui saevum prorsus hunc illum nec alium locorum inquilinum praeminabatur, pestilenti deserta regione velociori se fuga proripiunt nosque pellunt crebris tudentes fustibus.*

[21] These words and his tearing of his white and aged hair made us all to pity him: and the youngest and stoutest of heart in our company, and strongest of body, who alone escaped unhurt from the late skirmish of dogs and stones,

rose up quickly, demanding in what ditch the boy was fallen. "Marry," said he, "Yonder," and pointing with his finger, brought him to a great thicket of bushes and thorn, where they both entered in. In the mean season, after that we had well refreshed ourselves with our grazing and they had cured their wounds, each took up his packs, purposing to depart away. And because we would not go away without the young man our fellow, the shepherds whistled and called for him by his name; but when he gave no answer they feared because of his long absence and sent one of their company to seek him out, and to tell him that it was now time to set forth on the journey with us. But he alter a while returned again with an ashen-pale face, trembling, with strange and sorrowful news of his fellow, saying that he saw him lying upon his back and a terrible dragon eating and devouring him: and as for the miserable old man, he could see him in no place.

[22] *Celerrime denique longo itinere confecto pagum quendam accedimus ibique totam perquiescimus noctem. Ibi coeptum facinus oppido memorabile narrare cupio.*

Servus quidam, cui cunctam familiae tutelam dominus permiserat, suos quique possessionem maximam illam, in quam deverteramus, vilicabat, habens ex eodem famulitio conservam coniugam, liberae cuiusdam extrariaeque mulieris flagrabat cupidine. Quo dolore paelicatus uxor eius instricta cunctas mariti rationes et quicquid horreo reconditum continebatur admoto combussit igne. Nec tali damno tori sui contumeliam vindicasse contenta, iam contra sua saeviens viscera laqueum sibi nectit, infantulumque, quem de eodem marito iam dudum suscepserat, eodem funiculo nectit seque per altissimum puteum adpendicem parvulum trahens praecipitat. Quam mortem dominus eorum aegerrime sustinens adreptum servulum, qui causam tanti sceleris luxurie sua praestiterat, nudum ac totum melle perlitum firmiter alligavit arbori ficulneae, cuius in ipso carioso stipite inhabitantium formicarum nidificia bulliebant et ultro citro commeabant multiuga scaturrigine. Quae simul dulcem ac mellitum corporis nidorem persentiscunt, parvis quidem sed numerosis et continuis morsiunculis penitus inhaerentes, per longi temporis cruciatum ita, carnibus atque ipsis visceribus adesis, homine consumpto membra nudarunt, ut ossa tantum viduata pulpis nitore nimio candentia funestae cohaererent arbori.

[22] When they heard this (remembering likewise the words of the first old man that had warned them of this and no other habitant of the place) they ran away, beating us before them, to fly from this desert and pestilent country. Then after we had very quickly passed a great part of our journey we came to a certain village, where we lay all night. But hearken, and I will tell you a great and notable mischief that happened there.'

You shall understand that there was a servant to whom his master had committed the whole government of his house, and he was bailiff of the great lodging where we lay: this servant had married a maiden, a fellow-slave of the

same house, howbeit he burned greatly for love of a free woman of another house. Therewith was his wife so highly displeased and became so jealous, that she gathered together all her husband's substance, with his tallies and books of accounts, and burned them with fire. She was not contented with this damage, nor thought that she had so avenged the wrong done to her bed, but she took a cord, and now raging against her own bowels, she bound her child which she had by her husband about her middle and cast herself headlong into a deep pit, carrying her babe with her. The master, taking in evil part the death of these twain, took his servant which had made for his wife the cause of this murder, and after that he had first put off all his apparel, he anointed his body with honey, and then bound him sure to a fig-tree, where in a rotten stock a great number of pismires or ants had built their nests, and ran always about in great multitudes like sprinkling water. The pismires, after they had felt the savour and sweetness of the honey, came upon his body, and by little and little but unfailing gnawing, in continuance of time with long torturing devoured all his flesh and his vitals, in such sort that there remained on the fatal tree nothing of his flesh but only his shining white bones.

[23] *Hac quoque detestabili deserta mansione, paganos in summo luctu relinquentes, rursum pergitur dieque tota campestris emensi vias civitatem quandam populosam et nobilem iam fessi pervenimus. Inibi larem sedesque perpetuas pastores illi statuere decernunt, quod et longe quaesitis firmas latebrae viderentur et annonae copiosae beata celebritas invitabat. Triduo denique iumentorum refectionis corporibus, quo vendibiliores videremur, ad mercatum producimur magna voce praekonis pretia singulis nuntiantis equi atque alii asini opulenti emptoribus praestinantur; at me relictum solum ac subsicivum cum fastidio plerique praeteribant. Iamque taedio contractionis eorum, qui de dentibus meis aetatem computabant, manum cuiusdam faetore sordentem, qui gingivas identidem meas putidis scalpebat digitis, mordicus adreptam plenissime conterrui. Quae res circumstantium ab emptione mea utpote ferocissimi deterruit animos. Tunc praeco dirruptis faucibus et rauca voce saucius in meas fortunas ridiculos construebat iocos: "Quem ad finem cantherium istum veni frustra subiciemus et vetulum et extritis ungulis debilem et dolore deformem et in hebeti pigritia ferocem nec quicquam amplius quam rudarium cribrum? Atque adeo vel donemus eum cuiquam, si qui tamen faenum suum perdere non gravatur."*

[23] This was declared unto us by the inhabitants of the village there, who greatly sorrowed for this servant: then we, avoiding likewise from this dreadful lodging, incontinently departed away, and for a whole day travelled through the plain country, and then we came very tired to a fair city very populous, where our shepherds determined to make their home and continue, by reason that it seemed a place where they might live unknown, far from such as should pursue them, and because it was a country very plentiful of corn and other victuals. There when we had remained the space of three days, and that I, poor ass, and the other horses were fed and kept in the stable to the

intent we might seem more saleable, we were brought out at length to the market, and by and by a crier sounded with his horn to notify that we were to be sold. All my companion horses and the other asses were bought up by gentlemen, but as for me I stood still forsaken, for that most men passed me by with despatch. And when many buyers came by and handled me and looked at my teeth in my mouth to know my age, I was so weary with opening my jaws that at length (unable to endure any longer) when one came with a stinking pair of hands and grated my gums often with his filthy fingers, I seized them and well nigh bit them clean off, which thing caused the standers-by to forsake buying me, as being a fierce and cruel beast. The crier when he had gotten a hoarse voice and was well nigh burst with crying, and saw that no man would buy me, began very scurrilously to mock my evil fortune, saying: "To what end stand we here to offer for sale this vile ass, this old feeble beast, this slow jade with worn hoofs, made hideous by his labours, idle save when he is vicious, and good for nothing but to make sieves of his skin? Why do we not give him to somebody, if there be any that it shall irk not to find him his hay?"

[24] *Ad istum modum praeco ille cachinnos circumstantibus commovebat. Sed illa Fortuna mea saevissima, quam per tot regiones iam fugiens effugere vel praecedentibus malis placare non potui, rursum in me caecos detorsit oculos et emptorem aptissimum duris meis casibus mire repertum obiecit. Scitote qualem: cinaedum, calvum quidem sed cincinnis semicanis et pendulis capillatum, unum de triviali popularium faece, qui per plateas et oppida cymbalis et crotalis personantes deamque Syriam circumferentes mendicare compellunt. Is nimio praestinandī studio praeconem rogat cuiatis essem; at ille Cappadocum me et satis forniculum denuntiat. Rursum requirit annos aetatis meae; sed praeco lasciviens: "Mathematicus quidem, qui stellas eius disposuit, quintum ei numeravit annum, sed ipse scilicet melius istud de suis novit professionibus. Quanquam enim prudens crimen Corneliae legis incurram, si civem Romanum pro servo tibi vendidero, quin emis bonum et frugi mancipium, quod te et foris et domi poterit iuvare?" Sed exinde odiosus emptor aliud de alio non desinit quaerere, denique de mansuetudine etiam mea percontatur anxie.*

[24] In this manner the crier made all the standers-by to laugh exceedingly; but my evil fortune, which was ever so cruel against me, whom I, by travel of so many countries, could in no wise escape nor appease the envy thereof by all the woes I had undergone, did more and more cast its blind and evil eyes upon me, with invention of new means to afflict my poor body, in giving me another master very fit for my hard fate. Listen what man he was. There was an old naughty man, somewhat bald, with long and grey hair, one of the number of those of the lewdest dregs of the people which go from door to door throughout all the villages, bearing the image of the Syrian goddess, and playing with cymbals and bones, to get the alms of good and charitable folks. This old man came hastily towards the crier, and demanded where I was bred.

“Marry,” quoth he, “In Cappadocia: and he is very strong.” Then he enquired what age I was of, and the crier, jesting, answered: “A mathematician, which disposed to me his planets, said that he was five years old; yet this doth he know best himself from his own register public. For I would not willingly incur the penalty of the law Cornelia in selling a free citizen for a servile slave, yet if you shall buy him you shall have a good and useful chattel both at home and about the country.”

[25] At praeco: “Vervecem” inquit “non asinum vides, ad usus omnes quietum, non mordacem nec calcitronem quidem, sed prorsus ut in asini corio modestum hominem inhabitare credas. Quae res cognitu non ardua. Nam si faciem tuam mediis eius feminibus immiseris, facile periclitaberis quam grandem tibi demonstret patientiam.”

Sic praeco lurchonem tractabat dicacule, sed ille cognito cavillatu similis indignanti: “At te” inquit “cadaver surdum et mutum delirumque praeconem omnipotens et omniparens dea Syria et sanctus Sabazius et Bellona et mater Idaea cum (suo Attide et cum) suo Adone Venus domina caecum reddant, qui scurrilibus iam dudum contra me velitaris iocis. An me putas, inepte, iumento fero posse deam committere, ut turbatum repente divinum deiciat simulacrum egoque miseria cogar crinibus solutis discurrere et deae meae humi iacenti aliquem medicum quaerere?”

Accepto tali sermone cogitabam subito velut lymphaticus exsilire, ut me ferocitate cernens exasperatum emptionem desineret. Sed praevenit cogitatum meum emptor anxius pretio depenso statim, quod quidem gaudens dominus scilicet taedio mei facile suscepit, septemdecim denarium, et illico me stomida spartea deligatum tradidit Philebo: hoc enim nomine censebatur iam meus dominus.

[25] But this cursed buyer did never stint to question of my qualities, and at length he demanded whether I were gentle or no; “Gentle!” quoth the crier, “As gentle as a lamb, tractable to all use: he will never bite, he will never kick, but you would rather think that under the shape of the ass there were some well-advised man, which verily you may easily conject; for if you would thrust your nose in his tail you shall perceive how patient he is.”

Thus the crier wittily mocked the old rascal; but he, perceiving his taunts and jests, waxed very angry, saying: “Away, doting crier, thou deaf and dumb carrion, I pray the omnipotent and omniparent Syrian goddess, Saint Sabadius, Bellona with the Idaean mother, and Venus with her Adonis to strike out both thine eyes that with taunting mocks hast scoffed me in this sort. Dost thou think that I will put a goddess upon the back of any fierce beast, whereby her divine image should be thrown down on the ground, and so I, poor wretch, should be compelled (tearing my hair) to look for some physician to help her as she lies fallen?” When I heard him speak this, I thought with myself suddenly to leap up like a mad ass, to the intent he should not buy me, thinking me very fierce; but incontinently, like an eager buyer, he

prevented my thought, and would lay down my price for me, even seventeen pence: then my master was glad, being weary of me, and receiving the money, delivered me by mine halter of straw to my new master, who was called Philebus. He carried his new servant home, and when he came to the door of the house, he called out his troop, saying: "Behold, my daughters, what a gentle servant I have bought for you."

[26] At ille susceptum novicium famulum trahebat ad domum statimque illinc de primo limine proclamat: "Puellae, servum vobis pulchellum en ecce mercata perduxī." Sed illae puellae chorum erat cinaedorum, quae statim exsultantes in gaudium fracta et rauca et effeminata voce clamores absonos intollunt, rati scilicet vere quempiam hominem servulum ministerio suo paratum. Sed postquam non cervam pro virgine sed asinum pro homine succidaneum videre, nare detorta magistrum suum varie cavillantur: non enim servum, sed maritum illum scilicet sibi perduxisse. Et "heus," aiunt "cave ne solus exedas tam bellum scilicet pullulum, sed nobis quoque tuis palumbulis nonnumquam inperitias."

Haec et huius modi mutuo blaterantes praesepio me proximum deligant. Erat quidam iuvenis satis corpulentus, choraula doctissimus, conlaticia stipe de mensa paratus, qui foris quidem circumgestantibus deam cornu canens adambulabat, domi vero promiscuis operis partarius agebat concubinus. Hic me simul domi conspexit, libenter adpositis largiter cibariis gaudens adloquitur: "Venisti tamen miserrimi laboris vicarius. Sed diu vivas et dominis placeas et meis defectis iam lateribus consulas." Haec audiens iam meas futuras novas cogitabam aerumnas.

[26] Yet were these daughters a band of lewd and naughty fellows, and at first they were marvellous glad, prattling and shouting for joy with their broken and harsh voices, like a troop of women, in discordant sounds, and thought verily that he had brought home a fit and convenient servant for their purpose. But when they perceived that it was not even an hind I instead of a maiden, but rather a makeshift ass for a man, they began to reprove him with great scorn, saying that he had not brought a servant for them, but rather a stalling ass for himself. "Howbeit," quoth they, "Keep this pretty beast not wholly for your own delight, but let us, your darling doves, likewise have him at commandment."

Therewithal babbling in this wise, they led me into the stable, and tied me to the manger; and there was a certain stout young man with a mighty body, well skilled in playing on flutes, whom they had bought in a market with the money they had collected; and he walked before their procession, playing the horn when they carried round their goddess, and at home he shared in all their labours and they made great use of him. Now he, as soon as he espied me, entertained me very well, for he filled my rack and manger with meat, and spake merrily, saying: "O master ass, you are welcome; now you shall take my office in hand: you are come to supply my room, and to ease me of my

miserable labour: I pray God thou mayest long live and please my master well, to the end thou mayest continually deliver my weary sides from so great pain and labour.”

[27] Die sequenti variis coloribus indusiati et deformiter quisque formati facie caenoso pigmento delita et oculis obunctis graphice prodeunt, mitellis et crocotis et carbasinis et bombycinis iniecti, quidam tunicas albas, in modum lanciolarum quoquoersum fluente purpura depictas, cingulo subligati, pedes luteis induti calceis; deamque serico contextam amiculo mihi gerendam imponunt brachiisque suis umero tenus renudatis, adtollentes immanes gladios ac secures, evantes exsiliunt incitante tibiae cantu lymphaticum tripudium. Nec paucis pererratis casulis ad quandam villam possessoris beati perveniunt et ab ingressu primo statim absonis ululatibus constrepentes fanaticae provolant diuque capite demisso cervices lubricis intorquentes motibus crinesque pendulos in circulum rotantes et nonnumquam morsibus suos incursantes musculos ad postremum ancipiti ferro, quod gerebant, sua quisque brachia dissicant. Inter haec unus ex illis bacchatur effusius ac de imis praecordiis anhelitus crebros referens velut numinis divino spiritu repletus simulabat sauciam vecordiam, prorsus quasi deum praesentia soleant homines non sui fieri meliores, sed debiles effici vel aegroti.

[27] When I heard his words, I did prognosticate my new misery to come. The day following I saw them appavelled in divers colours, and hideously tricked out, having their faces ruddled with paint, and their eyes tricked put with grease, mitres on their heads, vestments coloured like saffron, surplices of silk and linen; and some ware white tunics painted with purple stripes that pointed every way like spears, girt with belts, and on their feet were yellow shoes; and they attired the goddess in silken robe, and put her upon my back. Then they went forth with their arms naked to their shoulders, bearing with them great swords and mighty axes, shouting and dancing like mad persons to the sound of the pipe. After that we had passed many small villages, we fortunèd to come to a certain rich man's house, where at our first entry they began to howl all out of tune and hurl themselves hither and thither, as though they were mad. They made a thousand gesticulations with their feet and their heads; they would bend down their necks and spin round so that their hair flew out in a circle; they would bite their own flesh; finally, every one took his two-edged weapon and wounded his arms in divers places. Meanwhile there was one more mad than the rest, that fetched many deep sighs from the bottom of his heart, as though he had been ravished in spirit, or replenished with divine power, and he feigned a swoon and frenzy, as if (forsooth) the presence of the gods were not wont to make men better than before, but weak and sickly.

[28] Specta denique, quale caelesti providentia meritum reportaverit. Infit vaticinatione clamosa conficto mendacio semet ipsum incessere atque criminari, quasi contra fas sanctae religionis dissignasset aliquid, et insuper iustas poenas noxii facinoris ipse de se suis manibus exposcere. Arrepto denique flagro, quod semiviris illis proprium gestamen est, contortis taenis

lanosi velleris prolixae fimbriatum et multiugis talis ovium tesseratum, indidem sese multinodis commulcat ictibus mire contra plagarum dolores praesumptione munitus. Cerneret prosectu gladiatorum ictuque flagrorum solum spurcitia sanguinis effeminati madescere. Quae res incutiebat mihi non parvam sollicitudinem videnti tot vulneribus largiter profusum cruorem, ne quo casu deae peregrinae stomachus, ut quorundam hominum lactem, sic illa sanguinem concupisceret asininum. Sed ubi tandem fatigati vel certe suo laniatus satiati pausam carnificinae dedere, stipes aereas immo vero et argenteas multis certatim offerentibus sinu recipere patulo nec non et siliginis aliquid, et nonnullis hordeum deae gerulo donantibus, avidis animis conradentes omnia et in sacculos huic quaestui de industria praeparatos farcientes dorso meo congerunt, ut duplici scilicet sarcinae pondere gravatus et horreum simul et templum incederem.

[28] Mark then how by divine providence he found a just and worthy recompense: after that he had somewhat returned to himself, he invented and forged a great lie, noisily prophesying and accusing and charging himself, saying that he had displeased the divine majesty of the goddess by doing of something which was not convenient to the order of their holy religion, wherefore he prayed that vengeance might be done of himself. And therewithal he took a whip, such as is naturally borne by these womanish men, with many twisted knots and tassels of wool, and strung with sheep's knuckle-bones, and with the knotted thongs scourged his own body very strong to bear the pain of the blows, so that you might see the ground to be wet and defiled with the womanish blood that issued out abundantly with the cutting of the swords and the blows of the scourge: which thing caused me greatly to fear to see such wounds and effusion of blood, lest the same foreign goddess should likewise desire the blood of an ass for her stomach, as some men long for ass's milk. After they at last were weary, or at least satisfied with rending themselves, they ceased from this bloody business: and, behold, they received from the inhabitants, who offered eagerly, into their open bosoms copper coins, nay silver too, vessels of wine, milk, cheese, flour and wheat; and amongst them there were some that brought barley to the ass that carried the goddess: but the greedy whoresons thrust all into their sacks which they brought for the purpose, and put them upon my back, to the end I might serve for two purposes, that is to say: for the barn by reason of my corn, and for the temple by reason of the goddess that I bare.

[29] Ad istum modum palantes omnem illam depraedabantur regionem. Sed in quodam castello copia laetati largioris quaesticuli gaudiales instruunt dapes. A quodam colono fictae vaticinationis mendacio pinguissimum deposcunt arietem, qui deam Syriam esurientem suo satiaret sacrificio, probeque disposita cenula balneas obeunt, ac dehinc lauti quendam fortissimum rusticanum industria laterum atque imis ventris bene praeparatum comitem cenae secum adducunt paucisque admodum praegustatis olusculis ante ipsam mensam spurcissima illa propudia ad illicitae libidinis extrema flagitia

infandis uriginibus efferantur, passimque circumfusi nudatum supinatumque iuvenem exsecrandis oribus flagitabant. Nec diu tale facinus mei oculis tolerantibus “Porro Quirites” proclamare gestivi, sed viduatum ceteris syllabis ac litteris processit “O” tantum sane clarum ac validum et asino proprium, sed inopportuno plane tempore. Namque de pago proximo complures iuvenes abactum sibi noctu perquirentes asellum nimioque studio cuncta devorsoria scrutantes, intus aedium audito ruditu meo, praedam absconditam latibulis aedium rati, coram rem invasuri suam improvisi conferto gradu se penetrant palamque illos exsecrandas foeditates obeuntes deprehendunt; iamiamque vicinos undique percientes turpissimam scaenam patefaciunt, insuper ridicule sacerdotum purissimam laudantes castimoniam.

[29] In this sort they went from place to place robbing all the country over; at length they came to a certain town, purposing to make good cheer there, being glad at a great gain they had gotten, where, under colour of divination, they brought to pass that they obtained a fat ram of a poor husbandman for the goddess’ supper, and to make sacrifice withal. After that the banquet was richly prepared, they washed their bodies, and brought in a lusty young man of the village to sup with them; and when he had scarce tasted a few herbs before the supper they began to discover their beastly customs and inordinate desires. For they compassed him round about as he sat, to abuse him, but when mine eyes would not long bear to behold this horrible fact, I could not but attempt to utter my mind and say, “O masters.” but I could pronounce no more but the first letter “O.” which I roared out very clearly and valiantly and like an ass; but at a time inopportune, for some young men of the town, seeking for a stray ass that they had lost the same night, and searching diligently all the inns, heard my voice within the house; whereby they judged that I had been theirs, but concealed in a hidden place, and resolving to manage their own business, they entered altogether unawares, and found these persons committing their vile abomination. This when they saw they called all the neighbouring inhabitants and declared to them their unnatural villainy, mocking and laughing at this the pure and clean chastity of these priests. Then they, ashamed at the report which was dispersed throughout all the region there of their beastly wickedness, so that they were justly hated and despised of all, about midnight brought together all their trumpery and departed away from the town.

[30] Hac infamia consternati, quae per ora populi facile dilapsa merito invisos ac detestabiles eos cunctis effecerat, noctem ferme circa mediam collectis omnibus furtim castello facessunt bonaque itineris parte ante iubaris exortum transacta iam die claro solitudines avias nancti, nulla secum prius conlocuti, accingunt se meo funeri deaque vehiculo meo sublata et humi reposita cunctis stramentis me renudatum ac de quadam quercu destinatum flagro illo pecuinis ossibus catenato verberantes paene ad extremam confecerant mortem; fuit unus, qui poplites meos enervare secure sua comminaretur, quod de pudore illo candido scilicet suo tam deformiter

triumphassem: sed ceteri non meae salutis, sed simulacri iacentis contemplatione in vita me retinendum censuere. Rursum itaque me refertum sarcinis planis gladiis minantes perveniunt ad quandam nobilem civitatem, Inibi vir principalis, et alias religiosus et eximie deum reverens, tinnitu cymbalorum et sonu tympanorum cantusque Phrygii mulcentibus modulis excitus procurrit obviam deamque votivo suscipiens hospitio nos omnis intra conseptum domus amplissimae constituit numenque summa veneratione atque hostiis opimis placare contendit.

[30] When we had passed a good part of our journey before the rising of the sun, and were now come into a wide desert in the broad day, they conspired much together to slay me. For after they had taken the goddess from my back and set her gingerly upon the ground, they likewise took off all my harness and bound me surely to an oak, and then beat me with that whip which was knotted with sheep's bones, in such sort that they had well nigh killed me. Amongst them there was one that threatened to cut my hamstrings with his hatchet, because by my noise I had so famously hurt his pure chastity; but the others, regarding more the image that lay upon the ground than my safety, thought best to spare my life; and so they laded me again, driving me before them with their naked swords till they came to a noble city. There the principal patron, who was in every way a man very religious, and especially bearing high reverence unto the goddess, came in great devotion to meet us when he heard our tinkling cymbals and tapping drums and the soft strain of the Phrygian music, and received her and all our company as a pious host into his great house, and he hastened with much sacrifice and veneration to appease her godhead.

[31] Hic ego me potissimum capitis periclitatum memini. Nam quidam colonus partem venationis immanis cervi pinguissimum femus domino illi suo numeri miserat, quod incuriose pone culinae fores non altiuscule suspensum canis adaeque venaticus latenter invaserat, laetusque praeda propere custodientes oculos evaserat. Quo damno cognito suaque reprehensa negligentia cocus diu lamentatus lacrimis inefficacibus iamiamque domino cenam flagitante maerens et utcumque metuens altius, filio parvulo suo consalutato adreptoque funiculo, mortem sibi nexu laquei comparabat. Nec tamen latuit fidam uxorem eius casus extremus mariti, sed funestum nodum violenter invadens manibus ambabus: "Adeone" inquit "praesenti malo perterritus mente excidisti tua nec fortuitum istud remedium, quod deum providentia subministrat, intueris? Nam si quid in ultimo fortunae turbine resipiscis, expergite me ausculta et advenam insitum asinum remoto quodam loco deductum iugula femusque eius ad similitudinem perditum detractum et accuratius in protrimentis sapidissime percoctum adpone domino cervini vicem." Nequissimo verberoni sua placuit salus de mea morte et multum conservae laudata sagacitate destinatae iam lanienae cultros acuebat.

[31] But there, I remember, I thought myself in most danger of all my life; for there was one that brought venison to the master of the house, a side of a

fat buck, for a present; which being hanged carelessly behind the kitchen door, not far from the ground, was clean eaten up by a hunting greyhound that came in, who, joyful to have gotten his prey, escaped the eyes of them that watched, The cook, when he saw the venison devoured, reproving his own negligence, lamented and wept to no purpose, and because supper-time approached nigh, when his master should now call for the meat, he sorrowed and feared greatly; and bidding farewell to his little child, he took a halter to hang himself; but his good wife, perceiving whereabout he went, ran incontinently to him, and taking the deadly halter in both her hands stopped him of his purpose, saying: “O husband, are you out of your wits with this present trouble? What intend you to do? See you not a chance remedy before your eyes ministered unto you by divine providence? I pray you, husband, if you have any sense left in this storm of fortune, listen attentively to my counsel: carry this strange ass out into some secret place and kill him; which done, cut off one of his sides, and sauce it well like the side of the buck, and set it before your master in place thereof.” Then the naughty rascal, the cook, was well pleased to slay me, to save himself, and praised greatly the shrewd counsel of his wife; and to bring his purpose to pass, he went to the whetstone to sharp his tools accordingly for the butchery he had promised.

Liber IX — BOOK IX

[1] Sic ille nequissimus carnifex contra me manus impias obarmabat. At ego praecipitante consilium periculi tanti praesentia nec exspectata diutina cogitatione lanienam imminentem fuga vitare statui, protinusque vinculo, quo fueram deligatus, abrupto curso me proripio totis pedibus, ad tutelam salutis crebris calcibus velitatus, ilicoque me raptim transcurra proxima porticu triclinio, in quo dominus aedium sacrificales epulas cum sacerdotibus deae cenitabat, incunctanter immitto, nec pauca rerum adparatus cibarii mensas etiam et ignes impetu meo collido atque disturbo. Qua rerum deformi strage paterfamilias commotus ut importunum atque lascivum me cuidam famulo curiose traditum certo aliquo loco clausum (iussit) cohiberi, ne rursum convivium placidum simili petulantia dissiparem. Hoc astutulo commento scitule munitus et mediis lanii manibus ereptus custodela salutaris mihi gaudebam carceris.

Sed nimirum nihil Fortuna rennunte licet homini natu dexterum provenire nec consilio prudenti vel remedio sagaci divinae providentiae fatalis dispositio subverti vel reformari potest. Mihi denique id ipsum commentum, quod momentariam salutem reperisse videbatur, periculum grande immo praesens exitium conflavit aliud.

[1] IN this manner the traitorous cook prepared himself to slay me: and when he was ready with his knives to do his feat, I devised with myself how I might escape the present peril, and I did not long delay, for incontinently I brake the halter wherewith I was tied, I dashed forth at full speed, and flinging my heels hither and thither, at length to save myself I ran hastily through a passage that was near, burst into a parlour where the master of the house was feasting after the sacrifice with the priests, and disquieted all the company, throwing down their meats and drinks and even the table itself. The master of the house, dismayed at my great disorder, strictly commanded one of his servants to take me up as a savage and wanton ass, and lock me in some strong place to the end I might disturb them no more; but I regarded my imprisonment as my safety, considering that by my clever colouring and deceit I was happily delivered from the hands of the traitorous cook.

Howbeit, if fortune be opposite, nothing may prosper a man, nor may the fatal disposition of the divine providence be avoided or changed by wise counsel, nor by any wholesome remedy: for that very deceit, which seemed to have found for me safety for the moment, brought upon me a grievous danger, nay well nigh utter destruction:

[2] Nam quidam subito puer mobili ac trepida facile percitus, ut familiares inter se susurrabant, inrumpit triclinium suoque annuntia domino de proximo angipotu canem rabidam paulo ante per posticam impetu miro sese direxisse ardentisque prorsus furore venaticos canes invasisse ac dehinc proximum

petisse pari saevitia nec postremum saltem ipsis hominibus pepercisse; nam Myrtilum mulionem et Hephaestionem cocum et Hypnophilum cubicularium et Apollonium medicum, immo vero et plures alios ex familia abigere temptantes variis morsibus quemque lacerasse, certe venenatis morsibus contacta non nulla iumenta efferari simili rabie.

Quae res omnium statim percussit animos, ratique me etiam eadem peste infectum ferocire arreptis cuiusce modi telis mutuoque ut exitium commune protelarent cohortati, ipsi potius eodem vaesaniae morbo laborantes, persecuntur. Nec dubio me lanceis illis vel venabulis immo vero et bipennibus, quae facile famuli subministraverant, membratim compilassent, ni respecto subiti periculi turbine cubiculum, in quo mei domini devertebant, protinus inrupissem. Tunc clausis obseratisque super me foribus obsidebant locum, quoad sine ullo congressionis suae periculo pestilentiae laetatis pervicaci rabie possessus ac peresus absumerer. Quo facto tandem libertatem nactus, solitariae fortunae munus amplexus, super constratum lectum abiectus, post multum equidem temporis somnum humanum quievi.

[2] for by and by, as they were familiarly whispering together, a lad came running into the parlour, all trembling and fearful in his countenance, and declared to the master of the house that a mad dog had run in from the next lane and had rushed furiously into the back gate; which had done much harm, for he had bitten many greyhounds and thence had entered the stable and had with like savagery attacked most of the beasts; nor finally had he spared men, for there was one Myrtilus a muleteer, Hephaestion a cook, Hypatarius a chamberlain, and Apollonius a physician, nay many more, who (thinking to chase away the mad dog) were cruelly bitten by him; and, indeed, many horses and other beasts had been infected with the venom of his poisonous teeth and become mad likewise. This thing caused them all at the table greatly to fear, and thinking that I had been made mad by being bitten and was mad in like sort, they snatched up all manner of weapons and came out exhorting one another so to keep off the common destruction of all, themselves rather a prey to the same disease of madness. Verily, with their spears, clubs, and pitch-forks, which their servants easily found for them, they had torn me limb from limb, had I not by and by observed the storm of sudden danger and crept into a chamber, where my masters intended to lodge that night. Then they closed and locked fast the doors about me, and kept the chamber round, till such time as they thought that they would not have to meet me in battle and the pestilent rage of madness should have killed me. Now when I was thus shut in the chamber, I had at last gained my liberty, and taking the gift that fortune had sent me, to be alone, I laid me down upon the bed to sleep, considering it was long time past since I lay and took my rest as a man doth.

[3] Iamque clara die mollitie cubilis refota lassitudine vegetus exsurgo atque illos qui meae tutelae pervigiles excubias agitaverant ausculto de meis sic altercare fortunis: “Adhucine miserum istum asinum iugi furore iactari credimus?” “Immo vero iam virus increscente saevitia prorsum extinctum. Sic

opinionis variae terminum ad exploratione conferunt ac de rima quadam prospiciunt sanum me atque sobrium otiose consistere. Iamque utro foribus patefactis plenius, an iam sim mansuetus, periclitantur. Sed unus ex his, de caelo scilicet missus mihi sospitator, argumentum explorandae sanitatis meae commonstrat ceteris, ut aquae recentis completam pelvem offerent potui meo, ac si intrepidus et more solito sumens aquis adlibescentem, sanum me atque omni morbo scirent expeditum: contra vero si visum contactumque laticis vitarem ac perhorrescerem, pro conperto noxiam rabiem pertinaciter durare; hoc enim libris pristinis proditum observari solere.

[3] When morning was come, and that I was well reposed by the softness of the bed, I rose up lustily. In the mean season I heard them which watched about the chamber all night reason with themselves in this sort: "Verily." quoth one, "I think the ass be still raving." "So think not," quoth another, "For the outrageous poison of madness hath killed him." But being thus in divers opinions, they determined to put them to the test and looked through a crevice, and espied me standing still, sober and quiet, in the middle of the chamber; and then they opened the doors and came towards me to prove whether I were gentle or no. Amongst whom there was one, which in my opinion was sent from heaven to save my life, that put forward a proof to see whether I were sane: and he willed the others to set a basin of fair water before me, and thereby they should know whether I were mad or no, for if I did drink without fear, as I accustomed to do, it was a sign that I was whole and free of all disease, where contrary if I did fly and abhor the sight and taste of the water, it was an evident proof of my continued madness; which thing he said that he had read in ancient and credible books.

[4] Isto placito vas immane confestim atque perlucidae de proximo petita fonte, cunctantes ad hoc, offerunt mihi: at ego sine ulla mora progressum etiam obvio gradu satis sitienter pronus et totum caput immergens salubres vere equidem illas aquas hauriebam. Iamque et plausus manum et aurium flexus et ductum capistri et quiduis aliud periclitantium placide patiebar, quoad contra vesanam eorum praesumptionem modestiam meam liquido cunctis adprobarem.

Ad istum modum vitato duplici periculo, die sequenti rursum divinis exuviis onustus cum crotalis et cymbalis circumforaneum mendicabulum producor ad viam. Nec paucis casulis atque castellis oberratis devertimus ad quempiam pagum urbis opulentae quondam, ut memorabant incolae, inter semirutae vestigia conditum et hospitio proximi stabuli recepti cognoscimus lepidam de adulterio cuiusdam pauperis fabulam, quam vos etiam cognoscatis volo.

[4] Whereupon they agreed thereto and took a basin of clear water from a spring hard by and presented it before me, hesitating and delaying still; but I, as soon as I perceived the wholesome water of my salvation, ran incontinently and, thrusting my head into the basin, drank all that water, that was truly

water of salvation to me, as though I had been greatly athirst. Then did I suffer them to stroke me with their hands, and to bow my ears, and to take me by the halter and aught else that they dared, so that I might, by taking each thing in good part, disprove their mad presumption by my meekness and gentle behaviour. When I was thus delivered from this double danger, the next day I was laded again with the trappings of the goddess and other trumpery, and was brought out into the way with rattles and cymbals, to beg in the villages which we passed by according to our custom. And after that we had gone through a few hamlets and castles, we fortun'd to come to a certain village, which was builded (as the inhabitants there affirmed) among the ruined foundations of a famous and ancient city. And after that we had turned into the next inn, we heard of a pretty jest committed in the town there, in the matter of the cuckoldry of a certain poor man, which I would that you should know likewise.

[5] *Is gracili pauperie laborans fabriles operas praebendo parvis illis mercedibus vitam tenebat. Erat ei tamen uxore etiam satis quidem tenuis et ipsa, verum tamen postrema lascivia famigerabilis. Sed die quadam, dum matutino ille ad opus susceptum proficiscitur, statim latenter inrepat eius hospitium temerarius adulter. Ac dum Veneris conluctationibus securius operantur, maritus ignarus rerum ac nihil etiam tum tale suspicans inprovisus hospitium repetit. Iam clausis et obseratis foribus uxoris laudata continentia ianuam pulsat, sibilo etiam praesentiam suam denuntiante. Tunc mulier callida et ad huius modi flagitia perastutula tenacissimis amplexibus expeditum hominem dolio, quod erat in angulo semiobrutum, sed alias vacuum, dissimulanter abscondit, et patefactis aedibus adhuc introeuntem maritum aspero sermone accipit: "Sinice vacuus et otiosus insinuatibus manibus ambulabis mihi nec obito consueto labore vitae nostrae prospicies et aliquid cibari parabis? At ego misera pernox et peridia lanificio nervos meos contorqueo, ut intra cellulam nostram saltem lucerna luceat. Quanto me felicior Daphne vicina, quae mero et prandio matutino saucia cum suis adulteris volutatur!"*

[5] There was a man dwelling in the town, very poor, that had naught to live upon but that which he got by his labour as a smith and the travail of his hands: his wife too was very poor, but known to be lascivious and exceeding given to the desire of the flesh. Now it fortun'd on a day that while this man was gone betimes in the morning about his business, according as he accustomed to do, his wife's lover secretly came into his house to have his pleasure with her. And so it chanced that during the time that he and she were busking together, her husband, suspecting no such matter, returned suddenly home praising the chaste continency of his wife, in that he found his doors fast locked and closed; wherefore, as his custom was, he whistled to declare his coming home. Then his crafty wife, ready with present shifts, loosed her lover from her embrace and hid him in a great tub standing in a corner, and it was very ruinous and dirty, but empty withal; and then she opened the door,

blaming her husband in this sort: “Comest thou home so every day empty with thy hands wrapt in thy cloke? And bringest nothing by thy accustomed labour to maintain our house? Thou hast no regard for our profit, neither providest for any meat or drink, whereas I, poor wretch, do nothing day and night but wear my sinews with spinning, and yet my travail will scarce find the candles to lighten our hut.

[6] Sic confutatus maritus: “Et quid istic est?” ait “Nam licet forensi negotio officinator noster attentus ferias nobis fecerit, tamen hodiernae cenulae nostrae propexi. Vide sis ut dolium, quod semper vacuum, frustra locum detinet tantum et re vera praeter impedimentum conversationis nostrae nihil praestat amplius. Istud ego sex denariis cuidam venditavi, et adest ut dato pretio secum rem suam ferat. Quin itaque praecingeris mihi que manum tantisper accommodas, ut exobrutum protinus tradatur emptori.?”

E re nata fallaciosa mulier temerarium tollens cachinnum: “Magnum” inquit “istum virum ac strenuum negotiatorem nacta sum, qui rem, quam ego mulier et intra hospitium contenta iam dudum septem denariis vendidi, minoris distraxit.”

Additamento pretii laetus maritus: “Et quis est ille” ait “qui tanto praestinauit?” At illa: “Olim, inepte,” inquit “descendit in dolium sedulo soliditatem eius probaturus.”

[6] O how much more happy is my neighbour Daphne, that eateth and drinketh at her pleasure, and well foxed passeth the time with her amorous lovers according to her desire.”

“What is the matter?” quoth her husband, much grieved at that she said, “Though our master hath business in the market and hath made holiday for us, yet think not but that I have made provision for our supper this day; dost thou not see this tub that keepeth a place here in our house in vain, and doth us no service save to hinder us in our coming and going? Behold I have sold it to a good fellow (that now cometh) for five pence, and he will pay the money and carry it away. Wherefore I pray thee lend me thy hand that I may mend it and take it up and deliver him the tub.” His wife (having invented a present shift) laughed boldly on her husband, saying: “What a notable and goodly merchant have I gotten in you, to fetch away my tub for so little for which I, poor woman that sit all day alone in my house, have been proffered long ago seven pence!” Her husband, being well pleased at the greater price, demanded what he was that would give so much. “Look, fool,” quoth she, “He is gone under to see where it be sound or no.”

[7] Nec ille sermoni mulieris defuit, sed exurgens alacriter: “Vis” inquit “verum scire, mater familias? Hoc tibi dolium nimis vetustum est et multifariam rimis hiantibus quassum” ad maritumque eius dissimulanter conversus: “Quin tu, quicumque es, homuncio, lucernam” ait “actutum mihi expedis, ut erasis intrinsecus sordibus diligenter aptumne usui possim dinoscere, nisi nos putas aes de malo habere?” Nec quicquam moratus ac

susplicatus acer et egregius ille maritus accensa lucerna: “Discere,” inquit “frater, et otiosus adsiste, donec probe percuratum istud tibi repraesentem”; et cum dicto nudatus ipse delato numine scabiem vetustam cariosae testae occipit exsculpere. At vero adulter bellissimus ille pusio inclinatam dolio pronam uxorem fabri superincurvatus secure dedolabat. Ast illa capite in dolium demisso maritum suum astu meretricio tractabat ludicre; hoc et illud et aliud et rursus aliud purgandum demonstrat digito suo, donec utroque opere perfecto accepit septem denariis calamitosus faber collo suo gerens dolium coactus est ad hospitium adulteri perferre.

[7] Then her lover, which was under the tub, began to stir that his words might agree to the words of the woman, and said: “Dame, will you have me tell the truth? This tub is old and rotten and cracked as meseemeth on every side.” And then he turned himself to her husband, colouring the matter and saying: “I pray, honest man, whoever you be, light a candle that I may make the tub clean within, to see if it be for my purpose or no, for I do not mind to cast away my money wilfully.” This clever husband by and by, suspecting nothing, delayed not to light a candle, saying: “I pray you, good brother, put not yourself to so much pain, but stand by and let me make the tub clean and ready for you”; whereupon he put off his coat and took the light and crept under the tub to rub away the old filth from the sides. In the mean season the minion lover cast his wife on the bottom of the tub, and had his pleasure with her over his head, and she, like the very harlot that she was, played a merry prank upon her husband; for as she was in the midst of her pastime, she turned her head on this side and that side, shewing now this and now that to be cleansed, till as they had both ended their business, and then he delivered seven pence for the tub: and then the poor smith must himself carry it on his back to the lover’s lodging.

[8] Pauculis ibi diebus commorati et munificentia publica saginati vaticinationisque crebris mercedibus suffarcinati purissimi illi sacerdotes novum quaestus genus sic sibi comminiscuntur. Sorte unica pro casibus pluribus enotata consulentes de rebus variis plurimos ah hunc modum cavillatum. Sors haec erat:

“ideo coniuncti terram proscindunt boves,
ut in futurum laeta germinent sata.”

Tum si qui matrimonium forte coaptantes interrogarent, rem ipsa responderi aiebant: iungendos conubio et satis liberum procreandis, si possessionem praestinatorum quaereret, merito boves [ut] et iugum et arva sementis florentia pronuntiari; si qui de profectione sollicitus divinum caperet auspiciu, iunctos iam paratosque quadripedum cunctorum mansuetissimos et lucrum promitti de glebae germine; si proelium capessiturus vel latronum factionem persecuturus utiles necne processus sciscitaretur, addictam victoriam forti praesagio contendebat, quippe cervices hostium iugo subactum iri et praedam de rapinis uberrimam fructuosaque captum iri. Ad istum

modum divinationis astu captioso conraserat non parvas pecunias.

[8] After that we had tarried there a few days at the cost and charges of the whole village, and had gotten much money by our divination and prognostication of things to come, those good priests invented a new mean to pick men's purses; for they had one lot whereon was written this cheating answer, which they gave for every enquiry; and it was: "*The oxen tied and yoked together: do plough the ground to the intent it may bring forth her increase*" I And by these kind of lots they deceived many of the simple sort: for if one had demanded whether he should have a good wife or no, they would say that his lot did testify the same, that he should be tied and yoked to a good woman and have increase of children: if one demanded whether he should buy lands and possessions, they said that there was much reason in the mentioning of the oxen and the yoke, which foretold that he should have much ground that should yield his increase: if one demanded the advice of heaven whether he should have a good and prosperous voyage, they said he should have good success because that now these gentlest of beasts were joined together and ready to go, and that of the increase of the soil should be his profit: if one demanded whether he should vanquish his enemies, or prevail in pursuit of thieves, they said that the oracle foretold victory, for that his enemies' necks should be brought under the yoke, and that a rich and fertile gain should be gotten from the thieves' booty.

[9] Sed adsiduis interrogationibus argumenti satietate iam defecti rursum ad viam prodeunt via tota, quam nocte confeceramus, longe peiorem, quidni? lacunosis incilibus voraginosam, partim stagnanti palude fluidam et alibi subluvie caenosa lubricam. Crebris denique offensaculis et assiduis lapsibus iam contusis cruribus meis vix tandem ad campestram semitas fessus evadere potui. Et ecce nobis repente de tergo manipulus armati supercurrit equitis aegreque cohibita equorum curruli rabie Philebum ceterosque comites eius involant avidi colloque constricto et sacrilegos impurosque compellantes interdum pugnis obverberant nec non manicis etiam cunctos coartant et identidem urgenti sermone comprimunt, promerent potius aureum cantharum, promerent auctoramentum illud sui sceleris, quod simulatione sollemnium, quae in operto facitaverant, ab ipsis pulvinaribus matris deum clanculo furati, prosus quasi possent tanti facinoris evadere supplicium tacita profectione, adhuc luce dubia pomerium pervaserint.

[9] Thus by the telling of fortunes so cleverly and cunningly they gathered a great quantity of money; but when they were weary with giving of answers, they drove me away before them the next night, through a lane which was more dangerous and stony than the way which we had gone before; for it was full of deep and gaping holes, sometimes wet with quagmires and foggy marshes, and sometimes very slippery with mud and filth, whereby my legs failed me with often stumbling and falling, in such sort that I could scarce come wearily and with bruised legs to the plain field-paths. And behold by and by from behind a great company of the inhabitants of the town, armed

with weapons and on horseback, overtook us, hardly pulling up the horses of their car, for they galloped furiously, they incontinently arrested Philebus and his priests, and tied them by the necks and beat them cruelly, calling them sacrilegious thieves and vile robbers, and after that they had manacled their hands they urged them furiously again and again: "Shew us," quoth they, "The cup of gold, the temptation of your crime, which you have taken privily away from the very shrine of the Mother of the gods, under the colour of your solemn religion, which you must needs perform secretly shut up in her temple; and now you think to escape in the night without punishment for your deed, leaving the boundaries of town and setting secretly forth before it be yet light."

[10] *Nec defuit qui manu super dorsum meum iniecta in ipso deae, quam gerebam, gremio scrutatus reperiret atque incoram omnium aureum depromeret cantharum. nec isto saltem tam nefario scelere impuratissima illa capita confutari terrerive potuere, sed mendoso risu cavillantes: "En" inquit "indignae rei scaevitatem! Quam plerumque insontes periclitantur homines! Propter unicum caliculum, quem deum mater sorori suae deae Syriae hospitale munus optulit, ut noxius religionis antistites ad discrimen vocari capitis."*

Haec et alias similis afannas frustra blaterantis eos retrorsus abducunt pagani statimque vinctos in Tullianum conpingunt cantharoque et ipso simulacro quod gerebam apud fani donarium redditis ac consecratis altera die productum me rursum voce praeconis venui subiciunt, septemque nummis carius quam prius me comparaverat Philebus quidam pistor de proximo castello praestinauit, protinusque frumento etiam coempto adfatim onustum per inter arduum scrupis et cuiusce modi stirpibus infestum ad pistrinum quod exercebat perducit.

[10] By and by one came towards me, and thrusting his hand into the bosom of the goddess which I bare, found and brought out before them all the cup which they had stole: howbeit, for all their robbery which appeared evident and plain, those accursed and vile creatures would not be confounded or abashed, but, jesting and laughing out the matter, began to say: "Is it reason, masters, that you should thus rigorously intreat us, as often befalls innocent men, and threaten to bring the faithful priests of religion into danger of death for a small trifling cup, which the Mother of the gods determined to give to her sister for a present?" Howbeit, for all their lies and cavillations, they were carried back to the town and put in prison by the inhabitants, who, taking the cup of gold and the image of the goddess which I bare, did put and consecrate them amongst the treasure of the temple. The next day I was carried to the market to be sold by the voice of the crier, and again my price was set; but I was sold at seven pence more than Philebus gave for me. There fortun'd to pass by a baker of the next village, who, after that he had bought a great deal of com, bought me likewise to carry it home, and when he had well laded me therewith, he drove me through a stony and dangerous way to his bakehouse

[11] Ibi complurium iumentorum multivii circuitus intorquebant molas ambage varia nec die tantum verum perperi etiam nocte prorsus instabili machinarum vertigine lucubrabant pervigilem farinam. Sed mihi, ne rudimentum servitii perhorrescerem scilicet, novus domitus loca lautia prolixè prae-buit. nam et diem primum illum feriatum dedit et cibariis abundanter instruxit praesepium. Nec tamen illa otii saginaeque beatitudo duravit ulterius, sed die sequenti molae quae maxima videbatur matutinus adstituor et illico velata facile propellor ad incurva spatia flexuosi canalís, ut in orbe termini circumfluentis reciproco gressu mea recalcans vestigia vagarer errore certo. Nec tamen sagacitatis ac prudentiae meae prorsus oblitus facilem me tirocinio disciplinae prae-bui; sed quanquam frequenter, cum inter homines agerem, machinas similiter circumrotari vidissem, tamen ut expertes et ignarus operis stupore mentito defixus haerebam, quod enim rebar ut minus aptum et huius modi ministerio satis inutilem me ad alium quempiam utique levio-rem laborem legatum iri vel otiosum certe cibatum iri. Sed frustra sollertiam damnosam exercui. Complures enim protinus baculis armati me circumsteterunt atque, ut eram luminibus obtectis securus etiamnunc, repente signo dato et clamore conserto, plagas ingerentes acervatim, adeo me strepitu turbulentant ut cunctis consiliis abiectis ilico scitissime taeniae spartae totus innixus discursus alacres obirem.

[11] There I saw a great company of horses that went round and round in the mill turning the stones and grinding of com: and not by day only, but at night also they must needs still work at the mill and make flour in those engines that never stood still: but lest I should be discouraged at the first, my master entertained me well in a luxurious place; for the first day I had a holiday and did nothing but fare daintily at a full manger. Howbeit, such mine ease and felicity did not long endure; for the next day following I was tied to the greatest mill (as it seemed to me) betimes in the morning with my face covered, and placed in a small path of a circle to the end in turning and winding so often one way I might keep a certain course and tread in my own path again and again. But I forgot not my wisdom and careful prudence so as to lend myself too easily to the new labour, for although when I was a man I had seen many such horse-mills, and knew well enough how they should be turned, yet feigning myself ignorant of such kind of toil I stood still and would not go, whereby I thought I should be taken from the mill as an ass unapt, and put to some other lighter labour, or else to be driven into the fields to pasture: but my subtlety did me small profit, for by and by when the mill stood still, the many servants came about me armed with sticks, whereas I suspected nothing, mine eyes being covered, and suddenly when a sign was given they cried out and plentifully beat me forward, in such sort that I could not stay to advise myself, because of the sudden attack and noise, but leaned sturdily against my rope and went briskly on my appointed path; whereby all the company laughed to see so sudden a change.

[12] At subita sectae commutatione risum toto coetu commoveram. Iamque

maxima diei parte transacta defunctum alioquin me, helcio sparteo dimoto, nexu machinae liberatum adplicant praesepio. At ego, quanquam eximie fatigatus et reflectione virium vehementer indiguus et prorsus fame perditus, tamen familiare curiositate attonitus et satis anxius, postposito cibo, qui copiosus aderat, inoptabilis officinae disciplinam cum delectatione quadam arbitrabar. Dii boni, quales illic homunculi vibicibus lividis totam cutem depicti dorsumque plagosum scissili centunculo magis inumbrati quam obtecti, nonnulli exiguo tegili tantum modo pubem iniecti, cuncti tamen sic tunicati ut essent per pannulos manifesti, frontes litterati et capillum semirasi et pedes anulati, tum lurore deformes et fumosis tenebris vaporosae caliginis palpebras adesi atque adeo male luminanti et in modum pugilum, qui pulvisculo perspersi dimicant, farinulenta cinere sordide candidati.

[12] When a good part of the day was past, so that I was not able to endure any longer, they took off my harness, and tied me to the manger; but although my bones were weary, and that I needed to refresh myself with rest and provender, being utterly dead with hunger, yet I was so curious and anxious also, that I did greatly delight to behold the horrible fashion of the baker's mill, in so much that I could not eat nor drink while I looked on, although there was food in plenty. O good Lord, what a sort of poor slaves were there; some had their skin bruised all over black and blue, some had their backs striped with lashes and were but covered rather than clothed with torn rags, some had their members only hidden by a narrow cloth, all wore such ragged clouts that you might perceive through them all their naked bodies, some were marked and burned in the forehead with hot irons, some had their hair half clipped, some had shackles on their legs, ugly and evil favoured, some could scarce see, their eyes and faces were so black and dim with smoke, their eyelids all cankered with the darkness of that reeking place, half blind and sprinkled black and white with dirty flour like boxers which fight together befouled with sand.

[13] Iam de meo iumentario contubernio quid vel ad quem modum memorem? Quales illi muli senes vel cantherii debiles. Circa praesepium capita demersi contruncabant moles palearum, cervices cariosa vulnerum putredine follicantes, nares languidas adsiduo pulsu tussedinis hiulci, pectora copulae spartae tritura continua exulcerati, costas perpetua castigatione ossium tenus renudati, ungulas multivia circumcursione in enorme vestigium porrecti totumque corium veterno atque scabiosa macie exasperati. Talis familiae funestum mihi etiam metuens exemplum veterisque Lucii fortunam recordatus et ad ultimam salutis metam detrusus summisso capite maerebam. Nec ullum uspiam cruciabilis vitate solacium aderat, nisi quod ingentia mihi curiositate recreabat, dum praesentiam meam parvi facientes libere, quae volunt, omne et agunt et loquuntur. Nec inmerito priscae poeticae divinus auctor apud Graios summae prudentiae virum monstrare cupiens multarum civitatum obitu et variorum populorum cognito summas adeptum virtutes cecinit. Nam et ipse gratas gratias asino meo memini, quod me suo celatum

tegmine variisque fortunis exercitatum, etsi minus prudentem, multiscium reddidit.

[13] But how should I speak of the horses my companions, how they, being old mules or weak horses, thrust their heads into the manger and ate the heaps of straws? They had their necks all wounded and worn away with old sores, they rattled their nostrils with a continual cough, their sides were bare with continued rubbing of their harness and great travail, their ribs were broken and the bones did show with perpetual beating, their hoofs were battered very broad with endless walking, and their whole skin ragged by reason of mange and their great age. When I saw this dreadful sight, I greatly began to fear lest I should come to the like state: and considering with myself the good fortune which I was sometime in when I was a man, I greatly despaired and lamented, holding down my head, but I saw no comfort or consolation of my torments, saving that my mind and my inborn curiosity was somewhat recreated to hear and understand what every man said and did, for they neither feared nor doubted my presence. At that time I remembered how truly Homer, the divine author of ancient Poetry among the Greeks, described him to be a wise man which had travelled divers countries and nations, and by straitly observing them all had obtained great virtue and knowledge. Wherefore I do now give great thanks to my assy form, in that by that mean I have seen the experience of many things, and am become more experienced (notwithstanding that I was then very little wise). But I will tell you a pretty and handsome jest, which cometh now to my remembrance, to the intent your ears may be delighted in hearing the same, and I do now begin it.

[14] *Fabulam denique bonam prae ceteris, suave comptam ad arvis vestras adferre decrevi, et en occipio. Pistor ille, qui me pretio suum fecerat, bonus alioquin vir et adprime modestus, pessimam et ante cunctas mulieres longe deterrimam sortitus coniugam poenas extremas tori larisque sustinebat, ut hercules eius vicem ego quoque tacitus frequenter ingemescerem. Nec enim vel unum vitium nequissimae illi feminae deerat, sed omnia prorsus ut in quandam caenosam latrinam in eius animum flagitia confluerant: saeva scaeva viriosa ebriosa pervicax pertinax, in rapinis turpibus avara, in sumptibus foedis profusa, inimica fidei, hostis pudicitiae. Tunc spretis atque calcatis divinis numinibus in viceram certae religionis mentita sacrilega praesumptione dei, quem praedicaret unicum, confictis observationibus vacuis fallens omnis homines et miserum maritum decipiens matutino mero et continuo corpus manciparat.*

[14] The baker which bought me was an honest and sober man, but his wife the most pestilent woman in all the world, in so much that he endured with her many miseries and afflictions to his bed and house, so that I myself did secretly pity his estate and bewail his evil fortune: for there was not one single fault that was lacking to her, but all the mischiefs that could be devised had flowed into her heart as into some filthy privy; she was crabbed, cruel, cursed, drunken, obstinate, niggish, covetous in base robberies, riotous in filthy

expenses, an enemy to faith and chastity, a despiser of all the gods whom others did honour, one' that affirmed that she had instead of our sure religion an only god by herself, whereby, inventing empty rites and ceremonies, she deceived all men, but especially her poor husband, delighting in drinking wine, yea, early in the morning, and abandoning her body to continual whoredom.

[15] Talis illa mulier miro me persequabatur odio. Nam et antelucio, recubans adhuc, subiungi machinae novitium clamabat asinum et statim, ut cubiculo primum processerat, insistens iubebat incoram sui plagas mihi quam plurima irrogari, et cum tempestivo prandio laxarentur iumenta cetera, longe tardius applicari praesagio iubebat. Quae saevitia multo mihi magis genuinam curiositatem in suos mores ampliaverat. Nam et assiduo plane commeantem in eius cubiculum quendam sentiebam iuvenem, cuius et faciem videre cupiebam ex summo studio, si tamen velamentum capitis libertatem tribuisset meis aliquando luminibus. Nec enim sollertia defuisset ad detergenda quoquo modo pessimae feminae flagitia. Sed anus quaedam stuprorum sequestra et adulterorum internuntia de die cotidie inseparabilis aderat. Cum qua protinus ientaculo ac dehinc vino mero mutuis vicibus velitata scaenas fraudulentas in exitum miserrimi mariti subdolis ambagibus construebat. At ego, quanquam graviter suscensens errori Photidis, quae me, dum avem fabricat, perfecit asinum, isto tamen vel unico solacio aerumnabilis deformitatis meae recreabar, quod auribus grandissimis praedibus cuncta longule etiam dissita facillime sentiebam.

[15] This mischievous quean hated me in such wonderful sort that she commanded every day, before she was up, that I, the new ass, should be put in the mill to grind: and the first thing which she would do in the morning, when she had left her chamber, was to see me cruelly beaten, and that I should grind and be kept from the manger long after the other beasts did feed and take rest. When I saw that I was so cruelly handled, she gave me great desire to learn her conversation and her life; for I saw oftentimes a young man, which would privily go into her chamber, whose face I did greatly desire to see, but I could not, by reason mine eyes were covered every day: and verily, if I had been free and at liberty, I would have discovered all her abomination. She had an old woman, a bawd, a messenger of mischief, that daily haunted to her house, and made good cheer with her at breakfast, and then they would drink wine unmixed, and after this first skirmish they would contrive and plot to the utter undoing and impoverishment of her husband: but I, that was greatly offended with the negligence of Fotis, who made me an ass instead of a bird, did yet comfort myself for the miserable deformity of my shape by this only mean, in that I had long ears, whereby I might hear all things that were done even afar off.

[16] Denique die quadam timidae illius amiculæ sermo talis meas adfertur auris: "De isto quidem, mi erilis tecum ipsa videris, quem sine meo consilio pigrum et formidolosum familiarem istum sortita es, qui insuavis et odiosi

mariti tui caperratum supercilium ignaviter perhorrescit ac per hoc amoris languidi desidia tuos volentes amplexus discruciat. Quanto melior Philesitherus adulescens et formosus et liberalis et strenuus et contra maritorum inefficaces diligentias constantissimus! Dignus hercules solus omnium matronarum deliciis perfrui, dignus solus coronam nuper in quendam zelotypum maritum eximio studio commento est. Audi denique amatorum diversus ingenium compara.

[16] On a day I heard the shameless old bawd say to the baker's wife: "Dame, you have chosen (notwithstanding my counsel) a young man to your lover, who as meseemeth is dull, fearful, without any grace, and dastardly coucheth at the frowning looks of your odious husband, whereby you have no delight nor pleasure with him. How far better is the young man Philesitherus, who is comely, beautiful, in the flower of his youth, liberal, courteous, valiant, and stout against the diligent prying and watches of husbands, alone worthy to embrace the worthiest dames of this country, and alone worthy to wear a crown of gold, be it for one part alone that he played with clever wit to one that was jealous over his wife.

[17] Nosti quendam Barbarum nostrae civitatis decurionem, quam Scorpionem prae morum acritudine vulgus appellat. Hic uxorem generosam et eximia formositate praeditam mira custodela munitam domi suae quam cautissime cohibebat."

Ad haec ultima pistoris illa uxor subiciens: "Quidni?" inquit "Novi diligenter. Areten meam condiscipulam memoras." "Ergo" inquit anus "nostri totam Philesitheri et ipsius fabulam?" "Minime gentium," inquit "sed nosse valde cupio et oro, ordine mihi singula retexe."

Nec commorata illa sermocinatrix immodica sic anus incipit: "Barbarus iste cum necessariam profectionem pararet pudicitiamque carae coniugis conservare summa diligentia cuperet, servulum suum Myrmecem fidelitate praecipua cognitum secreto commonet suaeque dominae custodelam omnem permittit, carcerem et perpetua vincula, mortem denique illam lentam de fame comminatur, si quisquam hominum vel in transitu digito tenus eam contigisset, idque deierans etiam confirmat per omnia divina numina. Ergo igitur summo pavore perculsum Myrmecem acerrimum relinquens uxori secutorem, securam dirigit profectionem.

Tunc obstinato animo vehementer anxius Myrmex nec usquam dominam suam progredi sinebat et lanificio domestico districtam inseparabilis adsidebat ac tantum necessario vespertini lavacri progressu adfixus atque conglutinator, extremas manu prendens lacinias, mira sagacitate commissae provinciae fidem tuebatur.

[17] Hearken how it was, and then judge the diversity of these two lovers.

"Know you one Barbarus, a senator of our town, whom the vulgar people call likewise Scorpion for his peevish manners? This Barbarus had a gentlewoman to his wife, of exceeding beauty, whom he caused daily to be

enclosed within his house with diligent custody,” Then the baker’s wife said: “I know her very well, for her name is Arete, and we two dwelled together at one school.” “Then you know,” quoth the old woman, “The whole tale of Philesitherus?”

“No, verily,” said she, “But I greatly desire to know it: therefore I pray you, mother, tell me the whole story.” By and by the old woman, which knew well to babble, began to tell as followeth:

“You shall understand that on a day this Barbarus, preparing himself to ride abroad, and willing to keep the chastity of his wife (whom he so well loved) alone to himself, called his man Myrmex (whose faith he had tried and proved in many things) and secretly committed to him the custody of his wife, threatening him, that if any man did but touch her with his finger as he passed by, he would not only put him in prison, and bind him hand and foot, but also cause him to be put to death cruelly and shamefully; which words he confirmed by oath of all the gods in heaven, and so he departed careless away, leaving Myrmex to follow his wife with all diligence. When Barbarus was gone Myrmex, being greatly astonished and afraid at his master’s threatenings, was exceeding constant and fixed in his purpose, and would not suffer his mistress to go abroad, but as she sat all day a-spinning, he was so careful that he sat by her; and when night came he went with her to the baths, holding her by the garment, so faithful he was to fulfil the commandment of his master.

[18] Sed ardentem Philesitheri vigilantiam matronae nobilis pulchritudo latere non potuit. Atque hac ipsa potissimum famosa castitate et insignis tutelae nimietate instinctus atque inflammatus, quidvis facere, quidvis pati paratus, ad expugnandam tenacem domus disciplinam totis accingitur viribus. Certusque fragilitatis humanae fidei, et quod pecuniae cunctae sint difficultates perviae auroque soleant adamantinae etiam perfringi fores, opportune nactus Myrmecis solitatem, ei amorem suum aperit et supplex eum medellam cruciatui deprecatur: nam sibi statutam decretamque mortem proximare, ni maturius cupito potiat; nec eum tamen quicquam in re facili formidare debere, quippe cum vespera solus fide tenebrarum contextus atque absconditus introrepere et intra momentum temporis remeare posset.

His et huiusce modi suadelis validum addens ad (postremum) cuneum, qui rigentem prorsus servi tenacitatem violenter diffinderet; porrecta enim manu sua demonstrat ei novitate nimia candentes solidos aureos, quorum viginti quidem puellae destinasset, ipsi vero decem libenter offerret.

[18] Howbeit, the beauty of this noble matron could not be hidden from the burning eyes of Philesitherus, who considering her great chastity, and how she was diligently kept by Myrmex, was greatly set afire, and ready to do or suffer aught to gain her; and so he endeavoured by all kind of means to enterprize the matter, and to break through the serene guard of her house, and remembered the fragility of man, that might be enticed and corrupted with

money, since by gold even adamant gates may be opened. On a day when he found Myrmex alone, he discovered his love, desiring him to shew his favour to heal him thereof (otherwise he intended and should certainly die unless he soon obtained his desire) with assurance that he need not fear, as he might privily be let in alone and under the covering of the night, without knowledge of any person, and in a moment come out again. To these, and other gentle words, he added a wedge which might violently split the hard tenacity of Myrmex; for he shewed him glittering new gold pieces in his hand, saying that he would give his mistress twenty crowns, and him ten.

“Now Myrmex, hearing these words, was greatly troubled, abhorring in his mind to commit so wicked a mischief; wherefore he stopped his ears, and turning his head departed away.

[19] Exhorruit Myrmex inauditum facinus et oclcluis auribus effugit protinus. Nec auri tamen splendor flammeus oculos ipsius exire potuit, sed quam procul semotus et domum celeri gradu pervectus, videbat tamen decora illa monetae lumina et opulentam praedam iam tenebat animo miroque mentis salo et cogitationum dissentione misellus in diversas sententias carpebatur ac distrahebatur: illic fides, hic lucrum, illic cruciatus, hic voluptas. Ad postremum tamen formidinem mortis vicit aurum. Nec saltem spatio cupido formonsae pecuniae leniebatur, sed nocturnas etiam curas invaserat pestilens avaritia, ut quamvis erilis eum comminatio domi cohiberet, aurum tamen foras evocaret. Tunc, devorato pudore et dimota cunctatione, sic ad aures dominae mandatum perfert. Nec a genuina levitate descivit mulier, sed exsecrando metallo pudicitiam suam protinus auctorata est. Ita gaudio perfusus advolat ad suae fidei praecipitium Myrmex, non modo capere verum saltem contingere quam exitio suo viderat pecuniam cupiens, et magnis suis laboribus perfectum desiderium Philesithero laetitia percitus nuntiat statimque destinatum praemium reposcit, et tenet nummos aureos manus Myrmecis, quae nec aereos norat.

[19] Howbeit, although far apart and having now speedily gotten him home, the glittering hue of these crowns could never out of his mind, but he seemed to see the money, which was so worthy a prey, before his eyes. Wherefore, poor Myrmex was tossed on the waves of opinions and was utterly distracted and could not tell what to do; for on the one side, he considered the promise which he made to his master, and the punishment which should ensue if he did contrary, while on the other side, he thought of the gain and passing pleasure of the crowns of gold. In the end the desire of the money did more prevail than the fear of death, for the desire of the flourishing crowns was not abated by distance of space, but it did even invade his dreams in the night time, and where the menaces of his master compelled him to tarry at home, the pestilent avarice of the gold egged him out of doors; wherefore, putting all shame aside without further delay, he declared the whole matter to his mistress; who, according to the light nature of women, when she heard him speak of so great a sum, put her chastity in pawn to the vile money. Myrmex,

seeing the intent of his mistress, was very glad, and hastened to the ruin and breaking of his faith; and for great desire that the gold should not only be his, but that he might handle the same instantly, ran hastily to Philesitherus, declaring that his mistress had consented to his mind, wherefore he demanded the gold which he promised; and then incontinently Philesitherus delivered him ten golden crowns, who had never before possessed even money of copper.

[20] *Iamque nocte promota solum perducit ad domum probeque capite coniectum amatorem strenuum infert adusque dominae cubiculum. Commodum novis amplexibus Amore rudi litabant, commodum prima stipendia Veneri militabant nudi milites: et contra omnium opinionem captata noctis opportunitate inprovisus maritus adsistit suae domus ianuam. Iam pulsat, iam clamat, iam saxo fores verberat et ipsa tarditate magis magisque suspectus dira comminatur Myrmeci supplicia. At ille repentino malo perturbatus et misera trepidatione ad inopiam consilii deductus, quod solum poterat, nocturnas tenebras sibi causabatur obsistere quin clavem curiose absconditam reperiret. Interdum Philesitherus cognito strepitu raptim tunicam iniectus sed plane prae turbatione pedibus intactis procurrit cubiculo. Tunc Myrmex tandem clave pessulis subiecta repandit fores et recepit etiam tunc fidem deum boantem dominum eoque propere cubiculum petente clandestino transcurso dimittit Philesitherum. Quo iam pro limite liberato securus sui clausa domo rursum se reddidit quieti.*

[20] When night came, Myrmex brought him disguised and covered into his mistress' chamber; but, about midnight, when he and she were together making the first sacrifice of love unto the goddess Venus, behold, her husband (contrary to their expectation) came and knocked at the door, calling with a loud voice and beating upon it with a stone. Their long tarrying increased the suspicion of the master, in such sort that he threatened to beat Myrmex cruelly: but he, being troubled with fear, and driven to his latter shifts, excused the matter as best he could, saying that he could not find the key, by reason it had been hidden curiously away and that the night was so dark. In the mean season Philesitherus, hearing the noise at the door, slipt on his coat (yet barefoot, because of his great confusion) and privily ran out of the chamber. When at last Myrmex had fitted the key into the lock and opened the door to his master that still threatened terribly by all the gods, and had let him in, he went into the chamber to his wife; in the mean while Myrmex let out Philesitherus, and when he had seen him pass the threshold, he barred the doors safe, and went to bed, fearing nothing.

[21] *Sed dum prima luce Barbarus procedit cubiculo, videt sub lectulo soleas incognitas, quibus inductus Philesitherus inrepserat, suspectisque a re nata quae gesta sunt, non uxori non ulli familiarum cordolio patefacto, sublati iis et in sinum furtim absconditis, iusso tantum Myrmece per conservos vincto forum versus adtrahi, tacitos secum mugitus iterans rapidum dirigit gressum, certum solearum indicio vestigium adulteri posse se perfacile indipsici. Sed*

ecce per plateam dum Barbarus vultu turgido subductisque superciliis incedit iratus ac pone eum Myrmex vinculis obrutus, non quidem coram noxae prehensus, conscientia tamen pessima permixtus lacrimis uberibus ac postremis lamentationibus inefficacem commovet miserationem, opportune Philesitherus occurrens, quanquam diverso quodam negotio destinatus, repentina tamen facie permotus, non enim deterritus, recolens festinationis suae delictum et cetera consequenter suspicatus sagaciter extemplo sumpta familiari constantia, dimotis invadit cum summo clamore Myrmecem pugnisque malas eius clementer obtundens: “At te,” inquit “nequissimum et perierum caput, dominus iste tuus et cuncta caeli numina, quae deierando temere devocasti, pessimum pessime perduis, qui de balneis soleas hesternae die mihi furatus es: dignus hercules, dignus, qui et ista vincula conteras et insuper carceris etiam tenebras perferas.” Hac opportuna fallacia vigorati iuvenis inductus immo sublatus et ad credulitatem delapsus Barbarus, postliminio domum regressus, vocato Myrmece, soleas illas offerens et ignovit ex animo et, uti domino redderet, cui surripuerat, suasit.”

[21] “The next morning, when Barbarus was about leaving his chamber, he perceived two unknown slippers lying under his bed, in the which Philesitherus had entered the night before. Then he conceived a great suspicion and jealousy in his mind: howbeit, he would not discover his heart’s sorrow to his wife, neither to any other of his household, but putting secretly the slippers in his bosom, commanded his other servants to bind Myrmex incontinently, and to bring him quickly bound to the justice after him, groaning and wailing inwardly within himself, and thinking verily that by the means of the slippers he might track out the matter. It fortuneed that while Barbarus went through the street towards the justice with a countenance of fury and rage, and Myrmex fast bound followed him weeping, not yet because he was found guilty before the master, but by reason he knew his own conscience guilty and therefore he cried bitterly and called upon the mercy which availed him nothing, behold, by adventure Philesitherus (going about other earnest business) fortuneed to meet them by the way; who, fearing the matter which he so suddenly saw, yet not utterly dismayed, remembering that which he had forgotten in his haste, and conjecturing the rest, did suddenly invent a mean, for that he was of great confidence and present mind, to excuse Myrmex; for he thrust away the slaves and ran upon him and beat him wildly about the head with his fists, saying: ‘Ah, mischievous varlet that thou art, and perjured knave, it were a good deed if thy master here would put thee to death, and all the gods whom thou hast hastily swallowed down with thy false swearing, for thou art worthy to be imprisoned in a dark dungeon, and to wear out these irons, that stolest my slippers away when thou wert at the baths yesternight.’ Barbarus, hearing these words, was utterly convinced and deceived by the timely subtlety of that clever youth, and returned incontinently home, and calling his servant Myrmex, forgave him and commanded him to deliver the slippers again to the right owner, whence he

had stolen the same.”

[22] Hactenus adhuc anicula garriente suscipit mulier: “Beatam illam, quae tam constantis sodalis libertate fruitur! At ego misella molae etiam sonum et ecce illius scabiosi asini faciem timentem familiarem incidi.”

Ad haec anus: “Iam tibi ego prope suasum et confirmatum animi amatorem illum alacrem vadimonium sistam” et insuper conducta vespertina regressione cubiculo facessit.

At pudica uxor statim cenas saliores comparat, vina pretiosa defaecat, pulmenta recentia tucetis temperat. Mensam largiter instruit; denique, ut dei cuiusdam adventus, sic exspectatur adulteri. Nam et opportune maritus fortis apud naccam proximum cenitabat. Ergo igitur metis die propinquante helcio tandem absolutus refectuique secure redditus non tam hercules laboris libertatem gratulabar quam quod revelatis luminibus libere iam cunctas facinorosae mulieris artes prospectare poteram. Sol ipsum quidem delapsus Oceanum subterrenas orbis plagas inluminabat, et ecce nequissimae anus adhaerens lateri temerarius adulter adventat, puer admodum et adhuc lubrico genarum splendore conspicuus, adhuc adulteros ipse delectans. Hunc multis admodum saviis exceptum mulier cenam iubet paratam adcumbere.

[22] The old woman had scarce finished her tale, when the baker’s wife began to say: “Verily she is blessed, and most blessed, that hath the free fruition of so worthy a lover; but as for me, poor wretch, I am fallen into the hands of a coward, who is afraid every clap of the mill, and dares do nothing before the blind face of yonder scabbed ass.” Then the old woman answered: “I promise you certainly, if you will, you shall have this young man, that is firm and constant of mind, as well as smart and brisk, at your pleasure this very evening,” and therewithal she departed out of the chamber, appointing to return at night. In the mean season, the bakers chaste wife made ready a lordly supper with abundance of wine and exquisite fare, fresh meat and gravy, and waited for the coming of the young man as for some god: for it happened by good fortune that her husband supped at a fuller’s that lived next door. When, therefore, the day was coming towards its term, so that my harness should be taken off and that I should rest myself in peace, I was not so joyful of my liberty, as that the veil being taken from mine eyes, I should see all the abomination of this mischievous quean. When night was come and the sun gone down beneath the sea to lighten the under part of the earth, behold the old bawd and the young lover at her side came to the door; and he seemed to me but a boy, by reason that his cheeks were yet smooth and bright, and very pleasant: then the baker’s wife kissed him a thousand times, and receiving him courteously, placed him down at the table.

[23] Sed ut primum occursoriam potionem et inchoatum gustum extremis labiis contingebat adulescens, multo celerius opinione rediens maritus adventat. Tunc uxor egregia diras devotiones in eum deprecata et crurum ei fragium amborum ominata, exsanguis formidine trepidantem adulterum alveo

ligneo, quo frumenta contusa purgari consueverant, temere propter iacenti suppositum abscondit, ingenitaque astutia dissimulato tanto flagitio, intrepidum mentita vultum, percontatur de marito cur utique contubernalis artissimi deserta cenula praematurus adforet. At ille dolenti prorsum animo suspirans adsidue:

“Nefarium” inquit “et extremum facinus perditae feminae tolerare nequiens fuga me proripui. Hem qualis, dii boni, matrona, quam fida quamque sobria turpissimo se dedecore foedavit! Iuro per istam ego sanctam Cererem me nunc etiam meis oculis de tali muliere minus credere.”

Hic instincta verbis mariti audacissima uxor noscendae rei cupiens non cessat optundere, totam prorsus a principio fabulam promeret. Nec destitit, donec eius voluntati succubuit maritus et sic, ignarus suorum, domus alienae percenset infortunium:

[23] But he had scarce taken any first draught nor eaten the first morsel, when the good man (contrary to his wife's expectation) returned home, for she thought he would not have come so soon; but, Lord, how she cursed him, good woman, praying God that he might break his legs at the “first entry in. In the mean season she caught her lover, that was now very pale and trembling, and thrust him into the bin that lay near by some chance, where she accustomed to sift her flour, and dissembling her wickedness by her wonted craft, put on a firm countenance and asked of her husband why he came home so soon, and left the supper of his dear friend so early. “I could not abide,” quoth he, deeply sighing, “To see so great a mischief and wicked fact which my neighbour's wife committed, but I must run away. Oh, how good and trusty a matron she seemed, but what a harlot is she become, and how she hath dishonoured her husband! I swear by this goddess Ceres that if I had not seen it with mine eyes I would never have believed it.” His wife, made desirous by his words to know the matter, desired him to tell what she had done; and she ceased not to urge him until he accorded to the request of his wife, and ignorant of the state of his own house, declared the mischance of another.

[24] Contubernalis mei fullonis uxor, alioquin servati pudoris ut videbatur femina, quae semper secundo rumore gloriosa larem mariti pudice gubernabat, occulta libidine prorupit in adulterum quempiam. Cumque furtivos amplexus obiret adsidue, ipso illo denique momento quo nos lauti cenam petebamus, cum eodem illo iuvene miscebatur in venerem. Ergo nostra repente turbata praesentia, subitario ducta consilio, eundem illum subiectum contegit viminea cavea, quae fustium flexu tereti in rectum aggerata cumulum lacinias circumdatas suffusa candido fumo sulphuris inalbabat, eoque iam ut sibi videbatur tutissime celato mensam nobiscum secunda participat. Interdum acerrimo gravique odore sulphuris iuvenis inescatus atque obnubilatus intercluso spiritu diffuebat, utque est ingenium vivacis metalli, crebras ei sternutationes commovebat.

[24] “You shall understand.” said he, “That the wife of the fuller my companion, who seemed to be a wise and chaste woman, regarding her own honesty and the profit of her house, had begun secretly to love a knave, and did often meet him: and this very night, as we came back to supper from the baths, he and she were together. Then she was troubled by our sudden presence and thrust him into a mew made with twigs, built up high with rods woven in and out, and appointed to lay on clothes to make them white with the smoke and fume of brimstone: and so he being very safe hidden therein (as she thought) she sat with us at the table to colour the matter. In the mean season the young man, covered in the mew, could not forbear oft sneezing, by reason of the sharp smoke, for he was wholly surrounded and choked with the heavy fumes of this lively sublimate.

[25] *Atque ut primum e regione mulieris pone tergum eius maritus acceperat sonum sternutationis — quod enim putaret ab ea profectum — solito sermone salutem ei fuerat imprecatus et iterato rursum et frequentato saepius, donec rei nimietate commotus quod res erat tandem suspicatur. Et impulsam mensam protenus remotaque cavea producit hominem crebros anhelitus aegre reflantem inflammatusque indignatione contumeliae, gladium flagitans, iugulare moriturum gestiebat, ni respecto communi periculo vix eum ab impetu furioso cohibuissem adseverans brevi absque noxa nostri suapte inimicum eius violentia sulphuris periturum. Nec suadela mea, sed ipsius rei necessitate lenitus, quippe iam semivivum, illum in proximum deportat angiportum. Tum uxorem eius tacite suasi ac denique persuasi, secederet paululum atque ultra limen tabernae ad quampiam tantisper (deverteret) familiarem sibi mulierem, quoad spatium fervens mariti sedaretur animus, qui tanto calore tantaque rabie percussus non erat dubius aliquid etiam de re suaque coniuge tristius profecto cogitare. Talium contubernalis epularum taedio fugatus larem reveni meum.”*

[25] The good man, thinking it had been his wife that sneezed (for the noise thereof came from behind her back) cried, as they are wont to say, ‘Christ help’; but when he sneezed more and more, he suspected the matter, and willing to know who it was, rose, pushing back the table, and went to the mew, where he found the young man now choked well nigh dead with smoke. When he understood the whole matter he was so inflamed with anger at this outrage that he called for a sword to kill him: and undoubtedly he had so done, had not I hardly restrained his violent hands from his purpose, that had brought danger unto us all, assuring him that his enemy would die with the force of the brimstone without any harm which he might get from it: howbeit, my words would not appease his fury, but as necessity required he took the young man well nigh choked, and carried him out at the doors to the nearest lane. In the mean season I counselled his wife and did persuade her to leave his shop and absent herself at some neighbour’s house till the choler of her husband was pacified, lest he should be moved against her, and do her some harm and to himself also. And so being weary of their supper, I forthwith

returned home.”

[26] Haec recensete pistore iam dudum procax et temeraria mulier execrantibus fullonis illius detestabatur uxorem: illam perfidam, illam impudicam, denique universi sexus grande dedecus, quae suo pudore postposito torique genialis calcato foedere larem mariti lupanari maculasset infamia iamque perdita nuptae dignitate prostitutae sibi nomen adsciverit; addebat et talis oportere vivas exuri feminas. Et tamen taciti vulneris et suae sordidae conscientiae commonita, quo maturius stupratorem suum tegminis cruciatu liberaret, identidem suadebat maritum temperius quieti decedere. At ille utpote intercepta cena, profugus et prorsus ieunus, mensam potius comiter postulabat. Adponebat ei propere, quamvis invita, mulier quippini destinata alii. Sed mihi penita carpebantur praecordia et praecedens facinus et praesentem deterrimae feminae constantiam cogitanti mecumque sedulo deliberabam, si quo modo possem detectis ac revelatis fraudibus auxilium meo perhibere domino illumque, qui ad instar testudinis alveum succubabat, depulso tegmine cunctis palam facere.

[26] When the baker had told this tale, his impudent and rash wife began to curse and abhor the wife of the fuller, calling her whore and shameless, and a great shame to all the sex of women, in that she had lost all modesty, broken the bond of her husband's bed, turned his house into a bawdy-house, and had lost the dignity of a spouse to become an harlot; and said that such women were worthy to be burned alive. But knowing her *own* guilty conscience and proper whoredom, that she might the sooner save her lover from hurt lying in the bin, she willed her husband now early to go to bed, but he, having lost his supper and eaten nothing, said gently that he would sup before he went to rest: wherefore she was compelled, though very unwilling, to set such things on the table as she had prepared for her lover. But I was much troubled in heart, as considering the past great mischief of this wicked quean and her present obstinacy and impudence, and devised with myself how I might help my master by revealing the matter, and by kicking away the cover of the bin (where like a snail the young man was couched) make her whoredom apparent and known.

[27] Sic erili contumelia me cruciatum tandem caelesti respexit providentia. Nam senex claudus, cui nostra tutela permissa fuerat, universa nos iumenta, id hora iam postulante, ad lacum proximum bibendi causa gregatim prominabat. Quae res optatissimam mihi vindictae subministravit occasionem. Namque praetergrediens observatos extremos adulteri digitos, qui per angustias cavi tegminis prominebant, obliquata atque infesta ungula compressos usque ad summam minutiem contero, donec intolerabili dolore commotus, sublato flebili clamore repulsoque et abiecto alveo, conspectui profano redditus scaenam propudiosae mulieris patefecit.

Nec tamen pistor damno pudicitiae magnopere commotus exsanguis pallore trepidantem puerum serena fronte et propitiata facie commulcens incipit:

“Nihil triste de me tibi, fili, metuas. Non sum barbarus nec agresti morum squalore praeditus nec ad exemplum naccinae truculentiae sulphuris te letali fumo necabo ac ne iuris quidem severitate lege de adulteris ad discrimen vocabo capitis tam venustum tamque pulchellum puellum, sed plane cum uxore mea partiaro tractabo. Nec herciscundae familiae sed communi dividundo formula dimicabo, ut sine ulla controversia vel dissensione tribus nobis in uno conueniat lectulo. Nam et ipse semper cum mea coniugem tam concorditer vixi ut ex secta prudentium eadem nobis ambobus placerent. Sed nec aequitas ipsa patitur habere plus auctoritatis uxorem quam maritum.”

[27] As I was tormented by the insult put upon my master, at length I was aided by the providence of God, for there was a lame old man to whom the custody of us was committed, that drove me, poor ass, and the other horses in a herd to the water to drink, and the time was then come; then had I good occasion ministered to my revenge, for as I passed by I perceived the fingers of the young man in the narrow space under the side of the bin, and lifting up my heels I spumed the flesh thereof with the force of my hoofs, and crushed them small, where by the great pain thereof he was compelled to cry out, and to throw down the bin on the ground, and so the whoredom of the baker's wife was known and revealed. The baker, seeing this, was little moved at the dishonesty of his wife, but he took the young man, pale and trembling for fear, by the hand, and with cold and courteous words spake in this sort: “Fear not any trouble from me, my son, nor think that I am so barbarous or cruel or rustical a person that I would stifle thee with the smoke of sulphur, as our neighbour the fuller accuseth, nor will I punish thee accord to the rigour of the Julian law, which commandeth that adulterers should be put to death. No, no, I will not execute any cruelty against so fair and comely a young man as you be, but we will divide our pleasure between us; I will not sue thee for a division of our inheritance, but we will be equal partners by the sharing all three of one bed. For never hath there been any debate nor dissension between me and my wife, but both of us may be contented, for I have always lived with her in such tranquillity that according to the saying of the wise men, the one hath said, that the other holdeth for law; but indeed equity will not suffer but that the husband should bear more authority than the wife.”

[28] Tali sermonis blanditiae cavillatum deducebat ad torum nolentem puerum, sequentem tamen; et pudicissima illa uxore alterorsus disclusa solus ipse cum puero cubans gratissima corruptarum nuptiarum vindicta perfruebatur. Sed cum primum rota solis lucida diem peperit, vocatis duobus e familia validissimis, quam altissime sublato puero, ferula nates eius obverberans: “Tu autem,” inquit “tam mollis ac tener admodum puer, defraudatis amatoribus aetatis tuae flore, mulieres adpetis atque eas liberas et conubia lege sociata conrumpis et intempestivum tibi nomen adulteri vindicas?”

His et pluribus verbis compellatum et insuper adfatim plagis castigatum forinsecus abicit. At ille adulterorum omnium fortissimus, insperata potitus

salute, tamen nates candidas illas noctu diuque dirruptus, maerens profugit. Nec setius pistor ille nuntium remisit uxori eamque protinus de sua proturbavit domo.

[28] With these and like smooth and jesting words he led the young man to his chamber, and closed his wife in another chamber, whereby he might revenge his enemy at his pleasure. On the next morrow when the sun's rays did first usher in the day, he called two of the most sturdiest servants of his house, who hoist up the young man while he scourged his buttocks well-favouredly with rods like a child. When he had well beaten him he said: "Art thou not ashamed, thou that art so tender and delicate a boy, to refuse the lovers of thine own budding age, and to desire the violation of honest marriages, and defame thyself with wicked living, whereby thou hast gotten the name of an adulterer?" And so he whipped him again and chased him out of his house: the young man, the bravest of all adulterers, ran away, despairing of his life, and did nothing else, save only bewail his striped and aching buttocks. Soon after the baker sent one to his wife who divorced her away in his name: but she, beside her own natural mischief (offended at this contumely, though she had worthily deserved the same) had recourse to wicked arts and trumpery that women use, never ceasing till she had found out an enchantress, who (as it was thought) could do what she would with her sorcery and conjuration.

[29] At illa praeter genuinam nequitiam contumelia etiam, quamvis iusta, tamen altius commota atque exasperata ad armillum revertit et ad familiares feminarum artes accenditur magnaue cura requisitam veteratricem quandam feminam, quae devotionibus ac maleficiis quiduis efficere posse credebatur, multis exorat precibus multisque suffarcinat muneribus, alterum de duobus postulans, vel rursus mitigato conciliari marito vel, si id nequiverit, certe larva vel aliquo diro numine immisso violenter eius expugnari spiritum. Tunc saga illa et divini potens primis adhuc armis facinerosae disciplinae suae velitatur et vehementer offensum mariti flectere atque in amorem impellere conatur animum. Quae res cum ei sequius ac rata fuerat proveniret, indignata numinibus et praeter praemii destinatum compendium contemptione etiam stimulata ipsi iam miserrimi mariti incipit imminere capiti umbramque violenter peremptae mulieris ad exitium eius instigare.

[29] The baker's wife began to entreat her, promising that she would largely recompense her, if she could bring one of these two things to pass, either to make that her husband might be reconciled to her again, or else, if he would not agree thereto, to send some ghost or devil into him to dispossess the spirit of her husband.

Then the witch with her abominable science began at first to conjure with the lighter arts of her wicked practice, and to make her ceremonies to turn the offended heart of the baker to the love of his wife: but all was in vain; wherefore angry with her gods, and considering on the one side that she could not bring her purpose to pass, and on the other side the loss of her gain and the little account that was made of her science, she began to aim against the life of the baker, threatening to send an ill spirit of a certain woman that had died violently to kill him by mean of her conjurations.

[30] Sed forsitan lector scrupulosum reprehendes narratum meum sic

argumentaberis: “Vnde autem tu, astutule asine, intra terminos pistrini contentus, quid secreto, ut adfirmas, mulieres gesserint scire potuisti?”. Accipe igitur quem ad modum homo curiosus iumentum faciem sustinens cuncta quae in perniciem pistoris mei gesta sunt cognovi. Diem ferme circa mediam repente intra pistrinum mulier reatu miraeque tristitiae deformis apparuit, flebili centunculo semiamicta, nudis et intectis pedibus, lurore buxio macieque foedata, et discerptae comae semicanae sordentes inspersu cineris plerumque eius anteventulae contegebant faciem. Haec talis manu pistori clementer iniecta, quasi quippiam secreto conlocutura, in suum sibi cubiculum deducit eum et abducta fore quam diutissime demoratur. Sed cum esset iam confectum omne frumentum, quod inter manus opifices tractaverant, necessarioque peti deberet aliud, servuli cubiculum propter adstantes dominum vocabant operique supplementum postulabant. Atque ut illis (iterum et) saepicula [et inter] vocaliter clamantibus nullus respondit dominus, iam forem pulsare validius, et, quod diligentissime fuerat oppressulata, maius peiusque aliquid opinantes, nisu valido reducto vel diffracto cardine, tandem patefaciunt aditum. Nec uspiam reperta illa muliere vident e quodam tigillo constrictum iamque exanimem pendere dominum, eumque nodo cervicis absolutum detractumque summis plangoribus summisque lamentationibus atque ultimo lavacro procurant, peractisque feralibus officiis, frequenti prosequente comitatu, tradunt sepulturae.

[30] But peradventure some scrupulous reader may demand me a question, how I, being an ass, and tied always within the walls of the mill-house, could be so clever as to know the secrets of these women: learn then, I answer, notwithstanding my shape of an ass, yet having the sense and knowledge of a man, how I did curiously find out and know out such injuries as were done to my master. About noon there came suddenly a woman into the mill-house, very sorrowful, clothed in wretched rags, and in gloomy garb like those that are accused of a crime, half naked and with bare and unshod feet, meagre, exceeding pale and thin, ill-favoured, and her hair, which was growing towards white, mixed with cinders and scattering upon her face. This woman gently took the baker by the hand, and feigning that she had some secret matter to tell him, led him into his chamber, where they remained a good space with closed doors. But when all the corn was ground that was ready to hand, and the servants were compelled to call their master to give them more, they called very often at his chamber door, and asked that they might have further matter for their labour. But when no person gave answer to their often and loud crying, they knocked louder to none effect: then they began to mistrust, in so much that with great pushing they brake open the door, which was very closely barred; but when they were come in, they could not find the woman, but only their master hanging dead upon a rafter of the chamber. Thereupon they cried and lamented greatly, and took his body from the noose; and according to the custom, when they had mourned him much and washed the body, they performed all the funeral rites and buried him, much people

attending.

[31] Die sequenti filia eius accurrit e proximo castello, in quod quidem denupserat, maesta atque crines pendulos quatiens et interdum pugnis obtundens ubera, quae nullo quidem domus infortunium nuntiante cuncta cognorat, sed ei per quietem obtulit sese flebilis patris sui facies adhuc nodo revincta cevice, eique totum novercae scelus aperuit de adulterio, de maleficio, et quem ad modum larvatus ad inferos demeasset. Ea cum se diutino plangore cruciasset, concursu familiarum cohibita tandem pausam luctui fecit. Iamque nono die rite completis apud tumulum sollemnibus familiam supellectilemque et omnia iumenta ad hereditariam deducit auctionem. Tunc unum larem varie dispergit venditionis incertae licentiosa fortuna. Me denique ipsum pauperculus quidam hortulanus comparat quinquaginta nummis, magno, ut aiebat, sed ut communi labore victum sibi quaereret.

[31] The next morrow the daughter of the baker, which was married but a little before to one of the next village, came crying with hair awry and beating her breast: not because she heard of the sad fortune of her house by the message of any man, but because her father's lamentable spirit, with a halter about his neck, appeared to her in the night, declaring the whole circumstance of the matter; of the wickedness of her stepmother and her whoredom, of the witchcraft and how by enchantment he was descended to hell. After that she had lamented a good space, and was then somewhat comforted by the servants of the house and had ceased therefrom, and when nine days were expired, and all was duly done at the tomb, as inheritress to her father she sold away all the substance of the house, both slaves and furniture and beasts, whereby the goods of one household chanced by the operation of fortune into divers men's hands.

[32] Res ipsa mihi poscere videtur ut huius quoque serviti mei disciplinam exponam. Matutino me multis holeribus onustum proxumam civitatem deducere consuevit dominus atque ibi venditoribus tradita merce, dorsum insidens meum, sic hortum redire. Ac dum fodiens, dum irrigans, ceterosque incurvus labore deservit, ego tantisper otiosus placita quiete recreabar. Sed ecce siderum ordinatis ambagibus per numeros dierum ac mensuum remeans annus post mustulentas autumnii delicias ad hibernas Capricorni pruinas deflexerat, et adsiduus pluviis nocturnisque rorationibus sub dio et intecto conclusus stabulo continuo discruciar frigore, quippe cum meus dominus prae nimia paupertate ne sibi quidem nedum mihi posset stramen aliquod vel exiguum tegimen parare, sed frondoso casulae contentus umbraculo degeret. Ad hoc matutino lutum nimis frigidum gelusque praeacuta frustra nudis invadens pedibus enicabar ac ne suetis saltem cibariis ventrem meum replere poteram. Namque et mihi et ipso domino cena par ac similis oppido tamen tenuis aderat, lactucae veteres et insuaves illae, quae seminis enormi senecta ad instar scoparum in amaram caenosi sucus cariem exolescunt.

[32] There was a poor gardener amongst the rest, which bought me for the sum of fifty pence, which seemed to him a great price, but he thought to gain it again by the common travail of himself and me. The matter requireth to tell likewise, how I was handled in his service. This gardener accustomed to drive me every morning laden with herbs to the next village, and there, when he had sold his herbs, he would mount upon my back and return to the garden. Now while he digged the ground, and watered the herbs, and bent himself to his other business, I did nothing but repose myself with great ease: but when the signs of heaven were turned in their ordained courses, and the year in due order passed by days and by months from the pleasant delights of the autumn unto Capricorn, with sharp hail, rain, and wintry frosts, I had no stable, but standing always under a hedgeside, beneath the unceasing rain and the dews of night, was well nigh killed with cold; for my master was so poor that he had no lodging for himself, much less he had any litter or place to cover me withal; but he himself always lay under a little roof, shadowed and covered with boughs. In the morning when I walked, I had no shoes to my hoofs to pass upon the sharp ice and frosty mire, neither could I fill my belly with meat as I accustomed to do; for my master and I supped together and had both one fare, and it was very slender, since we had nothing else saving old and unsavoury salads, which were suffered to grow for seed, like long brooms, and all their sweet sap and juice had become bitter and stinking.

[33] Nocte quadam paterfamilias quidam e pago proximo tenebris inluniae caliginis impeditus et imbre nimio madefactus atque ob id ab itinere directo cohibitus ad hortulum nostrum iam fesso equo deverterat, receptusque comiter pro tempore licet non delicato necessario tamen quietis subsidio, remunerari benignum hospitem cupiens, promittit ei de praediis suis sese daturum et frumenti et olivi aliquid et amplius duos vini cados. Nec moratus meus sacculo et utribus vacuis secum adportatis nudae spinae meae residens ad sexagesimum stadium profectionem comparat. Eo iam confecto viae spatio pervenimus ad praedictos agros ibique statim meum dominum comis hospes opipari prandio participat. Iamque iis poculis mutuis altercantibus mirabile prorsus evenit ostentum. Vna de cetera cohorte gallina per mediam cursitans aream clangore genuino velut ovum parere gestiens personabat. Eam suus dominus intuens: "O bona" inquit "ancilla et satis fecunda, quae multo iam tempore cotidianis nos partubus saginasti. Nunc etiam cogitas, ut video, gustulum nobis praeparare." Et "heus", inquit "puer calathum fetui gallinaceo destinatum angulo solito collocato." Ita, uti fuerat iussum, procurante puero gallina consuetae lecticulae spreto cubili ante ipsius pedes domini praematurum sed magno prorsus futurum scrupulo partum. Non enim ovum, quod scimus, illud; sed pinnis et unguibus et oculis et voce etiam perfectum edidit pullum, qui matrem suam coepit continuo comitari.

[33] It fortuned on a day that an honest man of the next village was benighted, and constrained, by reason of the rain and that it was dark without moon, to lodge (his horse being very weary) in our garden; where although he

was but meanly received, yet served well enough considering time and necessity. This honest man, to recompense our kindly entertainment, promised to give my master some corn, oil, and two bottles of wine: therefore my master, not delaying the matter, laded me with a sack and empty bottles, and sat upon my bare back and rode to the town, which was seven miles off. When we came to the honest man's farm, he entertained and feasted my master exceedingly; and it fortuned while they ate and drank together in great amity, there chanced a strange and dreadful case; for there was a hen which ran cackling about the yard, even as though she would have laid an egg; the good man of the house, perceiving her, said: "O good and profitable pullet, that now for so long hast fed us every day with thy fruit, thou seemest as though thou wouldst give us some pittance for our dinner. Oh, boy, put the panner in the accustomed corner that the hen may lay." Then the boy did as his master commanded, but the hen, forsaking her accustomed litter, came towards her master, and laid at his feet an offspring too early indeed, and one that should betoken great ill to come; for it was not an egg which every man knoweth, but a chicken, with feathers, claws, and eyes, nay even with a voice, which incontinently ran peeping after his dame.

[34] Nec eo setius longe maius ostentum et quod omnes merito perhorrescerent exoritur. sub ipsa enim mensa, quae reliquias prandii gerebat, terra dehiscens imitus largissimum emicuit sanguinis fontem; hic resultantes uberrimae guttae mensam cruore perspergunt. Ipsoque illo momento quod stupore defixi mirantur ac trepidant divina praesagia, concurrit unus e cella vinaria nuntians omne vinum, quod olim diffusum fuerat, in omnibus doliis ferventi calore et prorsus ut igne copioso subdito rebullire. Visa est interea mustela etiam mortuum serpentem forinsecus mordicus adtrahens, et de ore pastoricii canis virens exsiluit ranula, ipsumque canes qui proximus consistebat aries adpetitum unico morsu strangulavit. Haec tot ac talia ingenti pavore domini illius et familiae totius ad extremum stupore deiecerant animos, quid prius quidve posterius, quid magis quid minus numinum caelestium leniendis minis quid et qualibus procuraretur hostiis.

[34] By and by happened a more strange thing which would cause any man to abhor; for under the very table whereon was the rest of their meat, the ground opened, and there appeared a great well and fountain of blood, in so much that the drops thereof sprinkled about the table. At the same time, while they wondered at this dreadful sight, and feared that which the gods should presage thereby, one of the servants came running out of the cellar, and told that all the wine, which had long before been racked off, was boiled out of the vessels, as though there had been some great fire under. By and by without the house weasels were seen that drew with their teeth a dead serpent; and out of the mouth of a shepherd's dog leaped a green frog, and immediately after a ram that stood hard by leaped upon the same dog and strangled him with one bite. All these things that happened horribly astonished the good man of the house and the residue that were present, in so much they could not tell how

they stood or what to do, which first and which last, which more and which less, or with what or how many sacrifices to appease the anger of the gods.

[35] *Adhuc omnibus expectatione taeterrimae formidinis torpidis accurrit quidam servulus magnas et postremas domino illi fundorum clades adnuntians. Namque is adultis iam tribus liberis doctrina instructis et verecundia praeditis vivebat gloriosus. His adolescentibus erat cum quodam paupere modicae casulae domino vetus familiaritas. At enim casulae parvulae conterminos magnos et beatos agros possidebat vicinus potens et dives et iuvenis (splendidae) prosapiae (sed) maiorum gloria male utens pollensque factionibus et cuncta facile faciens in civitate; (hic) hostili modo vicini tenuis incursabat pauperiem pecua trucidando, boves abigendo, fruges adhuc immaturas obterendo. Iamque tota frugalitate spoliatum ipsis etiam glebulis exterminare gestiebat finiumque inani commota questione terram totam sibi vindicabat. Tunc agrestis, verecundus alioquin, avaritia divitis iam spoliatus, ut suo saltem sepulchro patrum retineret solum, amicos plurimos ad demonstrationem finium trepidans eximie corrogarat. Aderant inter alios tres illi fratres cladibus amici quantum quantum ferentes auxilium.*

[35] While every man was thus stricken in fear of some hideous thing that should come to pass, behold one brought word to the good man of the house of a great and terrible mishap. For he had three sons who had been brought up in good literature and endued with good manners, in whom he greatly gloried. Now they three had great acquaintance and ancient amity with a poor man, which was their neighbour and dwelled hard by them in a little cottage. And next unto that little cottage dwelled another young man very rich both in lands and goods, but using ill the pride of his high descent, very factious, and ruling himself in the town according to his own will. This young royster did mortally hate this poor man, in so much that he would kill his sheep, steal his oxen, and spoil his corn and other fruits before the time of ripeness; yet was he not contented with this spoiling of his thrift, but he burned to encroach upon the poor man's ground and by some empty quarrel of boundaries claimed all his heritage as his own. The poor man, which was very simple and fearful, seeing all his goods taken away by the avarice of the rich man, called together and assembled many of his friends to shew them in much fear the metes and bounds of his land, to the end he might at least have so much ground of his father's heritage as might bury him.

[36] *Nec tamen ille vaesanus tantillum praesentia multorum civium territum vel confusus, licet non rapinis, saltem verbis temperare voluit, sed illis clementer expostulantibus fervidosque eius mores blanditiis permulcentibus repente suam suorumque carorum salutem quam sanctissime adiurans adseverat parvi se pendere tot mediatorum praesentiam, denique vicinum illum auriculis per suos servulos sublatum de casula longissime statimque proiectum iri. Quo dicto insignis indignatio totos audientium pertemptavit animos. Tunc unus et tribus fratribus incunctanter et paulo liberius respondit frustra eum suis opibus confisum tyrannica superbia comminari, cum alioquin*

pauperes etiam liberali legum praesidio de insolentia locupletium consueverint vindicari. Quod oleum flammae, quod sulphur incendio, quod flagellum Furiae, hoc et iste sermo truculentiae hominis nutrimento fuit. Iamque ad extremam insaniam vecors, suspendium sese et totis illis et ipsis legibus mandare proclamans, canes pastoricios, villaticos feros atque immanes, aduetos abiecta per agros essitare cadavera, praeterea etiam transeuntium viatorum passivis morsibus alumnatos, laxari atque in eorum exitium inhortatos immitti praecepit. Qui simul signo solito pastorum incensi atque inflammati sunt, furiosa rabie conciti et latratibus etiam absonis horribiles eunt in homines eosque variis adgressi vulneribus distrahunt ac lacerant nec fugientibus saltem compercutunt, sed eo magis irritatores secuntur.

[36] Amongst whom he found these three brethren as friends to help and aid him as far as they might in his adversity and tribulation. Howbeit the presence of all these honest citizens could in no wise persuade or frighten this madman to leave his power and extortion, and though at the first he did shew temperance in his tongue, yet of a sudden, the more they went about with gentle words to tell him his faults, the more would he fret and fume, swearing all the oaths under God, and pledging his own life and his dearest, that he little regarded the presence of the whole city, and incontinently he would command his servants to take the poor man by the ears, and carry him out of his cottage and thrust him afar off. This greatly offended all the standers-by; and then forthwith one of the brethren spake unto him somewhat boldly, saying: "It is but a folly to have such affiance in your riches, and to use your tyrannous pride to threaten, when as the law is common for the poor alike, and a redress may be had by it to suppress the insolence of the rich."

These words made his harsh temper to burn more than oil on flames, or brimstone in a fire, or a Fury's scourge of whips, and he became furious to madness, saying that they should be all hanged and their laws too, before he would be subject to any person: and therewithal he called out his bandogs and great mastiffs that followed the sheep on his farm, which accustomed to eat the carrion and carcasses of dead beasts in the fields, and had been trained to set upon such as passed by the way. These he commanded should be put upon all the assistants to tear them in pieces; and as soon as they heard the accustomed hiss of their masters the shepherds, ran fiercely upon them, roused to madness, and barking very horridly, invading them on every side, wounding and tearing them, and not sparing even them that sought to fly, in so much that the more they fled to escape away, the more cruel and terrible were the dogs.

[37] Tunc inter confertam trepidae multitudinis stragem e tribus iunior offenso lapide atque obtunsis digitis terrae prosternitur saevisque illis et ferocissimis canibus instruit nefariam dapem; protenus enim nanci praedam iacentem miserum illum adolescentem frustatim discerpunt. Atque ut eius letalem ululatum cognovere ceteri fratres, accurrunt maestis suppetias

obvolutisque lacinia laevis manibus lapidum crebris iactibus propugnare fratri atque abigere canes adgrediuntur. Nec tamen eorum ferociam vel conterere vel expugnare potuere, quippe cum miserrimus adulescens ultima voce prolata, vindicarent de pollutissimo divite mortem fratris iunioris, ilico laniatus interisset. Tunc reliqui fratres non tam hercules desperata quam ultro neglecta sua salute contendunt ad divitem atque ardentibus animis impetuque vaesano lapidibus crebris in eum velitantur. At ille cruentus et multis ante flagitiis similibus exercitatus percussor iniecta lancea duorum alterum per pectus medium transadegit. Nec tamen peremptus ac prorsus exanimatus adulescens ille terrae concidit; nam telum transvectum atque ex maxima parte pone tergum elapsum soloque nisus violentia defixum rigore librato suspenderat corpus. Sed et quidam de servulis procerus et validus sicario ille ferens auxilium lapide contorto tertii illius iuvenis dexterum brachium longo iactu petierat, sed impetu casso per extremos digitos transcurrens lapis contra omnium opinionem deciderat innoxius.

[37] It fortuned amongst all this fearful company, that in running the youngest of the three brethren stumbled at a stone, and bruising his toes fell down to the ground to be a prey to these wild and furious dogs, and they came upon him and tare him in pieces with their teeth, whereby he cried out bitterly: his other two brethren, hearing his lamentable voice, ran towards him to help him, casting their cloaks about their left arms, and took up stones to defend their brother and chase away the dogs. But all was in vain, for they could not make to cease nor drive away the fierce beasts, but they must see their brother dismembered in every part of his body; who, lying at the very point of death, desired his brethren to revenge his death against the cruel tyrant, and therewithal he gave up the ghost. The other two brethren, perceiving so great a murder, did not only despair of their only safety, but neglected their own lives and madly dressed themselves against the tyrant, and threw a great number of stones at him; but the bloody thief, exercised to such and like mischiefs, took a spear and thrust one of them clean through the body. Howbeit, although utterly destroyed, he fell not down to the ground: for the spear that came out at his back ran into the earth with the force of the thrust and sustained him up quivering in the air. By and by came one of this tyrant's servants, the most sturdiest of the rest, to help his master; and at his first coming, he took up a stone and threw it from afar at the third brother, and struck his left arm, but by reason the stone ran by the ends of his fingers it fell to the ground and did not hurt him, which chanced otherwise than all men s expectation was.

[38] Non nullam tamen sagacissimo iuveni proventus humanior vindictae speculam subministravit. Ficta namque manus usae debilitate sic crudelissimum iuvenem compellat: Fruere exitio totius nostrae familiae et sanguine trium fratrum insatiabilem tuam crudelitatem pasce et de prostratis tuis civibus gloriose triumphas, dum scias, licet privato suis possessionibus paupere fines usque et usque proterminaveris, habiturum te tamen vicinum

aliquem. Nam haec etiam dextera, quae tuum prorsus amputasset caput, iniquitate fati contusa decidit.” Quo sermone, alioquin exasperatus, furiosus latro rapto gladio sua miserrimum iuvenem manu perempturus invadit avidus. Nec tamen sui molliorem provocat; quippe insperato et longe contra eius opinionem resistens iuvenis complexu fortissimo arripit eius dexteram magnoque nisu ferro librato multis et crebris ictibus impuram elidit divitis animam et, ut accurrentium etiam familiarium manu se liberaret, confestim adhuc inimici sanguine delibuto mucrone gulam sibi prorsus exsecuit.

Haec erant quae prodigiosa praesagaverant ostenta, haec quae miserrimo domino fuerant nuntiata. Nec ullum verbum ac ne tacitum quidem fletum tot malis circumventus senex quivit emittere, sed adrepto ferro, quo commodum inter suos epulones caseum atque alias prandii partes dividerat, ipse quoque ad instar infelicissimi sui filii iugulum sibi multis ictibus contrucidat, quoad super mensam cernulus corruens portentosi cruoris maculas novi sanguinis fluvio proluit.

[38] Then did this fortunate chance give the young man, that was very wise, a hope for vengeance; for he feigned that his arm was greatly wounded, and spake these words unto the cruel bloodsucker: “Now mayst thou, thou wretch, triumph upon the destruction of all our family; now mayst thou feed thy insatiable cruelty with the blood of three brethren; now mayst thou rejoice at the fall of thy fellow-citizens: yet think not but that how far soever thou dost remove and extend the bounds of thy land by depriving of poor men, thou shalt still have some neighbour: but how greatly am I sorry in that by the injustice of fate I have lost mine arm wherewithal I minded to cut off thy head.” When he had spoken these words, the furious thief was the more enraged and drew out his dagger, and running upon the young man thought verily to have slain him: but it chanced that he had attacked one no whit weaker than he, for the young man resisted him stoutly beyond all his expectation, and buckling together by violence seized his right hand: which done, he poised the weapon, and oft striking made the rich thief to give up his guilty ghost, and to the intent the young man would escape the hands of the servants, which came running to assist their master, with the same dagger that dripped with his enemy’s blood he cut his own throat. These things were signified by the strange and dreadful wonders which fortune in the house of the wretched man, who, after he had heard these sorrowful tidings, could in no wise even silently weep, so far was he stricken into dolour, but presently taking the knife wherewith he had but now divided the cheese and other meat for his guests, he cut his own throat with many blows like his most unhappy son, in such sort that he fell head foremost upon the board and washed away with the streams of his blood in most miserably manner those prodigious drops which had before fallen thereon.

[39] Ad istum modum puncto brevissimo dilapsae domus fortunam hortulanus ille miseratus suosque casus graviter ingemescens, depensis pro prandio lacrimis vacuasque manus complodens saepicule, protinus inscenso

me retro quam veneramus viam capessit. Nec innoxius ei saltem regressus evenit. Nam quidam procerus et, ut indicabat habitus atque habitudo, miles e legione, factus nobis obvius, superbo atque adroganti sermone percontatur, quorsum vacuum duceret asinum? At meus, adhuc maerore permixtus et alias Latini sermonis ignarus, tacitus praeteribat. Nec miles ille familiarem cohibere quivit insolentiam, sed indignatus silentio eius ut convicio, viti quam tenebat obtundens eum dorso meo proturbat. Tunc hortulanus subpublice respondit sermonis ignorantia se quid ille disceret scire non posse. Ergo igitur Graece subiciens miles: “Vbi” inquit “ducis asinum istum?”.

Respondit hortulanus petere se civitatem proximam. “Sed mihi” inquit “opera eius opus est; nam de proximo castello sarcinas praesidis nostri cum ceteris iumentis debet advehere”; et iniecta statim manu loro me, quo ducebar, arreptum incipit trahere. Sed hortulanus prioris plagae vulnere prolapsum capite sanguinem detergens rursus deprecatur civilius atque mansuetius versari commilitonem idque per spes prosperas eius orabat adiurans. “Nam et hic ipse” aiebat “iners asellus et nihilo minus (mordax) morboque detestabili caducus vix etiam paucos holerum maniculos de proximo hortulo solet anhelitu languido fatigatus subvehere, nedum ut rebus amplioribus idoneus videatur gerulus.”

[39] Hereby was my master the gardener deprived of his hope, and pitying very greatly the evil fortune of the house, which in a brief moment of time had thus fallen in ruins, and getting instead of his dinner the watery tears of his eyes, and clapping oft-times together his empty hands, mounted upon my back, and so we went homeward the same way as we came. Yet was our return not free from harm: for as we passed by the way we met with a tall soldier (for so his habit and countenance declared) which was a legionary, who with proud and arrogant words spake to my master in this sort: “Whither lead you this ass unladen?” My master, still somewhat astonished and fearful at the strange sights which he saw before, and ignorant of the Latin tongue, rode on and spake never a word. The soldier, unable to refrain his proper insolence and offended at his silence as it were an insult, struck him with a vine-stick which he held on the shoulders, and thrust him from my back. Then my master gently made answer that he knew not his tongue and so understood not what he said; whereat the soldier angrily demanded again, but in Greek, whither he rode with his ass: “Marry,” quoth he, “To the next city.”

“But I,” quoth the soldier, “Have need of his help, to carry the trusses of our captain with the other beasts from yonder castle”; and therewithal he took me by the halter, and would violently have taken me away: but my master, wiping away from his head the blood of the blow which he received of the soldier, desired him gently and civilly to take some pity upon him, and to let him depart with his own, conjuring him by all that he hoped of good fortune, and affirming that his slow ass, well nigh dead with sickness, could scarce carry a few handfuls of herbs from his garden hard by, being very scant of breath; much less he was able to bear any greater trusses.

[40] Sed ubi nullis precibus mitigari militem magisque in suam perniciem advertit efferari iamque inversa vite de vastiore nodulo cerebrum suum diffindere, currit ad extrema subsidia simulansque sese ad commovendam miserationem genua evis velle contingere, summissus atque incurvatus, arreptis eius utrisque pedibus sublimem terrae graviter adplodit et statim qua pugnīs qua cubitis qua morsibus, etiam de via lapide correpto, totam faciem manusque eius et latera converberat. Nec ille, ut primum humi supinatus est, vel repugnare vel omnino munire se potuit, sed plane identidem comminabatur, si surrexisset, sese concisurum eum machaera sua frustatim. Quo sermone eius commonefactus hortulanus eripit ei spatham eaque longissime abiecta rursum saevioribus eum plagis adgreditur. Nec ille prostratus et praeventus vulneribus reperire salutem quiens subsidium, quod solum restabat, simulat sese mortuum. Tunc spatham illam secum asportans hortulanus inscenso me concito gradu recta festinat ad civitatem nec hortulum suum saltem curans invisere ad quempiam sibi devertit familiarem. Cunctisque narratis deprecatur, periclitanti sibi ferret auxilium seque cum suo sibi asino tantisper occultaret, quoad celatus spatio bidui triduae capitalem causam evaderet. Nec oblitus ille veteris amicitiae prompte suscipit, meque per scalas complicitis pedibus in superius cenaculum adtracto hortulanus deorsus in ipsa tabernula derepit in quandam cistulam et supergesto delitiscit orificio.

[40] But when he saw the soldier would in no wise be entreated, but was the more bent on his destruction, and ready with his staff to cleave my master's head with its thicker part, being desperate he fell down grovelling at his feet, under colour to touch his knees and move him to some pity; but when he saw his time, he took the soldier by the legs and cast him upon the ground: then straightway he buffeted him, thumped him, bit him, and took a stone and beat his face and his sides, so that he, being first laid along the ground, could not turn or defend himself, but only threaten that if ever he rose he would chop him in pieces. The gardener, when he heard him say so, was advised and drew out his sword which he had by his side, and when he had thrown it far away, he knocked and beat him more cruelly than he did before, in so much that the soldier as he lay all hurt with wounds could not tell by what means to save himself, but only by feigning he was dead. Then my master took the sword and mounted upon my back, riding straight in all haste to the next village; but he had no regard to go to his garden, and when he came thither, he turned into one of his friends' house and declared all the whole matter, desiring him to save his life, and to hide himself and his ass awhile in some secret place, that he might be hid for the space of two or three days, until such time as all danger were past. Then his friend, not forgetting the ancient amity between them, entertained him willingly, and tying my legs drew me up a pair of stairs into a chamber, while my master, remaining in the shop, crept into a chest and lay hidden there with the cover closed fast.

[41] At miles ille, ut postea didici, tandem velut emersus gravi crapula,

nubundus tamen et tot plagarum dolore saucius baculoque se vix sustinens, civitatem adventat confususque de impotentia deque inertia sua quicquam ad quemquam referre popularium, sed tacitus iniuriam devorans quosdam commilitones nactus is tantum clades enarrat suas. Placuit ut ipse quidem contubernio se tantisper absconderet — nam praeter propriam contumeliam militaris etiam sacramenti genium ob amissam spatham verebatur — , ipsi autem signis enotatis investigationi vindictaeque sedulam darent operam. Nec defuit vicinus perfidus, qui nos ilico occultari nuntiaret. Tunc commilitones accersitis magistratibus mentiuntur sese multi pretii vasculum argenteum praesidis in via perdidisse idque hortulanum quendam reperisse nec velle restituere, sed apud familiarem quendam sibi delitescere. Tunc magistratus et damno et praesidis nomine cognito veniunt ad deversori nostri fores claraque voce denuntiant hospiti nostro nos, quos occultaret apud se certo certius, dedere potius quam discrimen proprii subiret capitis. Nec ille tantillum conterritus salutique studens eius, quem in suam receperat fidem, quicquam de nobis fatetur ac diebus plusculis nec vidisse quidem illum hortulanum contendit. Contra commilitones ibi nec uspiam illum delitescere adiurantes genium principis contendebant. Postremum magistratibus placuit obstinate denegantem scrutinio detegere. Immissis itaque lictoribus ceterisque publicis ministeriis angulatim cuncta sedulo perlustrari iubent, nec quisquam mortalium ac ne ipse quidem asinus intra comparere nuntiatur.

[41] The soldier (as I afterwards learned) rose up at last as one awakened from a drunken sleep, but he could scarce go by reason of his wounds, howbeit, at length, by little and little, through aid of his staff, he came to the town; but he would not declare the matter to any person, nor complain to any justice, but inwardly digested his injury, lest he should be accused of cowardice or dastardness. Yet in the end he told some of his companions of all the matter that happened; but they advised him that he should remain for a while closed in some secret place, thinking that beside the injury which he had received, he should be accused of the breach of his faith and soldier's oath, by reason of the loss of his sword, and that they should diligently learn the signs and appearance of my master and me to search him out and take vengeance upon him. At last, there was an unfaithful neighbour that told them where we were: then incontinently the soldiers went to the justice, declaring that they had lost by the way a silver goblet of their captain's, very precious, and that a gardener had found it, who, refusing to render up the goblet, was hidden in one of his friends' house. By and by the magistrate, understanding the loss of the captain, and who he was, came to the doors where we were, and in a loud voice exhorted our host that it were better to deliver up my master than to incur pain of death; for most certainly he was hiding us. Howbeit, these threatenings could not enforce him to confess that he was within his doors, and he was nothing afraid, but by reason of his faithful promise, and for the safeguard of his friend, he said that he knew naught of us, nor saw he the gardener a great while. The soldiers said contrary, swearing by the deity of the

Emperor that he lay there, and nowhere else. Whereby, to know the verity of the matter, the magistrates commanded their serjeants and ministers to search every corner of the house; but there they could find nobody, neither gardener nor ass.

[42] Tunc gliscit violentior utrimquesecus contentio, militum pro comperto de nobis adseverantium fidemque Caesaris identidem implorantium, at illius negantis adsidueque deum numen obtestantis. Qua contentione et clamoso strepitu cognito, curiosus alioquin et inquieti procacitate praeditus asinus, dum obliquata cervice per quandam fenestrulam quidquam sibi vellet tumultus ille prospicere gestio, unus e commilitonibus casu fortuito conlimatis oculis ad umbram meam cunctos testatur incoram. Magnus denique continuo clamor exortus est et emensis protinus scalis iniecta manu quidam me velut captivum detrahunt. Iamque omni sublata cunctatione scrupulosius contemplantes singula, cista etiam illa revelata, repertum productumque et oblatum magistratibus miserum hortulanum poenas scilicet capite pensurum in publicum deducunt carcerem summoque risu meum prospectum cavillari non desinunt. Vnde etiam de prospectu et umbra asini natum est frequens proverbium.

[42] Then was there a great contention between the soldiers and our host, for they said we were within the house, calling often upon Caesar in their oaths; and he said no, and swore much and often by all the gods to the same intent. But I, that was an ass very curious and restless in my nature, when I heard so great a noise craned my neck and put my head out of a little window to learn what the stir and tumult did signify. It fortun'd that one of the soldiers, spying about, perceived my shadow, whereupon he began to cry, saying that he had certainly seen me: then they were all glad and a great shouting arose, and they brought a ladder and came up into the chamber and pulled me down like a prisoner; and when they had found me, they doubted nothing of the gardener, but seeking about more narrowly, at length they found him couched in a chest. And so they brought out the poor gardener to the justices, who was committed immediately to prison, in order that he might suffer the pain of death; but they could never forbear laughing and jesting how I looked out from my window: from which, and from my shadow, is risen the common proverb of the peeping and shadow of an ass.

Liber X — BOOK X

[1] Die sequenti meus quidem dominus hortulanus quid egerit nescio, me tamen miles ille, qui propter eximiam impotentiam pulcherrime vapularat, ab illo praesepio nullo equidem contradicente dictum abducit atque a suo contubernio — hoc enim mihi videbatur sarcinis propriis onustum et prorsum exornatum armatumque militariter producit ad viam. Nam et galeam nitore praedicantem et scutum gerebam longius relucens, sed etiam lanceam longissimo hastili conspicuam, quae scilicet non disciplinae tunc quidem causa, sed propter sarcinarum cumulo ad instar exercitus sedulo composuerat. Confecta campestri nec adeo difficili via quandam civitatulam pervenimus nec in stabulo, sed in domo cuiusdam decurionis devertimus. Statimque me commendato cuidam servulo ipse ad praepositum suum, qui mille armatorum ducatum sustinebat, sollicito proficiscitur.

[1] THE next day how my master the gardener sped I know not, but the gentle soldier, who had been so well beaten for his exceeding cowardice, led me from my manger to his lodging (as it seemed to me) without the contradiction of any man. There he laded me well, and garnished my body for the way like an ass of arms. For on the one side I bare a helmet that shined exceedingly; on the other side a target that glittered more a thousandfold; and on the top of my burden he had put a long spear. Now these things he placed thus gallantly, not because such was the rule of arms, but to the end he might make fear those which passed by, when they saw such a similitude of war piled upon the heap of baggage. When we had gone a good part of our journey, over the plain and easy fields, we fortun'd to come to a little town, where we lodged, not at an inn, but at a certain corporal's house. And there the soldier took me to one of the servants, while he himself went carefully towards his captain, who had the charge of a thousand men.

[2] Post dies plusculos ibidem dissignatum scelestum ac nefarium facinus memini, sed ut vos etiam legatis, ad librum profero. Dominus aedium habebat iuvenem filium prope litteratum atque ob id consequenter pietate modestia praecipuum, quem tibi quoque provenisse cuperes vel talem. Huius matre multo ante defuncta rursum matrimonium sibi reparaverat ductaque alia filium procreaverat alium, qui adaeque iam duodecimum annum aetatis supergressus erat. Sed noverca forma magis quam mortibus in domo mariti praepollens, seu naturaliter impudica seu fato ad extremum impulsu flagitium, oculos ad privignum adiecit. Iam ergo, lector optime, scito te tragoediam, non fabulam legere et a socco ad coturnum ascendere.

Sed mulier illa, quamdiu primis elementis Cupido parvulus nutriebatur, imbecillis adhuc eius viribus facile ruborem tenuem deprimens silentio resistebat. At ubi completis igne vaesano totis praecordiis inmodice bacchatus Amor exaestuabat, saevienti deo iam succubuit, et languore simulato vulnus animi mentitur [in] corporis valetudinem. Iam cetera salutis vultusque

detrimenta et aegris et amantibus examussim convenire nemo qui nesciat: pallor deformis, marcentes oculi, lassa genua, quies turbida et suspiritus cruciatus tarditate vehementior. Crederes et illam fluctuare tantum vaporibus februm, nisi quod et flebat. Heus medicorum ignarae mentes, quid venae pulsus, quid coloris intemperantia, quid fatigatus anhelitus et utrimquesecus iactatae crebiter laterum mutuae vicissitudines? Dii boni, quam facilis licet non artifice medico cuivis tamen docto Veneriae cupidinis comprehensio, cum videas aliquem sine corporis calore flagrantem!

[2] When we had remained there a few days, I understood of a wicked and mischievous deed committed there, which I have put in writing, to the end you may know the same. The master of the house had a young son instructed in good literature, and therefore endowed with virtuous manners, but especially with shamefastness, such a one as you would desire to have the like. Now his mother died a long time before, and then his father married a new wife, and had another child, that was now of the full age of twelve years. This stepdame was more excellent in beauty than honesty in her husband's house; for she loved this young man her son-in-law, either because she was unchaste by nature, or because she was enforced by fate to commit so great a mischief. Gentle reader, thou shalt not read of a fable, but rather a tragedy, and must here change from sock to buskin. This woman, when little Cupid first began to do his work in her heart, could easily resist his weak strength, and pressed down in silence her desire and inordinate appetite, by reason of shame and fear; but after that Love compassed and burned with his mad fire every part of her breast, she was compelled to yield unto this raging Cupid, and under colour of disease and infirmity of her body to conceal the wound of her restless mind. Every man knoweth well the signs and tokens of love, and how that sickness is convenient to the same, working upon health and countenance; her countenance was pale, her eyes sorrowful, her knees weak, her rest disturbed, and she would sigh deeply by reason of her slow torment; there was no comfort in her, but continual weeping and sobbing, in so much you would have thought that she had some spice of an ague, saving that she wept unreasonably. The physicians knew not her disease when they felt the beating of her veins, the intemperance of her heat, the sobbing sighs, and her often tossing on every side; no, no, the cunning physicians knew it not, but a scholar of Venus' court might easily conject the whole, seeing one burning without any bodily fire.

[3] Ergo igitur impatientia furoris altius agitata diutinum rupit silentium at ad se vocari praecipit filium — quod nomen in eo, si posset, ne ruboris admoneretur, libenter eraderet. Nec adulescens aegrae parentis moratus imperium, senili tristitie striatam gerens frontem, cubiculum petit, uxori patris matrique fratris utcumque debitum sistens obsequium. Sed illa cruciabili silentio diutissime fatigata et ut in quodam vado dubitationis haerens omne verbum, quod praesenti sermoni putabat aptissimum, rursum improbans nutante etiam nunc pudore, unde potissimum caperet exordium, decunctatur.

At iuvenis nihil etiam tunc sequius suspicatus summisso vultu rogat ultro praesentis causas aegritudinis. Tunc illa nacta solitudinis damnosam occasionem prorumpit in audaciam et ubertim adlacrimans laciniamque contegens faciem voce trepida sic eum breviter adfatur:

“Causa omnis et origo praesentis doloris set etiam medela ipsa et salus unica mihi tute ipse es. Isti enim tui oculi per meos oculos ad intima delapsi praecordia meis medullis acerrimum commovent incendium. Ergo miserere tua causa pereuntis nec te religio patris omnino deterreat, cui morituram prorsus servabis uxorem. Illius enim recognoscens imaginem in tua facie merito te diligo. Habes solitudinis plenam fiduciam, habes capax necessariii facinoris otium. Nam quod nemo novit, paene non fit.”

[3] So after that she had been long time tormented in her overmastering affection, and was no more able to keep silence, she caused her son to be called for (which word “son” she would fain put away, that she might not be rebuked of shame). Then he, nothing disobedient to the commandment of his ailing mother, with a sad and modest countenance, wrinkled like some old grand-sire, came with due obedience into the chamber of his stepdame, the mother of his brother; but she, being utterly wearied with the silence that she had kept so long to her torment, was in great doubt what she might do; for she rejected within herself every word which she had before thought most apt for this meeting, and could not tell what to say first, by reason of her shame which still trembled before its fall. This young man even then suspecting no ill, with humble courtesy and downcast countenance demanded the cause of her present disease. Then she, having found the occasion to utter her wicked intent, put on boldness, and with weeping eyes and covered face began with trembling voice to speak unto him in this manner: “Thou, thou art the original cause of my present dolour; but thou too art my medicine and only health, for those thy comely eyes have so pierced through these eyes of mine and are so fastened within my breast, that they have kindled therein a raging and a roaring fire. Have pity therefore upon me that die by thy fault, neither let thy conscience reclaim to offend thy father, when as thou mayest save his wife for him from death. Moreover, since as thou dost resemble thy father’s shape in every point, I do justly fancy thee, seeing his image in thy face. Now is ministered unto thee time and place; now hast thou occasion to work thy will, seeing that we are alone. And it is a common saying: ‘Never known, never done.’”

[4] Repentino malo perturbatus adulescens, quanquam tale facinus protinus exhorruisset, non tamen negationis intempestiva severitate putavit exasperandum, sed cautae promissionis dilatione leniendum. Ergo prolixè pollicetur et bonum caperet animum refectionique se ac saluti redderet impendio suadet, donec patris aliqua profectione liberum voluptati concederetur spatium, statimque se refert a noxio conspectu novercae. Et tam magnam domus cladem ratus indigere consilio pleniore ad quandam compertae gravitatis educatorem senem protinus refert. Nec quicquam diutina

deliberatione tam salubre visum quam fuga celeri procellam fortunae saevientis evadere. Sed impatiens vel exiguae dilationis mulier ficta qualibet causa confestim marito miris persuadet artibus ad longissime dissitas festinare villulas. Quo facto maturae spei vesania praeceptis promissae libidinis flagitat vadimonium. Sed iuvenis, modo istud modo aliud causae faciens, execrabilem frustratur eius conspectum, quoad illa, nuntiorum varietate pollicitationem sibi denegatam manifesto perspicuens, mobilitate lubrica nefarium amorem ad longe deterius transtulisset odium. Et adsumpto statim nequissimo et ad omne facinus emancipato quodam dotali servulo perfidiae suae consilia communicat; nec quicquam melius videtur quam vita miserum privare iuvenem. Ergo missus continuo furcifer venenum praesentarium comparat idque vino diligenter dilutum insontis privigni praeparat exitio.

[4] This young man, troubled in his mind at so sudden an ill, although he abhorred to commit so great a crime, yet he would not be rashly stern to undo her yet more with a present denial, but warily pacified her mind with delay of promise. Wherefore with long speech he promised her to do all according to her desire: and in the mean season, he willed his mother to be of good cheer, and comfort herself and look to her health, till as he might find some convenient time to come unto her, when his father was ridden forth: wherewithal he got him away from the pestilent sight of his stepdame. And knowing that this matter touching the ruin of all the whole house needed the counsel of wise and grave persons, he went incontinently to a sage old man, a tutor, and declared the whole circumstance. The old man, after long deliberation, thought there was no better mean to avoid the storm of cruel fortune to come than to run away. In the mean season this wicked woman, impatient of any delay how little soever, egged her husband to ride abroad to visit some far lands that he had: then she, maddened by the hope that had now (as she thought) grown rife, asked the young man the accomplishment of his promise; but he, to avoid the sight of her whom he hated, would find always excuses from appearing before her, till in the end she understood by the various colour of the messages which he sent her that he nothing regarded her. Then she, in her fickle mood, by how much she wickedly loved him before, by so much and more she hated him now. And by and by she called one of her servants who had come with her among her dowry, the worst of all and ready to all mischiefs, to whom she declared all her treacherous secrets. And there it was concluded between them two, that the surest way was to kill the young man: whereupon this varlet went incontinently to buy poison, which he mingled with wine, to the intent he would give it the innocent young man to drink, and thereby presently to kill him.

[5] Ac dum de oblationis opportunitate secum noxii deliberant homines, forte fortuna puer ille iunior, proprius pessimae feminae filius, post matutinum laborem studiorum domum se recipiens, prandio iam capto sitiens repertum vini poculum, in quo venenum latebat inclusum, nescius fraudis occultae continuo perduxit haustu. Atque ubi fratri suo paratam mortem ebibit,

examinis terrae procumbit, ilicoque repentina pueri perniciæ paedagogus commotus ululabili clamore matrem totamque ciet familiam. Iamque cognito casu noxiæ potionis varie quisque praesentium auctorem insimulabant extremi facinoris. Sed dira illa femina et malitiæ novercalis exemplar unicum non acerba filii morte, non parricidii conscientia, infortunio domus, non luctu mariti vel aerumna funeris commota cladem familiae in vindictæ compendium traxit, missoque protinus cursore, qui vianti marito domus expugnationem nuntiaret, ac mox eodem ocius ab itinere regresso personata nimia temeritate insimulat privigni veneno filium suum interceptum. Et hoc quidem non adeo mentiebatur, quod iam destinatam iuveni mortem praevenisset puer, sed fratrem iuniorem fingeat ideo privigni scelere peremptum, quod eius probrosæ libidini, qua se comprimere temptaverat, nolisset succumbere. Nec tam immanibus contenta mendacis addebat sibi quoque ob detectum flagitium eundem illum gladium comminari. Tunc infelix duplici filiorum morte percussus magnis aerumnarum procellis aestuat. Nam et iuniorem incoram sui funerari videbat et alterum ob incestum parricidiumque capitis scilicet nimium mentitis lamentationibus ad extremum subolis impellebatur odium.

[5] But while the guilty ones were in deliberation how they might offer it unto him, behold, here happened a strange adventure. For the young son of that evil woman that came from school at noon (being very thirsty after his dinner) took the pot wherein the poison was mingled, and ignorant of the hidden venom drank a good draught thereof, which was prepared to kill his brother: whereby he presently fell down to the ground dead. His schoolmaster, annoyed by this sudden chance, called his mother and all the servants of the house with a loud voice. Incontinently when the poisoned cup was known every man declared his opinion touching the death of the child; but the cruel woman, the signal example of stepmother's malice, was nothing moved by the bitter death of her son, or by her own conscience of parricide, or by the misfortune of her house, or by the dolour of her husband, or by the affliction of this death, but rather devised the destruction of all her family to fulfil her desire to be avenged. For by and by she sent a messenger after her husband to tell him the great misfortune which happened after his departure. And when he came home the wicked woman, putting on a bold face beyond all reason, declared that her son had been taken off with his brother's poison. And so far she spoke no lie, inasmuch as the boy had forestalled the death that was prepared for the young man; but she feigned that he had been for this reason murdered by his brother's crime, because she would not consent to his evil will which he had had towards her, and told him divers other leasing, adding in the end that he threatened with his sword to kill her likewise, because she discovered the fact. Then the unhappy father was stricken with a double storm of dolour at the death of his two children, for on the one side he saw his younger slain before his eyes, on the other side he seemed to see the elder condemned to die for his offences both of incest and of parricide, and where

he beheld his dear wife lament in such sort, it gave him further occasion to hate his son more deadly.

[6] Vixdum pompae funebres et sepultura filii fuerant explicatae, et statim ab ipso eius rogo senex infelix, ora sua recentibus adhuc rigans lacrimis trahensque cinere sordentem canitiem, foro se festinus immittit. Atque ibi tum fletu tum precibus genua etiam decurionum contingens nescius fraudium pessimae mulieris in exitium reliqui filii plenis operabatur affectibus: illum incestum paterno thalamo, illum parricidam fraterno exitio et in comminata novercae caede sicarium. Tanta denique miseratione tantaque indignatione curiam sed et plebem maerens inflammaverat, ut remoto iudicandi taedio et accusationis manifestis probationibus et responsionis meditationis ambagibus cuncti conclamarint lapidibus obrutum publicum malum publice vindicari. Magistratus interim metu periculi proprii, ne de parvis indignationis elementis ad exitium disciplinae civitatisque seditio procederet, partim decuriones deprecari, partim populares compescere, ut rite et more maiorum iudicio reddito et utrimquesecus allegationibus examinatis civiliter sententia promeretur, nec ad instar barbaricae feritatis vel tyrannicae impotentiae damnaretur aliquis inauditus et in pace placida tam dirum saeculo proderetur exemplum.

[6] But the funerals of his younger son were scarce finished, when the old man the father, even at the return from the grave, with weeping eyes and his white hair befouled with ashes went apace to the justice and worked with all his might for the destruction of his remaining son, accusing him of the incest that he had attempted, of the slaughter of his brother, and how he threatened to slay his wife; knowing naught of that wicked woman's wiles, he besought the magistrates with tears and prayers, yea, even embracing their knees, for this son's death. Hereby with weeping and lamentation he inflamed all the elders and the people as well to pity and indignation, in so much that without any delay of trial or further inquisition or the careful pleading of defenders they cried all that he should be stoned to death, to the end that this public crime might be publicly revenged; but the justices, fearing lest a farther inconvenience might arise to themselves by a particular vengeance, and to the end there might fortune from a little beginning no sedition amongst the people with public riot, prayed the decurions and the people of the city to proceed by examination of witnesses on both sides, like good citizens, and with order of justice according to the ancient custom; for the giving of any hasty sentence or judgement without hearing of the contrary part, such as the barbarous and cruel tyrants accustom to use, would give an ill example in time of peace to their successors.

[7] Placuit salubre consilium et ilico iussus praeco pronuntiat, patres in curiam convenirent. Quibus protinus dignitatis iure consueta loca residentibus rursum praeconis vocatu primus accusator incendit. Tunc demum clamatus inducitur etiam reus, et exemplo legis Atticae Martiique iudicii causae patronis denuntiat praeco neque principia dicere neque miserationem

commovere.

Haec ad istum modum gesta compluribus mutuo sermocinantibus cognovi. Quibus autem verbis accusator urserit, quibus rebus diluerit reus ac prorsus orationes altercationesque neque ipse absens apud praeseptum scire neque ad vos, quae ignoravi, possim enuntiare, sed quae plane comperi, ad istas litteras proferam.

Simul enim finita est dicentium contentio, veritatem criminum fidemque probationibus certis instructi nec suspicionibus tantam coniecturam permitti placuit, atque illum potissimum servum, qui solus haec ita gesta esse scire diceretur, sisti modis omnibus oportere. Nec tantillum cruciarius ille vel fortuna tam magni indicii vel confertae conspectu curiae vel certe noxia conscientia sua deterrimus, quae ipse finxerat, quasi vera adseverare atque adserere incipit: quod se vocasset indignatus fastidio novercae iuvenis, quod, ulciscens iniuriam, filiis eius mandaverit necem, quod promisisset grande silentii praemium, quod recusanti mortem sit comminatus, quod venenum sua manu temperatum dantum fratri reddiderit, quod ac criminis probationem reservatum poculum neclexisse (se) suspicatus sua postremum manu porrexit puero.

Haec eximie nimis ad veritatis imaginem verberone illo simulata cum trepidatione proferente finitum est indicium.

[7] This safe opinion pleased every man; wherefore the senators and counsellors were called by an herald, who, being placed in order according to their dignity, caused first the accuser and then only the defender (again by the voice of the herald) to be brought forth, and by the example of the Athenian law, and judgement of Mars' hill, their advocates were commanded to plead their causes briefly, without preambles or motions of the people to pity. (And if you demand how I understand all this matter, you shall understand that I heard many declare the same in talking among themselves, but to recite what words the accuser used in his invective, what answer and excuses the defender made, in fine the orations and pleadings of each party verily this I am not able to do, for I was fast bound at the manger; but as I learned and knew by others, I will, God willing, declare unto you.) So it was ordered that after the pleadings of both sides was ended, they thought best to try and bolt out the verity of the charges by witnesses, all presumptions and likelihoods set apart in so great a case, and to call in chiefly the servant, who only was reported to know all the matter. By and by this rope-ripe slave came in, who, nothing abashed at the fear of so great a judgement, or at the presence of the judges in conclave, or at his own guilty conscience, began to tell and to swear as true all those lies which he so finely feigned. With a bold countenance he presented himself before the justices, and confirmed the accusation against the young man, saying: "O ye judges, on a day when this young man loathed and hated his stepmother he called me, desiring me to poison his brother, whereby he might revenge himself, and if I would do it, and keep the matter secret, he

promised to give me a good reward for my pains; but when the young man perceived that I would not accord to his will, he threatened to slay me: whereupon he went himself and bought poison, and after tempered it with wine, and then gave it me to give to the child; but when he thought that I did it not, but kept it to be a witness of his crime, he offered it to his brother with his own hands.”

[8] Nec quisquam decurionum tam aequus remanserat iuveni, quin eum evidenter noxae compertum insui culleo pronuntiaret. Cum iam sententiae pares, cunctorum stilis ad unum sermonem congruentibus, ex more perpetuo in urnam aeream deberent coici, quo semel conditis calculis, iam cum rei fortuna transacto, nihil postea commutari licebat, sed mancipabatur potestas capitis in manum carnificis, unus e curia senior prae ceteris compertae fidi atque auctoritatis praecipuae medicus orificium urnae manu contegens, ne quis mitteret calculum tenere, haec ad ordinem pertulit: “Quod aetatis sum, vobis adprobatum me vixisse gaudeo, nec patiar falsis criminibus petito reo manifestum homicidium perpetrari nec vos, qui vire iurando adstrictis, inductos servuli mendacio peierare. Ipse non possum calcata numinum religione conscientiam meam fallens perperam pronuntiare. Ergo, ut res est, de me cognoscite.

[8] When the varlet with a feigned and trembling countenance had ended these words, which seemed a likelihood of truth, the judgement was ended: neither was there found any judge or counsellor so merciful to the young man accused as would not judge him culpable, but rather gave sentence that he should be put and sewn in the leather sack for parricides. Wherefore, since the sentences of all were alike, and all did agree to the same verdict, there wanted nothing but (as the ancient custom was) to put the sentences into a brazen pot, and when once they were cast thither, the decision of fate being finally taken, it should remain a thing irrevocable, but he would be delivered to the hands of the executioner. Then there arose a sage ancient of the court, a physician of good conscience and credit throughout all the city, that stopped the mouth of the pot that none might rashly cast his stone therein, saying thus before the assembly:

“I am right glad, ye reverend judges, that I am a man of name and estimation amongst you all the days of my life, whereby I am accounted such a one as will not suffer any person to be put to death by false and untrue accusations, neither you (being sworn to judge uprightly) to be misinformed and abused by invented lies and tales of a slave. For I cannot but declare and open my conscience, lest I should be found to bear small honour and faith to the gods: wherefore I pray you give ear, and I will shew you the whole truth of the matter.

[9] Furcifer iste, venenum praesentarium comparare sollicitus centumque aureos solidos offerens pretium, me non olim convenerat, quod aegroto cuidam dicebat necessarium, qui morbi inextricabilis veterno vehementer

implicitus vitate se cruciatui subtrahere gestiret. At ego, perspicuus malum istum verberonem blaterantem atque inconcinne causificantem certusque aliquod moliri flagitium, dedi quidem potionem, dedi; sed futurae quaestioni praecavens non statim pretium, quod offerebatur, accepi, aureorum nequam vel adulter reperiatur, in hoc ipso sacculo conditos eos anulo tuo praenota, donec altera die nummulario praesente comprobentur”.

Sic inductus signavit pecuniam, quam exinde, ut iste repraesentatus est iudicio, iussi de meis aliquem curriculo taberna promptam adferre et en ecce perlatam coram exhibeo. Videat et suum sigillum recognoscat. Nam quem ad modum eius veneri frater insimulari potest, quod iste comparaverit?”

[9] You shall understand that this servant, which hath merited to be hanged, came one of these days to speak with me, promising to give me a hundred crowns if I would give him a present poison, which would cause a man to die suddenly, saying that he would have it for one that was sick of an incurable disease, to the end he might be delivered from all his torment. But I, perceiving that the varlet was talking foolishness and telling a clumsy tale, and fearing lest he would work some mischief withal, gave him a potion, yea, I gave it; but to the intent I might clear myself from all danger that might happen, I would not presently take the money which he offered: but lest any one of the crowns should lack weight or be found counterfeit, I willed him to seal the purse wherein they were put with his manual ring, whereby the next day we might go together to the goldsmith to try them. This he did, and sealed up the money; wherefore understanding that he was brought present before you this day, I hastily commanded one of my servants to fetch the purse from my house, and here I bring it unto you to see whether he shall deny his own sign or no: and you may easily conject that his words are untrue, which he alleged against the young man touching the buying of the poison, considering he bought the poison himself.”

[10] Ingens exinde verberonem corripit trepidatio et in vicem humani coloris succedit pallor infernus perque universa membra frigidus sudor emanabat: tunc pedes incertis alternationibus commovere, modo hanc, modo illam capitis partem scalpere et ore semiclauso balbutiens nescio quas afannas effutire, ut eum nemo prorsus a culpa vacuum merito crederet; sed revalescens rursus astutia constantissime negare et accersere mendacii non desinit medicum. Qui praeter iudicii religionem cum fidem suam coram lacerari videret, multiplicato studio verberonem illum contendit redarguere, donec iussu magistratuum ministeria publica contrectatis nequissimi servi manibus anulum ferreum deprehensum cum signo sacculi conferunt, quae comparatio praecedentem roboravit suspicionem. Nec rota vel eculeus more Graecorum tormentis eius apparata iam deerant, sed offirmatus mira praesumptione nullis verberibus ac ne ipso quidem succumbit igni.

[10] When the physician had spoken these words, you might perceive how the traitorous knave changed his colour, becoming deathly pale from the

natural complexion of a man, how he sweated cold for fear, how he trembled in every part of his body, how he set one leg uncertainly before another, scratching now this, now that part of his head, and began to stammer forth some foolish trifles, his lips but half open, whereby there was no person but would judge him culpable. In the end when he was somewhat returned to his former subtilty, he began to deny all that was said, and stoutly affirmed that the physician did lie. But the physician, besides the oath which he had sworn to give true judgement, perceiving that he was railed at and his words denied, did never cease to confirm his sayings and to disprove the varlet, till such time as the officers, by the commandment of the judges, seized his hands and took the ring wherewith he had sealed the purse, and laid it by the seal thereon: and this augmented the suspicion which was conceived of him first. Howbeit neither the wheel nor the rack nor any other torment (according to the use of the Grecians) which were done unto him nor stripes, no nor yet the fire, could enforce him to confess the matter, so obstinate and grounded was he in his mischievous mind.

[11] Tunc medicus: “Non patiar” inquit “hercules, non patiar vel contra fas de innocente isto iuvene supplicium vos sumere vel hunc ludificato nostro iudicio poenam noxii facinoris evadere. Dabo enim rei praesenti evidens argumentum. Nam cum venenum peremptorium comparare pessimus iste gestiret nec meae sectae crederem convenire causas ulli praebere mortis nec exitio sed saluti hominum medicinam quaesitam esse didicissem, verens ne, si daturum me negassem, intempestiva repulsa viam sceleri subministrarem et ab alio quopiam exitiabilem mercatus hic potionem vel postremum gladio vel quovis telo nefas inchoatum perficeret, dedi venenum, sed somniferum, mandragoram illum gravedinis compertae famosum et morti simillimi soporis efficacem. Nec mirum desperatissimum istum latronem certum extremae poenae, quae more maiorum in eum competit, cruciatus istos ut leviores facile tolerare. Sed si vere puer meis temperatam manibus sumpsit potionem, vivit et quiescit et dormit et protinus marcido sopore discusso remeabit ad diem lucidam. Quod [sive peremptus est] si morte praeventus est, quaeratis licet causas mortis eius alias.”

[11] But the physician, perceiving that those torments did nothing prevail, began to say: “I cannot suffer or abide that this young man who is innocent should against all law and conscience be punished and condemned to die, and the other which is culpable should escape so easily, and after mock and flout at your judgement: for I will give you an evident proof and argument of this present crime. You shall understand that when this caitiff demanded of me a present and strong poison, I considered that it was not the part of my calling to give occasion of any other s death, but rather to cure and save sick persons by mean of medicines. And on the other side I feared lest if I should deny his request I might by my untimely refusing minister a further cause of his mischief by some other way, either that he would buy poison of some other, or else return and work his wicked intent with a sword or some dangerous

weapon. Wherefore I gave him no poison, but a soothing drink of mandragora, which is of such force that it will cause any man to sleep as though he were dead. Neither is it any marvel if this most desperate man, who is certainly assured to be put to that death which is ordained by our ancient custom, can suffer or abide these facile and easy torments. But if it be so that the child hath received the drink as I tempered it with mine own hands, he is yet alive and doth but rest and sleep, and after his sleep he shall return to life again; but if he hath been murdered, if he be dead indeed, then may you further enquire of the causes of his death.”

[12] Ad istum modum seniore adorante placuit, et itur confestim magna cum festinatione ad illud sepulchrum quo corpus pueri depositum iacebat. Nemo de curia, de optimatibus nemo ac ne de ipso quidem populo quisquam, qui non illuc curiose confluerit. Ecce pater, suis ipse manibus coperculo capuli remoto, commodum discusso mortifero sopore surgentem postliminio mortis deprehendit filium eumque complexum artissime, verbis impar praesenti gaudio, producit ad populum. Atque ut erat adhuc feralibus amiculis instrictus atque obditus deportatur ad iudicium puer. Iamque liquido servi nequissimi atque mulieris nequioris patefactis sceleribus procedit in medium nuda veritas et novercae quidem perpetuum indicitur exilium, servus vero patibulo suffigitur et omnium consensu bono medico sinuntur aurei, opportuni somni pretium. Et illius quidem senis famosa atque fabulosa fortuna providentiae divinae condignum accepit exitum, qui momento modico immo puncto exiguo post orbitatis periculum adulescentium duorum pater repente factus est.

[12] The opinion of this ancient physician was found good, and every man had a desire to go to the sepulchre where the child was laid: there was none of the justices, none of any reputation of the town, nor any indeed of the common people, but went to see this strange sight. Amongst them all the father of the child removed with his own hands the cover of the coffin, and found his son rising up after his dead and soporiferous sleep: and when he beheld him as one risen from the dead he embraced him in his arms; and he could speak never a word for his present gladness, but presented him before the people with great joy and consolation, and as he was wrapped and bound in the clothes of his grave, so he brought him before the judges. Hereupon the wickedness of the servant and the treason of the stepdame were plainly discovered, and the verity of the matter nakedly revealed: whereby the woman was perpetually exiled, the servant hanged on a gallows, and by the consent of all the physician had the crowns to be a reward for the timely sleep which he had prepared for the child. Behold how the great and wonderful fortune of the old man brought by the providence of God to an happy end, who, thinking to be deprived of all his race and posterity, was quickly, nay in the twinkling of an eye, made the father of two children.

[13] At ego tunc temporis talibus fatorum fluctibus volutabar. Miles ille, qui me nullo vendente comparaverat et sine pretio suum fecerat, tribuni sui praecepto debitum sustinens obsequium, litteras ad magnum scriptas

principem Romam versus perlaturus, vicinis me quibusdam duobus servis fratribus undecim denariis vendidit. Hic erat dives admodum dominus. At illorum alter pistor dulciarius, qui panes et mellita concinnabat edulia, alter cocus, qui sapidissimis intrimentis sucuum pulmenta condita vapore molliabat. Vnico illi contubernio communem vitam sustinebant meque ad vasa illa compluria gestanda praestinarant, quae domini religiones plusculas pererrantis variis usibus erant necessaria. Adsciscor itaque inter duos illos fratres tertius contubernalis, haud ullo tempore tam benivolam fortunam expertus. Nam vespera post opiparas cenas eramque splendidissimo apparatus multas numero partes in cellulam suam mei solebant reportare domini: ille porcorum, pullorum, piscium et cuiusce modi pulmentorum largissima reliquias, hic panes, crustula, lucunculos, hamos, lacertulos et plura scitamenta mellita. Qui cum se refecturi clausa cellula balneas petissent, oblatis ego divinitus dapibus adfatim saginabar. Nec enim tam stultus eram tamque vere asinus, ut dulcissimi illis relictis cibis cenarem asperrium faenum.

[13] But as for me I was ruled and handled by fortune, according to her pleasure: for the soldier which got me without a seller and paid never a penny for me, by the commandment of his captain was sent unto Rome in course of his duty to carry letters to the great Prince, and before he went he sold me for eleven pence to two of his companions, brothers, being servants to a man of worship and wealth, whereof one was a baker, that baked sweet bread and delicates; the other a cook, which dressed with rich sauces fine and excellent meats for his master. These two lived in common, and would drive me from place to place to carry such vessels as were necessary for their master when he travelled through divers countries. In this sort I was received by these two as a third brother and companion, and I thought I was never better placed than with them: for when night came and the lord's supper was done, which was always exceedingly rich and splendid, my masters would bring many good morsels into their chamber for themselves: one would bring large rests of pigs, chickens, fish, and other good meats; the other fine bread, pastries, tarts, custards, and other delicate junkets dipped in honey. And when before meat they had shut their chamber door and went to the baths; O Lord, how I would fill my guts with those goodly dishes: neither was I so much a fool, or so very an ass, as to leave the dainty meats and grind my teeth upon hard hay.

[14] Et diu quidem pulcherrime mihi furatrinae procedebat artificium, quippe adhuc timide et satis parce subripiendi de tam multis pauciora nec illis fraudes ullas in asino suspicantibus. At ubi fiducia latenti pleniore capta partes opimas quasque devorabam et iucundiora eligens abligurribam dulcia, suspicio non exilis fratrum pupugit animos, et quanquam de me nihil etiam tum tale crederent, tamen cotidiani damni studiose vestigabant reum. Illi vero postremo etiam mutuo sese rapinae turpissimae criminabantur, iamque curam diligentiorum at acriorem custodelam et dinumerationem adhibebant partium. Tandem denique rupta verecundia sic alter alterum compellat:

“At istud iam neque aequum ac ne humanum quidem cotidie te partes

electiores surripere atque iis divenditis peculium latenter augere, de reliquis aequam vindicare divisionem, Si tibi denique societas ista displicet, possumus omnia quidem cetera fratres manere, ab isto tamen nexu communionis discidere. Nam videro in immensum damni procedentem querelam nutrire nobis immanem discordiam.”

Subicit alvis: “Laudo istam tuam mehercules et ipse constantiam, quod cotidie furatis clanculo partibus praevenisti querimoniam, quam diutissime sustinens tacitus ingemescebam, ne viderer rapinae sordidae meum fratrem arguere. Sed bene, quod utrimquesecus sermone prolato iacturae remedium quaeritur, ne silentio procedens simultas Eteocleas nobis contentiones pariat.”

[14] In this sort I continued a great space in my artful thieving, for I played the honest ass, taking but a little of one dish and a little of another, whereby no man mistrusted me. In the end I was more hardier and more sure that I should not be discovered, and began to devour the whole messes of the sweetest delicates, which caused the baker and the cook to suspect not a little; howbeit they never mistrusted me, but searched about to apprehend the daily thief. At length they began to accuse one another of base theft, and to keep and guard the dishes more diligently, and to number and set them in order, one by another, because they would learn what was taken away: and at last one of them was compelled to throw aside all doubting and to say thus to his fellow: “Is it right or reason to break promise and faith in this sort, by stealing away the best meat and selling to augment thy private good, and yet nevertheless to have thy equal part of the residue that is left? If our partnership do displease thee, we will be partners and brothers in other things, but in this we will break off: for I perceive that the great loss which I sustain will at length grow from complaining to be a cause of great discord between us.” Then answered the other: “Verily I praise thy great constancy and subtleness, in that thou (when thou hast secretly taken away the meat) dost begin to complain first; whereas I by long space of time have silently suffered thee, because I would not seem to accuse my brother of a scurvy theft But I am right glad in that we are fallen into communication of this matter, to seek a remedy for it, lest by our silence like contention might arise between us as fortunated between Eteocles and his brother.”

[15] His et similibus altercati conviciis deierantur utrique nullam se prorsus fraudem, nullam denique subreptionem factitasse, sed plane debere cunctis artibus communis dispendii latronem inquiri; nam neque asinum, qui solus interesset, talibus cibus adfici posse, et tamen cotidie partis electiles comparere nusquam, nec utique cellulam suam tam immanes involare muscas, ut olim Harpyiae fuere, quae diripiebant Phineias dapes. Interea liberalibus cenis inescatus et humanis adfatim cibus saginatus corpus obesa pinguitie compleveram, corium arvina succulenta molliveram, pilum liberali nitore nutriverat. Sed iste corporis mei decor pudori peperit grande dedecus. Insolita namque tergoris vastitate commoti, faenum prorsus intactum cotidie remanere cernentes, iam totis ad me dirigunt animos. Et hora consueta velut balneas

petituri clausis ex more foribus per quandam modicam cavernam rimantur me passim expositis epulis inhaerentem. Nec ulla cura iam damni sui habita mirati monstruosas asini delicias risu maximo dirumpuntur vocatoque uno et altero ac dein pluribus conservis gulam. Tantum denique ac tam liberatis cachinnus cunctos invaserat, ut ad aures quoque praetereuntis perveniret domini.

[15] When they had reasoned and striven together in this sort, they swear both earnestly that neither of them stole or took away any jot of the meat, but that they must conclude to search out the thief by all kind of means in common. For they could not imagine or think that the ass, who stood alone there, would fancy any such meats, and yet every day the best parts thereof would utterly disappear; neither could they think that flies were so great or ravenous as to devour whole dishes of meat, like the birds harpies which carried away the meats of Phineus, king of Arcadia.

In the mean season, while I was fed with dainty morsels, and fattened With food fit for men, I gathered together my flesh, my skin waxed soft and juicy, my hair began to shine, and I was gallant on every part; but such fair and comely shape of my body was cause of my dishonour, for the baker and the cook marvelled to see me so sleek and fine, considering that my hay was every day left untouched. Wherefore they turned all their minds towards me, and on a time when at their accustomed hour they made as they would *go* to the baths and locked their chamber door, it fortuneed that ere they departed away they espied me through a little hole how I fell roundly to my victuals that lay spread abroad. Then they marvelled greatly, and little esteeming the loss of their meat laughed exceedingly at the marvellous daintiness of an ass, calling the servants of the house, one by one and then more together, to shew them the greedy gorge and wonderful appetite of a slow beast.

[16] Sciscitatus denique, quid bonum rideret familia, cognito quod res erat, ipse quoque per idem prospiciens forarem delectatur eximie; ac dehinc risu ipse quoque latissimo adusque intestinorum dolorem redactum, iam patefacto cubiculo proxime consistens coram arbitratur. Nam et ego tandem ex aliqua parte mollius mihi renidentis fortunae contemplatum faciem, gaudio praesentium fiduciam mihi subministrante, nec tantillum commotus securus esitabam, quoad novitate spectaculi laetus dominus aedium duci me iussit, immo vero suis etiam ipse manibus ad triclinium perduxit mensaque posita omne genus edulium solidorum et inlibata fercula iussit adponi. At ergo quanquam iam bellule suffarcinatus, gratiosum commendatioremque me tamen ei fare cupiens esurienter exhibitas escas adpetebam. Nam et quid potissimum abhorreret asino excogitantes scrupulose ad explorandam mansuetudinem id offerebant mihi, carnes lasere infectas, altilia pipere inspersa, pisces exotico iure perfusos. Interim convivium summo risu personabat. Quidam denique praesentes scurrula: “Date?” inquit “sodali huic quippiam meri.”

Quod dictum dominus secutus: “Non adeo” respondit “absurde iocatus es, furcifer; valde enim fieri potest, ut contubernalis noster poculum quoque mulsi libenter adpetat.” Et “heus”, ait “ puer, lautum diligenter ecce illum aureum cantharum mulso contempera et offer parasito meo; simul, quod ei praebiberim, commoneto.”

Ingens exin oborta est epulonum exspectatio. Nec ulla tamen ego ratione conterritus, otiose ac satis genialiter contorta in modum linguae postrema labia grandissimum illum calicem uno haustum perduxī. Et clamor exsurgit consola voce cunctorum salute me prosequeuntur.

[16] The laughing of them all was so immoderate that the master of the house passing by heard them, and demanded the cause of their laughter; and when he understood all the matter, he looked through the hole likewise, wherewith he took such a delectation that he had well nigh burst his gills with laughing and commanded the door to be opened, that he might see me at his pleasure. Then I, beholding the face of fortune altogether smiling upon me, was nothing abashed, but rather more bold for joy, whereby I never rested eating till such time as the master of the house commanded me to be brought out as a novelty, nay he led me into his own parlour with his own hands, and there caused all kinds of meats, which had been never before touched, to be set on the table; and these (although I had eaten sufficiently before, yet to win the further favour of the master of the house) I did greedily devour, and made a clean riddance of the delicate meats. And to prove my mild and docile nature wholly, they gave me such meat as every ass doth greatly abhor, for they put before me beef and vinegar, birds and pepper, fish and sharp sauce. In the mean season, they that beheld me at the table did nothing but laugh; then one of the wits that was there said to his master: “I pray you, sir, give this feaster some drink to his supper.”

“Marry,” quoth he, “I think thou sayest true, rascal; for so it may be that to his meat this our dinner-fellow would drink likewise a cup of wine. Oh, boy, wash yonder golden pot, and fill it with wine; which done, carry it to my guest, and say that I have drunk to him.” Then all the standers-by looked on, looking eagerly to see what would come to pass; but I (as soon as I beheld the cup) stayed not long, but at my leisure, like a good companion, gathering my lips together to the fashion of a man’s tongue, supped up all the wine at one draught, while all who were there present shouted very loudly and wished me good health.

[17] Magno denique delibutus gaudio dominus, vocatis servis suis, emptoribus meis, iubet quadruplum restitui pretium meque cuidam acceptissimo liberto suo et satis peculiatō magnam praefatus diligentiam tradidit. Qui me satis humane satisque comiter nutriebat et, quo se patrono commendationem faceret, studiosissime voluptates eius per meas argutias instruebat. Et primum me quidem mensam accumbere suffixo cubito, dein adluctari et etiam saltares sublatis primoribus pedibus perdociuit, quodque

esset adprime mirabile, verbis nutum commodare, ut quod nollem relato, quod vellem deiecto capite monstrarem, sitiensque pocillatore respecto, ciliis alterna conivens, bibere flagitare. Atque haec omnia perfacile oboediebam, quae nullo etiam monstrante scilicet facerem. Sed verebar ne, si forte sine magistro humano ritu ederem pleraque, rati saevum praesagium portendere, velet monstrum ostentumque me obtruncatum vulturiis opimum pabulum redderent. Iamque rumor publice crebruerat, quo conspectum atque famigerabilem meis miris artibus affeceram dominum: hic est, qui sodalem conivamque possidet asinum luctantem, asinum saltantem, asinum voces humanas intellegentem, sensum nutibus exprimentem.

[17] The master, being right joyful hereat, caused the baker and the cook which had bought me to come before him; to whom he delivered four times as much for me as they paid. Then he committed me to one of his most favourite freedmen, that was very rich, and charged him to look well to me, and that I should lack nothing. He obeyed his master's commandment in every point, feeding me with kindness and civility; and to the end he would creep further into his favour, he taught me a thousand qualities and tricks for his pleasure. First he instructed me to sit at the table upon my tail, and then how I should wrestle and dance holding up my fore feet; moreover he taught me (which was much more wonderful) how I should answer when anybody spake unto me, with lifting my head if I would not anything, but bowing it if I would; and if I did lack drink, I should look still upon the minister of drink, winking first with one eye and then with the other. All which things I did willingly bring to pass, and obeyed his doctrine; howbeit I could have done all these things without his teaching, but I feared greatly lest in shewing myself cunning to do all like a man, without a master, I should portend some great and strange wonder, and as a prodigy thereby be slain and thrown out to wild vultures. But my fame was spread about in every place, and the qualities which I could do, in so much that my master was renowned throughout all the country by reason of me. For every man would say: "Behold the gentleman that hath an ass that will eat and drink with him, an ass that will box, an ass that will dance, an ass that understandeth what is said to him and will shew his fantasy by signs."

But first I will tell you (which I should have done before) who my master was, and of what country.

[18] Sed prius est ut vobis, quod initio facere debueram, vel nunc saltem referam, vis iste vel unde fuerit: Thiasus hoc enim nomine meus nuncupabatur dominus — oriundus patria Corintho, quod caput est totius Achaiae provinciae, ut eius prosapia atque dignitas postulabat, gradatim permensis honoribus quinquennali magistratui fuerat destinatus, et ut splendori capessendorum responderet fascium, munus gladiatorum triduanum spectaculi pollicitus latius munificentiam suam porrigebat. Denique gloriae publicae studio tunc Thessaliam etiam accesserat nobilissimas feras et famosos inde gladiatores comparaturus, iamque ex arbitrio dispositis coemptisque omnibus domuitionem parabat. Spretis luculentis illis suis vehiculis ac posthabitis

decoris raedarum carpentis, quae partim contexta partim revelata frustra novissimis trahebantur consequiis, equis etiam Thessalicis et aliis iumentis Gallicanis, quibus generosa suboles perhibet pretiosa dignitatem, me phaleris aureis et fucatis ephippis et purpureis tapetis et frenis argenteis et pictilibus balteis et tintinnabulis perargutis exornatum ipse residens amantissime nonnumquam commisit adfatur sermonibus atque inter alia pleraque summe se delectari profitebatur, quod haberet in me simul et convivam et vectorem.

[18] His name was Thiasus; he was born at Corinth, which is the principal town of all the province of Achaea; he had passed all offices of honour in due course according as his birth and dignity required, and he should now take upon him the degree Quinquennial: and now to shew his worthiness to enter upon that office, and to purchase the benevolence of every person, he appointed and promised public joys and triumphs of gladiators, to endure the space of three days. To bring his endeavour for the public favour to pass, he came into Thessaly to buy excellent beasts and valiant fighters for the purpose, and now when he had bought such things as were necessary, and was about returning home, he would not journey into his country in his fine chariots or splendid wagons, which travelled behind him in the rear, some covered and some open, neither would he ride upon Thessalian horses, or gennets of France, which be most excellent (by reason of their long descent) that can be found; but caused me to be garnished and trimmed with trappings of gold, with brave harness, with purple coverings, with a bridle of silver, with pictured clothes, and with shrilling bells, and in this manner he rode upon me lovingly, speaking and entreating me with gentle words, but above all things he did greatly rejoice, in that I was at once his servant to bear him upon my back, and his companion to feed with him at the table.

[19] At ubi partim terrestri partim maritimo itinere confecto Corinthum accessimus, magnae civium turbae confluebant, ut mihi videbatur, non tantum Thiasi studentes honori quam mei conspectus cupientes. Nam tanta etiam ibidem de me fama pervaserat, ut non mediocri questui praeposito illo meo fuerim. Qui cum multos videret nimio favore lusus meos spectare gestientes, obserata fore atque singulis eorum sorsus admissis, stipes acceptans non parvas summulas diurnas corradere consuevit.

Fuit in illo conventiculo matrona quaedam pollens et opulens. Quae more ceterorum visum meum mercata ac dehinc multiformibus ludicris delectata per admirationem adsiduam paulatim in admirabilem mei cupidinem incidit; nec ullam vaesanae libidini medelam capiens ad instar asinariae Pasiphaeae complexus meos ardenter exspectabat, grandi denique praemio cum altore depecta est noctis unius concubitum; at ille nequaquam <anxius, ecquid> posset de me suave provenire, lucro suo tantum contentus, adnuit.

[19] After a long time when we had travelled as well by sea as land, and fortune'd to arrive at Corinth, the people of the town came about us on every side, not so much to do honour unto Thiasus as to see me: for my fame was so

greatly spread there, that I gained my master much money: for when the people was desirous to see me play pranks, he caused the gates to be shut, and such as entered in should pay money; by means whereof I was a profitable companion to him every day.

There fortun'd to be amongst the assembly a noble and rich matron, that after that she had paid her due to behold me was greatly delighted with all my tricks and qualities, in so much that she fell marvellously in love with me, and could find no remedy to her passions and disordinate appetite, but continually desired to have her pleasure with me, like a new Pasiphae, but with an ass. In the end she promised a great reward to my keeper for the custody of me one night, who cared for naught but for gain of a little money, and accorded to her desire.

[20] Iam demique cenati a triclinio domini decesseramus et iam dudum praestolantem cubiculo meo matronam offendimus. Dii boni, qualis ille quamque praeclarus apparatus! Quattuor eunuchi confestim pulvillis compluribus ventose tumentibus pluma delicata terrestrem nobis cubitum praestruunt, sed et strangula veste auro ac murice Tyrio depicta probe consternunt ac desuper brevibus admodum, sed satis copiosis pulvillis aliis nimis modicis, quis maxillas et cervices delicatae mulieres suffulcire consuerunt, superstruunt. Nec dominae voluptates diutina sua praesentia morati, clavis foribus facessunt. At intus cerei praeclara micantes luce nocturnas nobis tenebras inalabant.

[20] When therefore I had supped in, a parlour with my master, we departed away and went into our chamber, where we found the fair matron, who had tarried a great space for our coming. Good God, how nobly all things there were prepared! there were four eunuchs that laid a bed of billowing down on the ground with bolsters accordingly for us to lie on; the coverlet was of cloth of gold and Tyrian dye, and the pillows small, but soft and tender, as whereon delicate matrons accustom to lay their heads. Then the eunuchs, not minding to delay any longer the pleasure of their mistress, closed the doors of the chamber and departed away; and within the chamber were-wax candles that made light the darkness of the night all the place over.

[21] Tunc ipsa cuncto prorsus spoliata tegmine, taenia quoque, qua decoras devinxerat papillas, lumen propter adsistens, de stagneo vasculo multo sese perungit oleo balsamino meque indidem largissime perfricat, sed multo tanta impensius (cura) etiam nares perfundit meas. Tunc exosculata pressule, non qualia in lupanari solent basiola vel meretricum poscinummia vel adventorum negantinummia, sed pura atque sincera instruit et blandissimos adfatus: “Amo” et “Cupio” et “Te solum diligo” et “Sine te iam vivere nequeo” et cetera, quis mulieres et alios inducunt et suas testantur adfectiones, capistroque me prehensum more, quo didiceram, reclinat facile, quippe cum nil novi nihilque difficile facturus mihi viderer, praesertim post tantum temporis tam formosae mulieris cupiens amplexus obiturus; nam et vino

pulcherrimo atque copioso memet madefeceram et ungento flagrantissimo prolubium libidinis suscitaram.

[21] Then she put off all her garments to her naked skin, yea even the veil of her bosom, and standing next the lamp began to anoint all her body with balm, and mine likewise, but especially my nose; which done, she kissed me, not as they accustom to do at the stews or in brothel-houses, or in the courtesan schools for gain of money, but purely, sincerely, and with great affection, casting out these and like loving words: “Thou art he whom I love,” “Thou art he whom I only desire,”

“Without thee I cannot live,” and other like preamble of talk, as women can use well enough when they mind to shew or declare their burning passions and great affection of love. Then she took me by the halter and cast me upon the bed, which was nothing strange unto me, considering that she was so beautiful a matron, and I so well blown out with wine, and perfumed with balm, whereby! Was readily prepared for the purpose.

[22] Sed angebar plane non exili metu reputans, quem ad modum tantis tamque magis cruribus possem delicatam matronam inscendere vel tam lucida tamque tenera et lacte ac melle confecta membra duris ungulis complecti labiasque modicas ambroseo rore purpurantes tam amplo ore tamque enormi et saxeis dentibus deformi saviari, novissime quo pacto, quanquam ex unguiculis perpruriscens, mulier tam vastum genitale suscipet: heu me, qui dirrupta nobili femina bestiis obiectus munus instructurus sim mei domini! Molles interdum vocular et adsidua savia et dulces gannitus commorsicantibus oculis iterabat illa, et in summa: “Teneo te” inquit “teneo, meum palumbulum, meum passerem” et cum dicto vanas fuisse cogitationes meas ineptumque monstrat metus. Artissime namque complexa totum me prorsus, sed totum recepit. Illa vero quotiens ei parcens nates recellebam, accedens totiens nisu rabido et spinamprehendens meam adplicitiore nexu inhaerebat, ut hercules etiam deesse mihi aliquid ad supplendam eius libidinem crederem, nec Minotauri matrem frustra delectatam putarem adultero mugiente. Iamque operosa et pervigili nocte transacta, vitata lucis conscientia facessit mulier conducto pari noctis futurae pretio.

[23] But nothing grieved me so much as to think how I should with my huge and great legs embrace so fair a matron, or how I should touch her fine, dainty, and silken skin made of milk and honey with my hard hoofs, or how it was possible to kiss her soft, her pretty and ruddy lips with my monstrous great mouth and stony teeth, or how she, who was so young and tender, could receive my love. And I verily thought if I should hurt the woman by any kind of means, I should be thrown out to the wild beasts: but in the mean season she spoke gently to me, kissing me oft, and looked on me with burning eyes, saying: “I hold thee my cony, I hold thee my nops, my sparrow,” and therewithal she shewed me that all my fear was vain, for she oft-times embraced my body round about, and had her pleasure with me, whereby I

thought the mother of Minotaurus did not causeless quench her inordinate desire with a bull. When night was passed, with much joy and small sleep, the matron went away, avoiding the light of day, so that she might not be seen, and bargained with my keeper for another night: which he willingly granted, partly for gain of money, and partly to find new pastime for my master.

[23] Nec gravate magister meus voluptates ex eius arbitrio largiebatur partim mercedes amplissimas acceptando, raptim novum spectaculum domino praeparando. Incunctanter ei denique libidinis nostrae totam detegit scaenam. At ille liberto magnifice munerato destinat me spectaculo publico. Et quoniam neque egregia illa uxor mea propter dignitatem neque prorsus ulla alis inveniri potuerat grandi praemio, quae mecum incoram publicans pudicitiam populi caveam frequentaret. Eius poenae talem cognoveram fabulam.

Maritum habuit, cuius pater peregre proficiscens mandavit uxoris suae, matri eiusdem iuvenis — quod enim sarcina praegnationis oneratam eam relinquebat — ut, si sexus sequioris edidisset fetum, protinus quo esset editum necaretur. At illa, per absentiam mariti nata puella, insita matribus pietate praeventa descivit ab obsequio mariti eamque prodidit vicinis alumnandam, regressoque iam marito natam necatamque nuntiavit. Sed ubi flos aetatis nuptialem virgini diem flagitabat nec ignaro marito dotare filiam pro natalibus quibat, quod solum potuit, filio suo tacitum secreto aperuit. Nam et oppido verebatur ne quos casu, caloris iuvenalis impetu lapsus, nescius nesciam sororem incurreret. Sed pietatis spectatae iuvenis et matris obsequium et sororis officium religiose dispensat et arcanis domus venerabilis silentii custodiae traditis, plebeiam facie tenus praetendens humanitatem, sic necessarium sanguinis sui munus adgreditur ut desolatam domus suae tutela receptaret ac mox artissimo multumque sibi dilecto contubernali, largius de proprio dotem, liberalissime traderet.

[23] He, after he was informed of all the history of my luxury, was right glad, and rewarded my keeper well for his pains, minding to shew in the public theatre what I could do; but because they would not suffer that noble wife of mine to abide such shame, by reason of her dignity, and because they could find no other that would suffer even for a great reward so great a reproach, at length they obtained for money an evil woman, which was condemned to be eaten of wild beasts, with whom I should be set in a cage before the people. But first I will tell you what a tale I heard concerning her.

This woman had a husband whose father, minding to ride forth, commanded his wife, the young man's mother, which he left at home great with child, that if she were delivered of a daughter, it should incontinently be killed. Now when the time of her delivery came, it fortuneed that she had a daughter born while her husband was still abroad, whom she would not suffer to be slain, by reason of the natural affection which she bare unto her child, but declined from the command of her husband and secretly committed her to one of her neighbours to nurse. And when her husband returned home, she

declared unto him that she was delivered of a daughter, whom, as he commanded, she had caused to be put to death. But when this child came to the flower of her age, and was ready to be married, the mother knew not by what means she should endow her daughter without that her husband should understand and perceive it. Wherefore she could do naught but discover the matter to her son, as a secret greatly to be hidden and kept dark; for she greatly feared lest he should unawares be urged by the natural heat of youth and fancy or fall in love with his own sister. The young man understanding the whole matter did (according to his known and proved piety) perform both his duty to his mother and his natural obligation towards his sister; for he kept the matter utterly secret in his heart, feigning that he had towards her no more than common human kindness, and so performed the due offices of kinship and blood that he feigned that she was a neighbour's daughter desolate both of father and mother, that he would take her into the protection of his own house, and incontinently after endowed her largely with part of his own goods, and would have married her to one of his especial and trusty friends.

[24] Sed haec bene atque optime plenaque cum sanctimonia disposita feralem Fortunae nutum latere non potuerunt, cuius instinctu domum iuvenis protinus se direxit saeva Rivalitas. Et illico haec eadem uxor eius, quae nunc bestiis propter haec ipsa fuerat addicta, coepit puellam velut aemulam tori succubamque primo suspicari, dehinc detestari, dehinc crudelissimis laqueis mortis insidiari, Tali denique comminiscitur facinus.

Anulo mariti surrepto rus profecta mittit quendam servulum sibi quidem fidelem, sed de ipsa Fide pessime merentem, qui puellae nuntiaret quod eam iuvenis profectus ad villulam vocarent ad sese, addito ut sola et sine ullo comite quam maturissime perveniret. Et ne qua forte nasceretur veniendi cunctatio, tradit anulum marito subtractum, qui monstratus fidem verbis adstipularetur. At illa mandatu fratris obsequens — hoc enim nomen sola sciebat — respecto etiam signo eius, quod offerebatur, naviter, ut praeceptum fuerat, incommitata festinabat. Sed ubi fraudis extremae lapsa decipulo laqueos insidiarum accessit, tunc illa uxor egregia sororem mariti libidinosae furiae stimulis efferata primum quidem nudam flagris ultime verberat, dehinc quod res erat, clamantem quodque frustra paelicatus indignatione bulliret fratrisque nomen saepius iterantem velut mentitam atque cuncta fingentem titione candenti inter media femina detruso crudelissimae necavit.

[24] But although he brought this to pass very religiously and sagely, yet in the end none of them could avoid the decree of cruel and envious fortune, which sowed great sedition in his house. For his wife (who was now for this condemned to beasts) waxed jealous of her husband, and began to suspect and then to hate the young woman as a harlot and common quean, in so much that she invented all manner of cruel snares to dispatch her out of the way: and in the end she invented this kind of mischief, She privily stole away her husband's ring, and went into the country, whereas she commanded one of her servants that was trusty to her, but otherwise a faithless varlet, to take the ring

and to carry it to the maiden: to whom he should declare that her brother did pray her to come into the country to him, and that she should come alone, as soon as she might, without any other person. And to the end she should not delay, but come with all speed, he did deliver her the ring, to be a sufficient testimony of his message. The maiden, being very willing and desirous to obey his commandment (for she alone knew that he was her brother) and out of respect also for his signet, went in all haste alone as the messenger willed her to do. But when she was fallen into the snare and engine which was prepared for her with such infinite cunning, the mischievous woman, like one that were mad and possessed with some ill spirit, did strip her husband's sister and scourge her first with rods from top to toe; and when the poor maiden called for help with a loud voice and declared the truth of the matter, declaring oft that he was her brother, the wicked harlot (boiling with jealousy and weening that she had invented and feigned the matter) took a burning firebrand and thrust it betwixt her thighs, whereby she died miserably.

[25] *Tunc acerbae mortis exciti nuntiis frater et maritus accurrunt variisque lamentationibus defletam puellam tradunt sepulturae. Nec iuvenis sororis suae mortem tam miseram et qua minime par erat inlatam aequo quivit animo, sed medullitus dolore commotus acerrimaeque bilis noxio furore perfusus exin flagrantissimi febribus ardebat, ut ipsi quoque iam medela videretur esse necessaria. Sed uxor, quam iam pridem nomen uxoris cum fide perdiderat, medicum convenit quendam notae perfidiae, qui iam multarum palmarum spectatus proeliis magna dexterarum suarum tropaea numerabat, eique protinus quinquaginta promittit sestertia, ut ille quidem momentarium venenum venderet, ipsa autem emeret mortem mariti sui. Quo compecto simulatur necessaria praecordiis leniendis bilive subtrahendae illa prae nobilis potio, quam sacram doctiores nominant, sed in eius vicem subditur alia Proserpinae sacra Saluti. Iamque praesente familia et nonnullis amicis et adfinibus aegroti medicus poculum probe temperatum manu sua porrigebat.*

[25] He that should be the husband of this maiden, but especially her brother, advertised of her cruel death, came to the place where she was slain, and after great lamentation and weeping they caused her to be buried honourably. The young man, her brother, taking in ill part the miserable death of his sister, and especially the unnatural source whence it came, as it was convenient he should, conceived so great dolour within his mind, and was stricken with so pestilent fury of bitter anguish, that he fell into the burning passions of a dangerous ague; whereby he seemed in such necessity that he needed to have some speedy remedy to save his life. The woman that slew the maiden, having lost the name of wife together with her faith, went to a certain traitorous physician, who could number many such triumphs as the work of his hands, and promised him fifty pieces of gold if he would sell her a present poison that she might buy the death of her husband out of hand. This done, in presence of her husband she feigned that it was necessary for him to receive a certain kind of drink, which the masters and doctors of physic do call a sacred

potion, to the intent he might purge colour and scour the interior parts of his body. But the physician, instead of that healthy drink, had prepared a mortal and deadly poison, that was rather sacred to the healing of the goddess of death, and when he had tempered it accordingly, he took the pot in presence of all the family and other neighbours and friends of the sick young man, and offered it unto the patient.

[26] *Sed audax illa mulier, ut simul et conscium sceleris amoliretur et quam desponderat pecuniam lucraretur, coram detento calice: "Non prius", inquit "medicorum optime, non prius carissimo mihi marito trades istam potionem quam de ea bonam partem hauseris ipse. Vnde enim scio an noxium in eam lateat venenum? Quae res utique te tam prudentem tamque doctum virum nequaquam offendet, si religiosa uxor circa salutem mariti sollicita necessariam adfero pietatem."*

Qua mira desperatione truculentae feminae repente perturbatus medicus excussusque toto consilio et ob angustiam temporis spatio cogitandi privatus, antequam trepidatione aliqua vel cunctatione ipsa daret malae conscientiae suspicionem, indidem de potione gustavit ampliter. Quam quidem secutus adulescens etiam, sumpto calice, quod offerebatur hausit. Ad istum modum praesenti transacto negotio medicus quam celerrime domum remeabat, salutifera potione pestem praecedentis veneni festinans extinguere. Nec eum obstinatione sacrilega, qua semel coeperat, truculenta mulier ungue latius a se discere passa est— "priusquam" inquit "digesta potione medicinae proventus appareat" — sed aegre precibus et ostentationibus eius multum ac diu fatigata tandem abire concessit. Interdum perniciem caenam totis visceribus furentem medullae penitus adtraxerant, multum denique saucius et gravedine somnulenta iam demersus domum pervadit aegerrime. Vixque enarratis cunctis ad uxorem mandato saltem promissam mercedem mortis geminatae deposceret, sic elisum violenter spectatissimus medicus effundit spiritum.

[26] But the bold and hardy woman, to the end she might destroy him that was privy to her wicked intent, and also gain the money which she had promised the physician, stayed the pot with her hand, saying: "I pray you, master physician, minister not this drink unto my dear husband until such time as you have drank some good part thereof yourself. For what know I, whether you' have mingled any poison in the drink or no? Wherein I pray you not to be offended, for I know that you are a man of wisdom and learning, but this I do to the intent the conscience and love that I bear to the health and safeguard of my husband may be apparent." The physician, being greatly troubled at the marvellous and stubborn wickedness of the mischievous woman, was void of all counsel and leisure to consider on the matter, and lest he might give any cause of suspicion to the standers-by, or shew any scruple of his guilty conscience, by reason of long delay, he took the pot in his hand and presently drank a good draught thereof: which done, the young man, having now no mistrust by this example, drank up the residue. When all this was finished the physician would have gone immediately home to receive a counter-poison, or

antidote, to expel and drive out the first poison; but the wicked woman, persevering in the constant mischief wherein she had begun, would not suffer him to depart one foot until such time (as she said) as the potion should have begun to work, and its healthy effect be apparent; and then by much prayer and intercession she licensed him to go home. By the way the poison invaded the entrails and bowels of the whole body of the physician, in such sort that with great pain and growing heaviness he came to his own house: where he had scarce time to tell all to his wife, and to will her at least to receive the promised salary of the death of two persons, but this notable physician was violently convulsed and yielded up the ghost.

[27] Nec ille tamen iuvenis diutius vitam tenuerat, sed inter fictas mentitasque lacrimas uxoris pari casu mortis fuerat extinctus. Iamque eo sepulto, paucis interiectis diebus, quis feralia mortuis litantur obsequia, uxor medici pretium geminae mortis petens aderat. Sed mulier usquequaque sui similis, fidei suppressens faciem, praetendens imaginem, blandiculae respondit et omnia prolixè adaccumulateque pollicetur et statutum praemium sine mora se reddituram constituit, modo paucillum de ea potione largiri sibi vellet ad incepti negotii persecutionem. Quid pluribus? Laqueis fraudum pessimarum uxor inducta medici facile consentit et, quo se gratiorem locupleti feminae faceret, properiter domo petitam totam prorsus veneri pyxidem mulieri tradidit. Quae grandem scelerum nanta materiam longe lateque cruentas suas manus porrigit.

[27] The young man also lived not long after, but likewise died, amongst the feigned and deceitful tears of his cursed wife. A few days after, when the young man was buried and the accustomed funerals and dirges ended, the physician's wife demanded of her the fifty pieces of gold which she promised for the double murder; whereat the ill-disposed woman, keeping still that same constancy in wickedness, with resemblance of honesty (for all real honesty she had cast away) answered her with gentle words, and made her large promises, particularly that she would presently give her the fifty pieces of gold, if she would fetch her a little of that same drink to proceed and make an end of all her enterprise. Then, in short, the physician's wife was caught in the snare of these wicked deceits, and to win the further favour of this rich woman ran incontinently home, and brought her the whole pot of poison; which when she saw, having now occasion to execute her further malice, she began to stretch out farther her bloody hands to murder.

[28] Habebat filiam parvulam de marito, quem nuper necaverat. Huic infantulae quod leges necessariam patris successionem deferrent, sustinebat aegerrime inhiansque toto filiae patrimonio imminebat et capiti. Ergo certa defunctorum liberorum matres sceleratas hereditates excipere, talem parentem praebuit, pro tempore et uxorem medici simul et suam filiam venero eodem percutit. Sed parvulae quidem tenuem spiritum et delicata ac tenera praecordia conficit protinus viris infestum, at uxor medici, dum noxiis ambagibus pulmones eius pererrat tempestas detestabilis potionis, primum suspicata,

quod res erat, mox urgente spiritu iam certo certior contendit ad ipsam praesidis domum magnoque fidem eius protestata clamore et populi concitato tumultu, utpote tam immania detectura flagitia, efficit, statim sibi simul et domus et aures praesidis patefierent. Iamque ab ipso exordio crudelissimae mulieris cunctis atrocitatibus diligenter expositis, repente mentis nubilo turbine correpta semihiantes adhuc compressit labias et, attritu dentium longo stridore reddito, ante ipso praedis pedes examinis corrui. Nec ille vir, alioquin exercitus, tam multiforme facinus excetrae venenatae dilatione languida passus marcescere confestim cubiculariis mulieris adtractis vi tormentorum veritatem eruit atque illam, minus quidem quam merebatur, sed quod dignus cruciatus alius excogitari non poterat, certe bestiis obiciendam pronuntiavit.

[28] She had a little young daughter by her husband that was poisoned, who, according to order of law, was appointed heir of all the lands and goods of her father; but this she bore very hard, and lusting after all the child's heritage, she determined to slay it. So knowing that mothers succeed their children after such a crime, and receive all their goods after their death, she purposed to shew herself a like parent to her child as she was a wife to her husband. Whereupon at a convenient season she prepared a dinner with her own hands, and poisoned both the wife of the physician and her own daughter. The child, being young and tender, died incontinently by the deadly force of the drink; but the physician's wife, being stout and of strong complexion, feeling the strong poison creep down into her body and wander through her vitals, at first doubted the matter; and then, by her labouring breath knowing of certainty that she had received her bane, ran forthwith to the judge's house, and what with her cries as she called upon him and all her exclamations, she raised up the people of the town, and promising them to reveal and shew divers wicked and mischievous acts, caused that both the doors and ears of the judge were opened. When she came in, she declared from the beginning to the end the abomination of this woman; but she had scarce ended her tale, when a whirling cloud and giddiness seized upon her mind in a fit, and shutting fast her falling lips, and grinding her teeth together, she fell down dead before the face of the judge. He, that was a ready and prudent man, incontinently would try the truth of the matter, and would not suffer the crime, of this wicked woman, more venomous than any serpent, by long delays to remain hidden and unpunished, but caused the cursed woman's servants to be pulled out of the house and enforced by pain of torment to confess the verity; which being known, this mischievous woman, far less than she deserved, but because there could be no more cruel death invented for the quality of her offence, was condemned by him to be eaten of wild beasts.

[29] Talis mulieris publicitus matrimonium confarreaturus ingentique angore oppido suspensus expectabam diem muneris, saepius quidem mortem mihimet volens consciscere, priusquam scelerosae mulieris contagio macularer vel infamia publici spectaculi depudescerem. Sed privatus humana manu, privatus digitis, ungula rutunda atque mutila gladium stringere

nequaquam poteram. Plane tenui specula solabar clades ultimas, quod ver in ipso ortu iam gemmulis floridis cuncta depingeret et iam purpureo nitore praeta vestiret et commodum dirrupto spineo tegmine spirantes cinnameos odores promicaret rosae, quae me priori meo Lucio redderent.

Dies ecce numeri destinatus aderat. Ad conseptum caveae prosequente populo pompatico favore deducor. Ad dum ludicris scaenicorum choreis primitiae spectaculi dedicantur, tantisper ante portam constitutus pabulum laetissimi graminis, quod in ipso germinabat aditu, libens adfectabam, subinde curiosos oculos patente porta spectaculi prospectu gratissimo reficiens. Nam puelli puellaeque virenti florentes aetacula, forma conspicui veste nitidi, incessu gestuosi, Graecanicam saltaturi pyrricam dispositis ordinationibus decoros ambitus inerrabant nunc in orbem rotatum flexuosi, nunc in obliquam seriem conexi et in quadratum patorem cuneati et in catervae discidium separati. Ad ubi discursus reciproci multinodas ambages tubae terminalis cantus explicuit, aulaeo subductu et complicitis siparis scaena disponitur.

[29] Behold with this woman was I appointed to have to do in wedlock before the face of all the people; but I, being wrapped in great anguish, and fearing the day of the triumph, when we two should so abandon ourselves together, devised rather to slay myself than pollute my body with this mischievous harlot, and so be defamed as a public sight and spectacle. But it was impossible for me to do this, considering that I lacked human hands, I lacked fingers, and I was not able to draw a sword with my hoofs being round and short; howbeit I did console myself for this utter misfortune with a small ray of hope, for I rejoiced in myself that springtime was come and was now making all things bright with flourishing buds, and clothing the meadows very brightly, so that I was in good hope to find some roses now bursting through from their thorny coats and breathing forth their fragrant odours, to render me to my human shape that I had before as Lucius.

When the day of the triumph came, I was led with great pomp and magnificence to the theatre, whither when I was brought, I first saw the preamble of the triumph, dedicated with dances and merry taunting jests. In the mean season I was placed before the gate of the theatre, where on the one side I saw the green and fresh grass growing before the entry thereof, whereon I did gladly feed; and sometimes I conceived a great delectation when I saw, when the theatre gates were opened, how all things were finely prepared and set forth; for there I might see young boys and maidens in the flower of their youth, of excellent beauty and attired gorgeously, dancing and moving in comely order, according to the disposition of the Grecian Pyrrhic dance; for sometime they would trip round together, sometime in length obliquely, sometime divide themselves in four parts, and sometime loose hands and group them on every side. But when the last sound of the trumpet gave warning that every man should retire to his place from those knots and circlings about, then was the curtain taken away and all the hangings rolled apart, and then began the triumph to appear.

[30] *Erat mons ligneus, ad instar incliti montis illius, quem vates Homerus Idaeum cecinit, sublimi instructus fabrica, consitus virectis et vivis arboribus, summo cacumine, de manibus fabri fonti manante, fluvialis aquas eliquans. Capellae pauculae tondebant herbulas et in modum Paridis, Phrygii pastoris, barbaricis amiculis umeris defluentibus, pulchre indusiatus simulabat magisterium. Adest luculentus puer nudus, nisi quod ephebica chlamida sinistrum tegebat umerum, flavis crinibus usquequaque conspicuus, et inter conas eius aureae pinnulae colligatione simili sociatae prominebant; quem [caduceum] et virgula Mercurium indicabat, Is saltatorie procurrens malumque bracteis inauratum dextra gerens (adulescentis), qui Paris videbatur, porrigit, qui mandaret Iuppiter nutu significans, et protinus gradum scitule referens et conspectu facessit.*

Insequitur puella vultu honesta in deae Iunonis speciem similis: nam et caput stringebat diadema candida, ferebat et sceptrum. Inrupit alia, quam putares Minervam, caput contexta fulgenti galea — et oleaginea corona tegebatur ipsa galea — clypeum attollens et hastam quatiens et qualis illa, cum pugnat.

[30] First there was a hill of wood, hot much unlike that famous hill which the poet Homer called Ida, reared up exceeding high and garnished about with all sort of green verdure and lively trees, from the top whereof ran down a clear and fresh fountain, made by the skilful hands of the artificer, distilling out waters below. There were there a few young and tender goats, plucking and feeding daintily on the budding grassland then came a young man, a shepherd representing Paris, richly arrayed with vestments of barbary, having a mitre of gold upon his head, and seeming as though he kept the goats. After him ensued another fair youth all naked, saving that his left shoulder was covered with a rich cloak such as young men do wear, and his head shining with golden hair, and as it hung down you might perceive through it two little wings of gold; and him the rod called Caduceus and the wand did shew to be Mercury. He bare in his right hand an apple of gold, and with a seemly and dancing gait went towards him that represented Paris, and after that he had delivered him the apple, he made a sign signifying that Jupiter had commanded him so to do, and when he had done his message, he departed very gracefully away. By and by behold there approached a fair and comely maiden, not much unlike to Juno; for she had a white diadem upon her head, and in her hand she bare a regal sceptre; then followed another resembling Minerva, for she had on her head a shining helmet, whereon was bound a garland made of olive-branches, having in one hand a target or shield, and in the other shaking a spear as when she would fight.

[31] *Super has introcessit alia, visendo decore praepollens, gratia coloris ambrosei designans Venerem, qualis fuit Venus, cum fuit virgo, nudo et intecto corpore perfectam formositatem professa, nisi quod tenui pallio bombycino inumbrabat spectabilem pubem. Quam quidem laciniam curiosulus ventus satis amanter nunc lasciviens reflabat, ut dimota pateret flos*

aetatae, nunc luxurians aspirabat, ut adhaerens pressule membrorum voluptatem graphice liniaret. Ipse autem color deae diversus in speciem, corpus candidum, quod caleo demeat, amictus caeruleus, quod mari remeat. Iam singulas virgines, quae deae putabantur, (sui tutabantur) comites, Iunonem quidem Castor et Pollux, quorum capita cassides ovatae stellarum apicibus insignes contegebant, sed et isti Castores erant scaenici pueri. Haec puella varios modulos Iastia concinente tibia procedens quieta et inadfectata gesticulatione nutibus honesti pastori pollicetur, si sibi praemium decoris addixisset, sese regnum totius Asiae tributuram. At illam quam cultus armorum Minervam fecerat duo pueri muniebant, proeliaris deae comites armigeri, Terror et Metus, nudis insultantes gladiis. At pone tergum tibice Dorium canebat bellicosum et permiscens bombis gravibus tinnitus acutos in modum tubae saltationis agilis vigorem suscitabat. Haec inquieto capite et oculis in aspectum minacibus citato et intorto genere gesticulationis alacer demonstrabat Paridi, si sibi formae victoriam tradidisset, fortem tropaeisque bellorum inclitum suis adminiculis futurum.

[31] Then came another, which passed the others in beauty, and represented the goddess Venus with the colour of ambrosia: but Venus when she was a maiden, and to the end she would shew her perfect beauty, she appeared all naked, saving that her fine and comely middle was lightly covered with a thin silken smock, and this the wanton wind blew hither and thither, sometime lifting it to testify the youth and flower of her age, and sometime making it to cling close to her to shew clearly the form and figure of her members; her colour was of two sorts, for her body was white, as descended from heaven, and her smock was bluish, as returning to the sea. After every one of these virgins which seemed goddesses, followed certain waiting servants; Castor and Pollux played by boys of the theatre went behind Juno, having on their heads round pointed helmets covered with stars; this virgin Juno in the Ionian manner sounded a flute which she bare in her hand, and moved herself quickly and with unaffected gait towards the shepherd Paris, shewing by honest signs and tokens and promising that he should be Lord of all Asia if he would judge her the fairest of the three, and give her the apple of gold. The other maiden, which seemed by her armour to be Minerva, was accompanied with two young men, armed and brandishing their naked swords in their hands, whereof one was named Terror, and the other Fear; and behind them approached one sounding his flute in the Dorian manner, now with shrill notes and now with deep tones to provoke and stir the dancers as the trumpet stirreth men to battle: this maiden began to dance and shake her head, throwing her fierce and terrible eyes upon Paris, and promising that if it pleased him to give her the victory of beauty, she would make him by her protection the most strong and victorious man alive.

[32] Venus ecce cum magno favore caveae in ipso meditullio scaenae, circumfuso populo laetissimorum, dulce subridens constitit amoene: illos teretes et lacteos puellios diceres tu Cupidines veros de caelo vel mari

commodum involasse; nam et pinnulis et sagittulis et habitu cetero formae praeclare congruebant et velut nuptialis apulas obiturae dominae coruscis praelucebant facibus. Et influunt innuptarum puellarum decorae subole, hinc Gratiae gratissimae, inde Horae pulcherrimae, quae iaculis foris serti et soluti deam suam propitiantes scitissimum construxerant chorum, dominae voluptatum veris coma blandientes. Iam tibiae multiforabiles cantus Lydios dulciter consonant. Quibus spectatorum pectora suae mulcentibus, longe suavior Venus placide commoveri cunctantique lente vestigio et leniter fluctuante spinula et sensim adnutante capite coepit incedere mollique tibiaram sono delicatis respondere gestibus et nunc mite coniventibus nunc acre comminantibus gestire pupulis et nonnumquam saltare solis oculis. haec ut primum ante iudicis conspectum facta est, nisu brachiorum polliceri videbatur, si fuisset deabus ceteris antelata, daturam se nuptam Paridi forma praecipuam suique consimilem. Tunc animo volenti Phrygius iuvenis malum, quod tenebat, aureum velut victoriae calculum puellae tradidit.

[32] Then came Venus and presented herself, smiling very sweetly, in the middle of the theatre, with much favour of all the people. She was accompanied with a great number of little boys, whereby you would have judged them to be all Cupids, so plump and fair were they, and either to have flown from heaven or else from the river of the sea, for they had little wings and little arrows, and the residue of their habit according in each point, and they bare in their hands torches lighted, as though it had been the day and feast of marriage of their lady. Then came in a great multitude of fair maidens: on the one side were the most comely Graces; on the other side the most beautiful Seasons, carrying garlands and loose flowers which they strewed before her; and they danced very nimbly therewith, making great honour to the goddess of pleasure with these flowers of the spring.

The flutes and pipes with their many stops yielded out the sweet sound of the Lydian strain, whereby they pleased the minds of the standers-by exceedingly; but the more pleasing Venus moved smoothly forwards more and more with slow and lingering steps, gently bending her body and moving her head, answering by her motion and delicate gesture to the sound of the instruments: for sometimes her eyes would wink gently with soft motions to the music, sometimes threaten and look fiercely, and sometimes she seemed to dance only with her eyes. As soon as she was come before the judge, she made a sign and token that if he would prefer her above the residue of the goddesses, she would give him the fairest spouse of all the world and one like to herself in every part. Then the young Phrygian shepherd Paris with a willing mind delivered to Venus the golden apple, which was the victory of beauty.

[33] Quid ergo miramini, vilissima capita, immo forensia pecora, immo vero togati vulturii, si totis nunc iudices sententias suas pretio nundinantur, cum rerum exordio inter deos et homines agitatum indicium corruperit gratia et originale sententiam magni Iovis consiliis electus iudex rusticanus et opilio

lucro libidinis vendiderit cum totis etiam suae stirpis exitio? Sic hercules et aliud sequensque iudicium inter inclito Achivorum duces celebratum, [vel] eum falsis insimulationibus eruditione doctrinaque praepollens Palamedes prodictionis damnatur, virtute Martia praepotenti praefertur Vlixes modicus Aiaci maximo. Quale autem et illud iudicium apud legiferos Athenienses catos illos et omnis scientiae magistros? Nonne divinae prudentiae senex, quem sapientia praetulit cunctis mortalibus deus Delphicus, fraude et invidia nequissimae factionis circumventus velut corruptor adolescentiae, quam frenis cohercebat, herbae pestilentis suco noxio peremptus est relinquens civibus ignominiae perpetuae maculam, cum nunc etiam egregii philosophi sectam eius sanctissimam praeoptent et summo beatitudinis studio iurent in ipsius nomen? Sed nequis indignationis meae reprehendat impetum secum sic reputans: “Ecce nunc patiemur philosophantem nobis asinum?”, rursus, unde decessi, revertar ad fabulam.

[33] Why then do ye marvel, if the lowest of the people, the lawyers, beasts of the courts, and advocates that are but vultures in gowns, nay, if all our judges nowadays sell their judgements for money, when as in the beginning of the world one only bribe and favour corrupted the sentence between gods and men, and that one rustical judge and shepherd, appointed by the counsel of the great Jupiter, sold his first judgement for a little pleasure, which was the cause afterwards of the ruin of all his kin? By like manner of mean was another sentence given between the noble Greeks; for the wise and excellently learned personage Palamedes was convicted and attainted of treason by false persuasion and accusation, and Ulysses, being but of moderate valour, was preferred above great Ajax of most martial prowess. What judgement was there likewise amongst the Athenian lawyers, sage and expert in all sciences? Was not the old man Socrates of divine wisdom, who was preferred by the god of Delphi above all the wise men of the world, by envy and malice of wicked persons empoisoned with the herb hemlock, as one that corrupted the youth of the country, whom in truth always he bridled and kept under by correction? Thus did he leave to the men of Athens a stain and dishonour that shall never fade, for we see nowadays many excellent philosophers greatly desire to follow his sect, and for their perpetual study for happiness to swear by his name. But to the end I may not be reproved of indignation, by any one that might say: “What, shall we suffer an ass to play the philosopher to us?” I will return to my former purpose.

[34] Postquam finitum est illud Paridis iudicium, Iuno quidem cum Minerva tristes et iratis similes e scaena redeunt, indignationem repulsae gestibus professae, Venus vero gaudens et hilaris laetitiam suam saltando toto cum choro professa est. Tunc de summo montis cacumine per quamdam latentem fistulam in excelsum prorumpit vino crocus diluta sparsique deflens pascentis circa capellas odoro perpluit imbre, donec in meliorem maculatae speciem canitiem propriam luteo colore mutarent. Iamque tota suae fraglante cavea montem illum ligneum terrae vorago decepit.

Ecce quidam miles per mediam plateam dirigit cursum petiturus iam populo postulante illam de puplico carcere mulierem, quam dixi propter multiforme scelus bestis esse damnatam meisque praeclaris nuptiis destinatam. Et iam torus genialis scilicet noster futurus accuratissime disternebatur lectus Indica testudine perlucidus, plumea congerie tumidis, veste serica floribus. At ego praeter pudorem obeundi publice concubitus, praeter contagium scelerae pollutaeque feminae, metu iam mortis maxime cruciabar sic ipse mecum reputans, quod in amplexus Venerio scilicet nobis cohaerentibus, quaecumque ad exitium mulieris bestia fuisset immissa, non adeo vel prudentia sollers vel artificio docta vel absistentia frugi posset provenire, ut adiacentem lateri meo laceraret mulierem, mihi vero quasi indemnato et innoxio parceret.

[34] After the judgement of Paris was ended, Juno and Pallas departed away sadly and angrily, shewing by their gesture that they were very wroth and would revenge themselves on Paris; but Venus, that was right pleased and glad in her heart, danced about the theatre with much joy, together with all her train. This done, from the top of the hill through a privy spout ran a flood of wine coloured with saffron, which fell upon the goats in a sweet-scented stream, and changed their white hair into yellow more fair: and then with a sweet odour to all them of the theatre, by certain engines the ground opened and swallowed up the hill of wood. Then behold there came a man of arms through the middle of the space, demanding by the commandment of the people the woman who for her manifold crimes was condemned to the beasts, and appointed for me to do in wedlock withal. Now was our bed finely and bravely prepared, shining with the tortoise-shell of Ind, rising with bolsters of feathers, and covered with silk and other things necessary; but I, beside the shame to commit publicly this horrible fact and to pollute my body with this wicked harlot, did greatly fear the danger of death; for I thought in myself, that when she and I were together, the savage beast appointed to devour the woman was not so instructed and taught or would so temper his greediness as that he would tear her in pieces at my side and spare me with a regard of mine innocency.

[35] Ergo igitur non de pudore iam, sed de salute ipsa sollicitus, dum magister meus lectulos probe coaptando districtus inseruit et tota familia partim ministerio venationis occupata partim voluptario spectaculo adtonita meis cogitationibus liberum tribuebatur arbitrium, nec magnoque quisquam custodiendum tam mansuetum putabat asinum, paulatim furtivum pedem proferens portam, quae proxima est, potitus iam cursu memet celerrimo proripio Cenchreas pervado, quod oppidum audit quidem nobilissimae coloniae Corinthiensium, adluitur autem Aegaeo et Saronico mari. Inibi portus etiam tutissimum navium receptaculum magno frequentatur populo. Vitatis ergo turbulis et electo secreto litore prope ipsa fluctuum aspergines in quodam mollissimo harenae gremio lassum corpus porrectus refovero. Nam et ultimam diei metam curriculum solis deflexerat et vespertinae me quieti

traditum dulcis somnus oppresserat.

[35] Wherefore I was more careful for the safeguard of my life than for the shame that I should abide; and in the mean season, while my master diligently made ready the bed, and all the residue did prepare themselves for the spectacle of hunting and delighted in the pleasantness of the triumph, I began to think and devise for myself; and when I perceived that no man had regard to me, that was so tame and gentle an ass, I stole secretly out of the gate that was next me, and then I ran away with all my force, and came after about six miles very swiftly passed to Cenchreae, which is the most famous town of all the Corinthians, bordering upon the seas called Aegean and Saronic. There is a great and mighty haven frequented with the ships of many a sundry nation, and there because I would avoid the multitude of people, I went to a secret place of the sea-coast, hard by the sprinklings of the waves, where I laid me down upon the bosom of the sand to ease and refresh myself; for now the day was past and the chariot of the sun gone down, and I lying in this sort on the ground did fall in a sweet and sound sleep.

Liber XI — BOOK XI

[1] Circa primam ferme noctis vigiliam experrectus pavore subito, video praemicantis lunae candore nimio completum orbem commodum marinis emergentem fluctibus; nactusque opacae noctis silentiosa secreta, certus etiam summam deam praecipua maiestate pollere resque prorsus humanas ipsius regi providentia, nec tantum pecunia et ferina, verum inanima etiam divino eius luminis numinisque nutu vegetari, ipsa etiam corpora terra caelo marique nunc incrementis consequenter augeri, nunc detrimentis obsequenter imminui, fato scilicet iam meis tot tantisque cladibus satiato et spem salutis, licet tardam, subministrante, augustum specimen deae praesentis statui deprecari; confestimque discussa pigra quiete <laetus et> alacer exsurgo meque protinus purificandi studio marino lavacro trado septiesque summerso fluctibus capite, quod eum numerum praecipue religionibus aptissimum divinus ille Pythagoras prodidit, [laetus et alacer] deam praepotentem lacrimoso vultu sic adprecabar:

[1] ABOUT the first watch of the night, when as I had slept my first sleep, I awaked with sudden fear, and saw the moon shining bright as when she is at the full, and seeming as though she leaped out of the sea. Then I thought with myself that this was the most secret time, when that goddess had most puissance and force, considering that all human things be governed by her providence; and that not only all beasts private and tame, wild and savage, be made strong by the governance of her light and godhead, but also things inanimate and without life; and I considered that all bodies in the heavens, the earth, and the seas be by her increasing motions increased, and by her diminishing motions diminished: then as weary of all my cruel fortune and calamity, I found good hope and sovereign remedy, though it were very late, to be delivered of all my misery, by invocation and prayer to the excellent beauty of this powerful goddess. Wherefore shaking off my drowsy sleep I arose with a joyful face, and moved by a great affection to purify myself, I plunged my head seven times into the water of the sea; which number of seven is convenable and agreeable to holy and divine things, as the worthy and sage philosopher Pythagoras hath declared. Then very lively and joyfully, though with a weeping countenance, I made this oration to the puissant goddess:

[2] “Regina caeli, — sive tu Ceres alma frugum parens originalis, quae, repertu laetata filiae, vetustae glandis ferino remoto pabulo, miti commonstrato cibo nunc Eleusiniam glebam percolis, seu tu caelestis Venus, quae primis rerum exordiis sexuum diversitatem generato Amore sociasti et aeterna subole humano genere propagato nunc circumfluo Paphi sacrario coleris, seu Phoebi soror, quae partu fetarum medelis lenientibus recreato populos tantos educasti praeclarisque nunc veneraris delubris Ephesi, seu nocturnis ululatibus horrenda Proserpina triformi facie larvales impetus

comprimens terraeque claustra cohibens lucos diversos inerrans vario cultu propitiaris, — ista luce feminea conlustrans cuncta moenia et udis ignibus nutriens laeta semina et solis ambagibus dispensans incerta lumina, quoquo nomine, quoquo ritu, quaque facie te fas est invocare: tu meis iam nunc extremis aerumnis subsiste, tu fortunam collapsam adfirma, tu saevis exanclatis casibus pausam pacemque tribue; sit satis laborum, sit satis periculorum. Depelle quadripedis diram faciem, redde me conspectui meorum, redde me meo Lucio, ac si quod offensum numen inexorabili me saevitia premit, mori saltem liceat, si non licet vivere.”

[2] “O blessed queen of heaven, whether Thou be the Dame Ceres which art the original and motherly nurse of all fruitful things in the earth, who, after the finding of Thy daughter Proserpine, through the great joy which Thou didst presently conceive, didst utterly take away and abolish the food of them of old time, the acorn, and madest the barren and unfruitful ground of Eleusis to be ploughed and sown, and now givest men a more better and milder food; or whether Thou be the celestial Venus, who, in the beginning of the world, didst couple together male and female with an engendered love, and didst so make an eternal propagation of human kind, being now worshipped within the temples of the Isle Paphos; or whether Thou be the sister of the god Phoebus, who hast saved so many people by lightening and lessening with thy medicines the pangs of travail and art now adored at the sacred places of Ephesus; or whether Thou be called terrible Proserpine, by reason of the deadly howlings which Thou yieldest, that hast power with triple face to stop and put away the invasion of hags and ghosts which appear unto men, and to keep them down in the closures of the Earth, which dost wander in sundry groves and art worshipped in divers manners; Thou, which dost luminate all the cities of the earth by Thy feminine light; Thou, which nourishest all the seeds of the world by Thy damp heat, giving Thy changing light according to the wanderings, near or far, of the sun: by whatsoever name or fashion or shape it is lawful to call upon Thee, I pray Thee to end my great travail and misery and raise up my fallen hopes, and deliver me from the wretched fortune which so long time pursued me. Grant peace and rest, if it please Thee, to my adversities, for I have endured enough labour and peril. Remove from me the hateful shape of mine ass, and render me to my kindred and to mine own self Lucius: and if I have offended in any point Thy divine majesty, let me rather die if I may not live.”

[3] Ad istum modum fuis precibus et adstructis miseris lamentationibus rursus mihi marcentem animum in eodem illo cubili sopor circumfusus oppressit. Necdum satis conixeram, et ecce pelago medio venerandos diis etiam vultus attollens emergit divina facies; ac dehinc paulatim toto corpore perlucidum simulacrum excusso pelago ante me constitisse visum est. Eius mirandam speciem ad vos etiam referre conitar, si tamen mihi disserendi tribuerit facultatem paupertas oris humani vel ipsum numen eius dapsilem copiam elocutilis facundiae subministraverit. Iam primum crines uberrimi

prolixique et sensim intorti per divina colla passivè dispersi molliter defluebant. Corona multiformis variis floribus sublimen destrinxerat verticem, cuius media quidem super frontem plana rotunditas in modum speculi vel immo argumentum lunae candidum lumen emicabat, dextra laevaque sulcis insurgentium viperarum cohibita, spicis etiam Cerialibus desuper porrectis <conspicua. Tunica> multicolor, bysso tenui pertexta, nunc albo candore lucida, nunc croceo flore lutea, nunc roseo rubore flammida et, quae longe longeque etiam meum confutabat optutum, palla nigerrima splendescens atro nitore, quae circumcirca remeans et sub dexterum latus ad umerum laevum recurrens umbonis vicem deiecta parte laciniae multiplici contabulatione pendula ad ultimas oras nodulis fimbriarum decoriter confluebat.

[3] When I had ended this oration, discovering my complaints to the goddess, I fortunèd to fall again asleep upon that same bed; and by and by (for mine eyes were but newly closed) appeared to me from the midst of the sea a divine and venerable face, worshippèd even of the gods themselves. Then, by little and little, I seemèd to see the whole figure of her body, bright and mounting out of the sea and standing before me: wherefore I purpose to describe her divine semblance, if the poverty of my human speech will suffer me, or her divine power give me a power of eloquence rich enough to express it. First she had a great abundance of hair, flowing and curling, dispersed and scattered about her divine neck; on the crown of her head she bare many garlands interlaced with flowers, and in the middle of her forehead was a plain circlet in fashion of a mirror, or rather resembling the moon by the light that it gave forth; and this was borne up on either side by serpents that seemèd to rise from the furrows of the earth, and above it were blades of corn set out. Her vestment was of finest linen yielding divers colours, somewhere white and shining, somewhere yellow like the crocus flower, somewhere rosy red, somewhere flaming; and (which troubled my sight and spirit sore) her cloak was utterly dark and obscure covered with shining black, and being wrapped round her front under her left arm to her right shoulder in manner of a shield, part of it fell down, pleated in most subtle fashion, to the skirts *of* her garment so that the welts appearèd comely.

[4] Per intextam extremitatem et in ipsa eius planitie stellae dispersae coruscabant earumque media semenstris luna flammeos spirabat ignes. Quaque tamen insignis illius pallae perfluebat ambitus, individuo nexu corona totis floribus totisque constructa pomis adhaerebat. Nam dextra quidem ferebat aereum crepitaculum, cuius per angustam lamminam in modum baltei recurvatam traiectae mediae paucae virgulae, crispante brachio trigeminos iactus, reddebant argutum sonorem. Laevae vero cymbium dependebat aureum, cuius ansulae, qua parte conspicua est, surgebat aspis caput extollens arduum cervicibus late tumescentibus. Pedes ambroseos tegebant soleae palmae victricis foliis intextae. Talis ac tanta, spirans Arabiae felicia germina, divina me voce dignata est:

[4] Here and there upon the edge thereof and throughout its surface the stars

glimpsed, and in the middle of them was placed the moon in mid-month, which shone like a flame of fire; and round about the whole length of the border of that goodly robe was a crowd or garland wreathing unbroken, made with all flowers and all fruits. Things quite diverse did she bear: for in her right hand she had a timbrel of brass, a flat piece of metal curved in manner of a girdle, wherein passed not many rods through the periphery of it; and when with her arm she moved these triple chords, they gave forth a shrill and clear sound. In her left hand she bare a cup of gold like unto a boat, upon the handle whereof, in the upper part which is best seen, an asp lifted up his head with a wide-swelling throat. Her odoriferous feet were covered with shoes interlaced and wrought with victorious palm. Thus the divine shape, breathing out the pleasant spice of fertile Arabia, disdained not with her holy voice to utter these words unto me:

“Behold, Lucius, I am come; thy weeping and prayer hath moved me to succour thee. I am she that is the natural mother of all things, mistress and governess of all the elements, the initial progeny of worlds, chief of the powers divine, queen of all that are in hell, the principal of them that dwell, in heaven, manifested alone and under one form of all the gods and goddesses. At my will the planets of the sky, the wholesome winds of the seas, and the lamentable silences of hell be disposed; my name, my divinity is adored throughout all the world, in divers manners, in variable customs, and by many names.

[5] “En adsum tuis commota, Luci, precibus, rerum naturae parens, elementorum omnium domina, saeculorum progenies initialis, summa numinum, regina manium, prima caelitem, deorum dearumque facies uniformis, quae caeli luminosa culmina, maris salubria flamina, inferum deplorata silentia nutibus meis dispenso: cuius numen unicum multiformi specie, ritu vario, nomine multiung totus veneratus orbis. Inde primigenii Phryges Pessinuntiam deum matrem, hinc autochthones Attici Cecropeiam Minervam, illinc fluctuantes Cyprii Paphiam Venerem, Cretes sagittiferi Dictynnam Dianam, Siculi trilingues Stygiam Proserpinam, Eleusinii vetusti Actaeam Cererem, Iunonem alii, Bellonam alii, Hecatam isti, Rhamnusiam illi, et qui nascentis dei Solis <et occidentis inclinantibus> inlustrantur radiis Aethiopes utrique priscaque doctrina pollentes Aegyptii caerimoniis me propriis percolentes appellant vero nomine reginam Isidem. Adsum tuos miserata casus, adsum favens et propitia. Mitte iam fletus et lamentationes omitte, depelle maerorem; iam tibi providentia mea inlucescit dies salutaris. Ergo igitur imperiis istis meis animum intende sollicitum. Diem, qui dies ex ista nocte nascetur, aeterna mihi nuncupavit religio, quo sedatis hibernis tempestatibus et lenitis maris procellosis fluctibus navigabili iam pelago rudem dedicantes carinam primitias commeatus libant mei sacerdotes. Id sacrum nec sollicita nec profana mente debebis opperiri.

[5] For the Phrygians that are the first of all men call me the Mother of the gods at Pessinus; the Athenians, which are sprung from their own soil,

Cecropian Minerva; the Cyprians, which are girt about by the sea, Paphian Venus; the Cretans which bear arrows, Dictynnian Diana; the Sicilians, which speak three tongues, infernal Proserpine; the Eleusians their ancient goddess Ceres; some Juno, other Bellona, other Hecate, other Rhamnusia, and principally both sort of the Ethiopians which dwell in the Orient and are enlightened by the morning rays of the sun, and the Egyptians, which are excellent in all kind of ancient doctrine, and by their proper ceremonies accustom to worship me, do call me by my true name, Queen Isis. Behold I am come to take pity of thy fortune and tribulation; behold I am present to favour and aid thee; leave off thy weeping and lamentation, put away all thy sorrow, for behold the healthful day which is ordained by my providence. Therefore be ready and attentive to my commandment; the day which shall come after this night is dedicate to my service by an eternal religion; my priests and ministers do accustom, after the wintry and stormy tempests of the sea be ceased and the billows of his waves are still, to offer in my name a new ship, as a first-fruit of their navigation; and for this must thou wait, and not profane or despise the sacrifice in any wise.

[6] *Nam meo monitu sacerdos in ipso procinctu pompae roseam manu dextera sistro cohaerentem gestabit coronam. Incunctanter ergo dimotis turbulis alacer continuare pompam mea voluntia fretus et de proximo clementer velut manum sacerdotis osculabundus rosis decerptis pessimae mihiq̃ue iam dudum detestabilis belvae istius corio te protinus exue. Nec quicquam rerum mearum reformides ut arduum. Nam hoc eodem momento, quo tibi venio, simul et ibi praesens, quae sunt sequentia, sacerdoti meo per quietem facienda praecipio. Meo iussu tibi constricti comitatus decedent populi, nec inter hilares caerimonias et festiva spectacula quisquam deformem istam quam geris faciem perhorrescet vel figuram tuam repente mutatam sequius interpretatus aliquis maligne criminabitur. Plane memineris et penita mente conditum semper tenebis mihi reliqua vitae tuae curricula adusque terminos ultimi spiritus vadata. Nec iniurium, cuius beneficio redieris ad homines, ei totum debere, quod vives. Vives autem beatus, vives in mea tutela gloriosus, et cum spatium saeculi tui permensus ad inferos demearis, ibi quoque in ipso subterraneo semirutundo me, quam vides, Acherontis tenebris interlucentem Stygiisque penetralibus regnantem, campos Elysios incolens ipse, tibi propitiam frequens adorabis. Quodsi sedulis obsequiis et religiosis ministeriis et tenacibus castimoniis numen nostrum promerueris, scies ultra statuta fato tuo spatia vitam quoque tibi prorogare mihi tantum licere.”*

[6] For the great priest shall carry this day following in procession, by my exhortation, a garland of roses next to the timbrel of his right hand; delay not, but, trusting to my will, follow that my procession passing amongst the crowd of the people, and when thou comest to the priest, make as though thou wouldst kiss his hand, but snatch at the roses and thereby put away the skin and shape of an ass, which kind of beast I have long time abhorred and despised. But above all things beware thou doubt not nor fear of any of those

my things as hard and difficult to be brought to pass; for in this same hour that I am come to thee, I am present there also, and I command the priest by a vision what he shall do, as here followeth: and all the people by my commandment shall be compelled to give thee place and say nothing. Moreover, think not that amongst so fair and joyful ceremonies, and in so good company, that any person shall abhor thy ill-favoured and deformed figure, or that any man shall be so hardy as to blame and reprove thy sudden restoration to human shape, whereby they should gather or conceive any sinister opinion of thee; and know thou this of certainty, that the residue of thy life until the hour of death shall be bound and subject to me; and think it not an injury to be always serviceable towards me whilst thou shalt live, since as by my mean and benefit thou shalt return again to be a man. Thou shalt live blessed in this world, thou shalt live glorious by my guide and protection, and when after thine allotted space of life thou descendest to hell, there thou shalt see me in that subterranean firmament shining (as thou seest me now) in the darkness of Acheron, and reigning in the deep profundity of Styx, and thou shalt worship me as one that hath been favourable to thee. And if I perceive that thou art obedient to my commandment and addict to my religion, meriting by thy constant chastity my divine grace, know thou that I alone may prolong thy days above the time that the fates have appointed and ordained.”

[7] Sic oraculi venerabilis fine prolato numen invictum in se recessit. Nec mora, cum somno protinus absolutus pavore et gaudio ac dein sudore nimio permixtus exsurgo summeque miratus deae potentis tam claram praesentiam, marino rore respersus magnisque imperiis eius intentus monitionis ordinem recalebam. Nec mora, cum noctis atrae fugato nubilo sol exsurgit aureus, et ecce discursu religioso ac prorsus triumphali turbulae complent totas plateas, tantaque hilaritudine praeter peculiarem meam gestire mihi cuncta videbantur, ut pecua etiam cuiusce modi et totas domos et ipsum diem serena facie gaudere sentirem. Nam et pruina pridiana dies apricus ac placidus repente fuerat insecutus, ut canorae etiam aviculae prolectatae verno vapore concentus suaves adsonarent, matrem siderum, parentem temporum orbisque totius dominam blando mulcentes adfamiae. Quid quod arbores etiam, quae pomifera subole fecundae quaeque earum tantum umbra contentae steriles, austrinis laxatae flatibus, germine foliorum renidentes, clementi motu brachiorum dulces strepitus obsibilabant, magnoque procellarum sedato fragore ac turbido fluctuum tumore posito mare quietas adluvia temperabat, caelum autem nubilosa caligine disiecta nudo sudoque luminis proprii splendore candebat.

[7] When the invincible goddess had spoken these words and ended her holy oracle, she vanished away. By and by when I awaked, I arose, having the members of my body mixed with fear, joy, and heavy sweat, and marvelled at the clear presence of the puissant goddess, and when I had sprinkled myself with the water of the sea, I recounted orderly her admonitions and divine commandments. Soon after the darkness was chased away and the clear and

golden sun arose, when behold, I saw the streets replenished with people, going in a religious sort, and in great triumph. All things seemed that day to be joyful, as well all manner of beasts and the very houses, as also even the day itself seemed to rejoice. For after the hoar frost of the night ensued the hot and temperate sun, whereby the little birds, weening that the springtime had been come, did chirp and sing melodiously, making sweet welcome with their pleasant song to the mother of the stars, the parent of times, and mistress of all the world, The fruitful trees also, both those which rejoiced in their fertility and those which, being barren and sterile, were contented at the shadow which they could give, being loosened by the breathing of the south wind, and smiling by reason of their new buds now appearing, did gently move their branches and render sweet pleasant shrills; the seas were quiet from the roaring winds and the tempests of great waves; the heaven had chased away the clouds, and appeared fair and clear with his proper light.

[8] *Ecce pompae magnae paulatim praecedunt anteludia votivis cuiusque studiis exornata pulcherrime. Hic incinctus balteo militem gerebat, illum succinctum chlamide crepides et venabula venatorem fecerant, alius soccis obauratis inductus serica veste mundoque pretioso et adtextis capite crinibus incessu perfluo feminam mentiebatur. Porro alium ocreis, scuto, galea ferroque insignem e ludo putares gladiatorio procedere. Nec ille deerat, qui magistratum fascibus purpuraque luderet, nec qui pallio baculoque et baxeis et hircino barbitio philosophum fingeret, nec qui diversis harundinibus alter aucupem cum visco, alter piscatorem cum hamis induceret. Vidi et ursam mansuem <quae> cultu matronali sella vehebatur, et simiam pileo textili crocotisque Phrygiis Catamiti pastoris specie aureum gestantem poculum et asinum pinis adglutinatis adambulantem cuidam seni debili, ut illum quidem Bellerophontem, hunc autem diceres Pegasus, tamen rideres utrumque.*

[8] Behold, then more and more appeared the beginnings of the poms and processions, every one attired in regal manner, according to his proper habit. One was girded about the middle like a man of arms; another bare a spear, and had a cloak caught up and high shoes as a hunter; another was attired in a robe of silk, and socks of gold, with fine ornament, having long hair added and fixed upon his head, and walked delicately in form of a woman; there was - another which wore leg harness and bare a target, an helmet and a spear, like unto a gladiator, as one might believe; after him marched one attired in purple, with the rods borne by vergers before him, like a magistrate; after him followed one with a mantle, a staff, a pair of pantofles, and with a beard as long as any goat's, signifying a philosopher; after him went one with reeds and lime, betokening him a fowler, and another with hooks, declaring a fisher. I saw there a meek and tame bear, which in matron habit was carried on a stool; an ape with a bonnet of woven stuff on his head, and covered with saffron lawn, resembling the Phrygian shepherd Ganymede, and bearing a cup of gold in his hand; an ass had wings glued to his back and went after an old man, whereby you would judge the one to be Pegasus and the other

Bellerophon, and at both would you laugh well.

[9] Inter has oblectationes ludicras popularium, quae passim vagabantur, iam sospitatricis deae peculiaris pompa moliebatur. Mulieres candido splendentes amicimine, vario laetantes gestamine, verno florentes coronamine, quae de gremio per viam, qua sacer incedebat comitatus, solum sternebant flosculis, aliae, quae nitentibus speculis pone tergum reversis venienti deae obvium commonstrarent obsequium et quae pectines eburnos ferentes gestu brachiorum flexuque digitorum ornatum atque obpexum crinium regalium fingerent, illae etiam, quae ceteris unguentis et geniali balsamo guttatim excusso conspargebant plateas; magnus praeterea sexus utriusque numerus lucernis, taedis, cereis et alio genere facticii luminis siderum caelestium stirpem propitiantes.

Symphoniae dehinc suaves, fistulae tibiaeque modulis dulcissimis personabant. Eas amoenus lectissimae iuventutis veste nivea et cataclista praenitens sequebatur chorus, carmen venustum iterantes, quod Camenarum favore sollers poeta modulatus edixerat, quod argumentum referebat interim maiorum antecantamenta votorum. Ibant et dicati magno Sarapi tibicines, qui per oblicum calamum, ad aurem porrectum dexteram, familiarem templi deque modulum frequentabant, et plerique, qui facilem sacris viam dari praedicarent.

[9] Amongst these pleasures and popular delectations, which wandered hither and thither, you might see the peculiar pomp of the saving goddess triumphantly march forward. the women attired in white vestments, and rejoicing in that they hare garlands and flowers upon their heads, bespread the way with herbs, which they bare in their aprons, where this regal and devout procession should pass. Others carried shining mirrors behind them which were turned towards the goddess as she came, to shew to her those which came after as though they would meet her. Others bare combs of ivory, and declared by their gesture and motions of their arms and fingers that they were ordained and ready to dress and adorn the goddess's hair. Others dropped in the ways, as they went, balm and other precious ointments. Then came a great number, as well of men as of women, with lamps, candles, torches, and other lights, doing honour thereby to her that was born of the celestial stars. After that sounded the musical harmony of instruments, pipes and flutes in most pleasant measure: Then came a fair company of youth apparelled in white Vestments and festal array, singing both metre and verse with a comely grace which some studious poet had made by favour of the Muses, the words whereof did set forth the first ceremonies of this great worship. In the mean season arrived the blowers of trumpets, which were dedicate unto mighty Sarapis, who, holding the same reed sidelong towards their right ears, did give forth a ditty proper to the temple and the god: and likewise were there many officers and beadles, crying room for the goddess to pass.

[10] Tunc influunt turbae sacris divinis initiatæ, viri feminaeque omnis

dignitatis et omnis aetatis, lintheae vestis candore puro luminosi, illae limpido tegmine crines madidos obvolutae, hi capillum derasi funditus verticem praeinitentes, magnae religionis terrena sidera, aereis et argenteis immo vero aureis etiam sistris argutum tinnitum constrepentes, et antistites sacrorum proceres illi, qui candido lintheamine cinctum pectoralem adusque vestigia strictum iniecti potentissimorum deum proferebant insignis exuvias. Quorum primus lucernam claro praemicantem porrigebat lumine non adeo nostris illis consimilem, quae vespertinas illuminant epulas, sed aureum cymbium medio sui patore flammulam suscitans largiorem. Secundus vestitum quidem similis, sed manibus ambabus gerebat altaria, id est auxilia, quibus nomen dedit proprium deae summatis auxiliariis providentia. Ibat tertius attollens palmam auro subtiliter foliatam nec non et Mercuriale caduceum. Quartus aequitatis ostendebat indicium deformatam manum sinistram porrecta palmula, quae genuina pigritia, nulla calliditate nulla sollertia praedita, videbatur aequitati magis aptior quam dextera; idem gerebat et aureum vasculum in modum papillae rutundatum, de quo lacte libabat. Quintus auream vannum laureis congestam ramulis, sextus ferebat amphoram.

[10] Then came the great company of men and women of all stations and of every age which were initiate and had taken divine orders, whose garments, being of the whitest linen, glistened all the streets over. The women had their hair anointed, and their heads covered with light linen; but the men had their crowns shaven and shining bright, as being the terrene stars of the goddess, and held in their hands timbrels of brass, silver, aye and gold, which rendered forth a shrill and pleasant sound. The principal priests, leaders of the sacred rites, which were apparelled with white surplices drawn tight about their breasts and hanging down to the ground, bare the relics of all the most puissant gods. One that was first of them carried in his hand a lantern shining forth with a clear light, not very like to those which we use in our houses and light our supper withal at evening-time, for the bowl of it was of gold and rendered from the middle thereof a more bright flame. The second, attired like the other, bare in both hands those pots to which the succouring providence of the high goddess herself had given their name. The third held up a tree of palm, with leaves cunningly wrought of gold, and the verge or rod Caduceus of Mercury. The fourth shewed a token of equity, that was a left hand deformed in every place and with open palm, and because it was naturally more sluggish, and that there was no cleverness nor craft in it, it signified thereby more equity than by the right hand: the same priest carried a round vessel of gold, in form of a breast, whence milk flowed down. The fifth bare a winnowing fan, wrought with sprigs of gold, and another carried a vessel for wine.

[11] Nec mora, cum dei dignati pedibus humanis incedere prodeunt; hic horrendus ille superum commeator et inferum, nunc atra, nunc aurea facie sublimis, attollens canis cervices arduas, Anubis, laeva caduceum gerens, dextera palmam virentem quatiens. Huius vestigium continuum sequebatur

bos in erectum levata statum, bos, omniparentis deae fecundum simulacrum, quod residens umeris suis proferebat unus e ministerio beato gressu gestuosus. Ferebatur ab alio cista secretorum capax penitus celans operta magnificae religionis. Gerebat alius felici suo gremio summi numinis venerandam effigiem, non pecoris, non avis, non ferae ac ne hominis quidem ipsius consimilem, sed sollerti repertu etiam ipsa novitate reverendam, altioris utcumque et magno silentio tegendae religionis argumentum ineffabile, sed ad istum plane modum fulgente auro figuratum; urnula faberrime cavata, fundo quam rutundo, miris extrinsecus simulacris Aegyptiorum effigiata; eius orificium non altiuscule levatum in canalem porrectum longo rivulo prominebat, ex alia vero parte multum recedens spatiosa dilatione adhaerebat ansa, quam contorto nodulo supersedebat aspis squameae cervicis striato tumore sublimis.

[11] By and by after, the gods deigned to follow afoot as men do, and specially Anubis, the messenger of the gods infernal and supernal, tall, with his face sometime black, sometime fair as gold, lifting up on high his dog's head, and bearing in his left hand his verge, and in his right hand the green branch of a palm-tree. After him straight followed a cow with an upright gait, the cow representing the great goddess that is the fruitful mother of all, and he that guided her supported her as she leaned upon his shoulder, and marched on with much gravity in happy steps. Another carried after the secrets of their glorious religion, closed in a corder. Another was there that bare in his bosom (thrice happy he!) the venerable figure of the godhead, not formed like any beast, bird, savage thing, or human shape, but made by a new invention, and therefore much to be admired, an emblem ineffable, whereby was signified that such a religion was at once very high and should not be discovered or revealed to any person; thus was it fashioned of shining gold: it was a vessel wrought with a round bottom, and hollowed with wondrous cunning, having on the outside pictures figured like unto the manner of the Egyptians, and the mouth thereof was not very high, but made to jut out like unto a long funnel; on the other side was an ear or handle which came far out from the vessel, whereupon stood an asp holding out his swelling and scaly neck, which entwined the whole as in a knot.

[12] Et ecce praesentissimi numinis promissa nobis accedunt beneficia et fata salutemque ipsam meam gerens sacerdos adpropinquat, ad ipsum praescriptum divinae promissionis ornatum dextera proferens sistrum deae, mihi coronam — et hercules coronam consequenter, quod tot ac tantis exanclatis laboribus, tot emensis periculis deae maximae providentia adluctantem mihi saevissime Fortunam superare. Nec tamen gaudio subitario commotus inclementi me cursu proripui, verens scilicet ne repentino quadripedis impetu religionis quietus turbaretur ordo, sed placido ac prorsus humano gradu cunctabundus paulatim obliquo corpore, sane divinitus decedente populo, sensim inrepo.

[12] Finally came he which was appointed to my good fortune, according to

the promise of the most puissant goddess. For the great priest, which bare the restoration of my human shape, by the commandment of the goddess approached more and more, carrying in his right hand both the timbrel and the garland of roses to give me, which was in very deed my crown to deliver me from cruel fortune which was always mine enemy, after the sufferance of so much calamity and pain, and after the endurance of so many perils. Then I, not running hastily by reason of sudden joy, lest I should disturb the quiet procession with my beastly importunity, but going softly as a man doth step through the press of people, which gave me place by the divine command on every side, I went after the priest.

[13] At sacerdos, ut reapse cognoscere potui, nocturni commonefactus oraculi miratusque congruentiam mandati muneris, confestim restitit et ultro porrecta dextera ob os ipsum meum coronam exhibuit. Tunc ego trepidans, adsiduo cursu micanti corde, coronam, quae rosis amoenis intexta fulgurabat, avido ore susceptam cupidus promissi devoravi. Nec me fefellit caeleste promissum: protinus mihi delabitur deformis et ferina facies. Ac primo quidem squalens pilus defluit, ac dehinc cutis crassa tenuatur, venter obesus residet, pedum plantae per ungulas in digitos exeunt, manus non iam pedes sunt, sed in erecta porriguntur officia, cervix procera cohibetur, os et caput rutundatur, aures enormes repetunt pristinam parvitatem, dentes saxei redeunt ad humanam minutiem, et, quae me potissimum cruciabat ante, cauda nusquam! Populi mirantur, religiosi venerantur tam evidentem maximi numinis potentiam et consimilem nocturnis imaginibus magnificentiam et facilitatem reformationis claraque et consona voce, caelo manus adtendentes, testantur tam inlustre deae beneficium.

[13] Then the priest, being admonished the night before, as I might well perceive, and marvelling that now the event came opportunely to fulfil that warning, suddenly stood still, and holding out his hands thrust out the garland of roses to my mouth: which garland I (trembling and my heart beating greatly) devoured with a great affection. As soon as I had eaten them, I was not deceived of the promise made unto me: for my deform and assy face abated, and first the rugged hair of my body fell off, my thick skin waxed soft and tender, my fat belly became thin, the hoofs of my feet changed into toes, my hands were no more feet but returned again to the work of a man that walks upright, my neck grew short, my head and mouth became round, my long ears were made little, my great and stony teeth waxed less, like the teeth of men, and my tail, which before cumbered me most, appeared nowhere. Then the people began to marvel, and the religious honoured the goddess for so evident a miracle, which was foreshadowed by the visions which they saw in the night, and the facility of my reformation, whereby they lifted their hands to heaven and with one voice rendered testimony of so great a benefit which I received of the goddess.

[14] At ego stupore nimio defixus haerebam, animo meo tam repentinum tamque magnum non capiente gaudium, quid potissimum praefarer

primarium, unde novae vocis exordium caperem, quo sermone nunc renata lingua felicius auspicarer, quibus quantisque verbis tantae deae gratias agerem. Sed sacerdos utcumque divino monitu cognitis ab origine cunctis cladibus meis, quamquam et ipse insigni permotus miraculo, nutu significato prius praecipit tegendo mihi linteam dari laciniam; nam me cum primum nefasto tegmine despoliaverat asinus, compressis in artum feminibus et superstrictis accurate manibus, quantum nudo licebat, velamento me naturali probe muniveram. Tunc e cohorte religionis unus inpigre superiorem exutus tunicam supertexit me celerrume. Quo facto sacerdos vultu geniali et hercules inhumano in aspectum meum attonitus sic effatur:

[14] When I saw myself in such estate, I was utterly astonished, and stood still a good space and said nothing; for my mind could not contain so sudden and so great joy, and I could not tell what to say, nor what word I should first speak with my voice newly found, nor what thanks I should render to the goddess. But the great priest, understanding all my fortune and misery by divine advertisement, although he also was amazed at this notable marvel, by gestures commanded that one should give me a linen garment to cover me; for as soon as I was transformed from the vile skin of an ass to my human shape, I hid the privities of my body with my hands as far as a naked man might do. Then one of the company put off his upper robe, and put it on my back; which done, the priest, looking upon me with a sweet and benign countenance, began to say in this sort: "O my friend Lucius, after the endurance of so many labours and the escape of so many tempests of fortune, thou art now at length come to the port and haven of rest and mercy.

[15] "Multis et variis exanclatis laboribus magnisque Fortunae tempestatibus et maximis actus procellis ad portum Quietis et aram Misericordiae tandem, Luci, venisti. Nec tibi natales ac ne dignitas quidem, vel ipsa, qua flores, usquam doctrina profuit, sed lubrico virentis aetatulae ad serviles delapsus voluptates curiositatis inprosperae sinistram praemium reportasti. Sed utcumque Fortunae caecitas, dum te pessimis periculis discruciat, ad religiosam istam beatitudinem improvida produxit malitia. Eat nunc et summo furore saeviat et crudelitati suae materiem quaerat aliam; nam in eos, quorum sibi vitas <in> servitium deae nostrae maiestas vindicavit, non habet locum casus infestus. Quid latrones, quid ferae, quid servitium, quid asperrimorum itinerum ambages reciprocae, quid metus mortis cotidianae nefariae Fortunae profuit? In tutelam iam receptus es Fortunae, sed videntis, quae suae lucis splendore ceteros etiam deos illuminat. Sume iam vultum laetorem candido isto habitu tuo congruentem, comitare pompam deae sospitatricis inovanti gradu. Videant inreligiosi, videant et errorem suum recognoscant: en ecce pristinis aerumnis absolutus Isidis magnae providentia gaudens Lucius de sua Fortuna triumphat. Quo tamen tutior sis atque munitior, da nomen sanctae huic militiae, cuius non olim sacramento etiam rogabaris, teque iam nunc obsequio religionis nostrae dedica et ministerii iugum subi voluntarium. Nam cum coeperis deae servire, tunc magis senties fructum tuae libertatis."

[15] Neither did thy noble lineage, thy dignity, neither thy excellent doctrine anything avail thee; but because thou didst turn to servile pleasures, by a little folly of thy youthfulness, thou hast had a sinister reward of thy unprosperous curiosity. But howsoever the blindness of fortune tormented thee in divers dangers, so it is that now by her unthoughtful malice thou art come to this present felicity of religion. Let fortune go and fume with fury in another place; let her find some other matter to execute her cruelty; for fortune hath no puissance against them which have devoted their lives to serve and honour the majesty of our goddess. For what availed the thieves? The beasts savage? Thy great servitude? The ill, toilsome, and dangerous ways? The fear of death every day? What availed all those, I say, to cruel fortune? Know thou that now thou art safe, and under the protection of that fortune that is not blind but can see, who by her clear light doth lighten the other gods: wherefore rejoice, and take a convenable countenance to thy white habit, and follow with joyful steps the pomp of this devout and honourable procession; let such, which be not devout to the goddess, see and acknowledge their error: 'Behold, here is Lucius that is delivered from his former so great miseries by the providence of the goddess Isis, and rejoiceth therefore and triumpheth of victory over his fortune. And to the end thou mayest live more safe and sure, make thyself one of this holy order, to which thou wast but a short time since pledged by oath, dedicate thy mind to the obeying of our religion, and take upon thee a voluntary yoke of ministry: for when thou beginnest to serve and honour the goddess, then shalt thou feel the more the fruit of thy liberty.'

[16] Ad istum modum vaticinatus sacerdos egregius fatigatos anhelitus trahens conticuit. Exin permixtus agmini religioso procedens comitabar sacrarium totae civitati notus ac conspicuus, digitis hominum nutibusque notabilis. Omnes in me populi fabulabantur: "Hunc omnipotentis hodie deae numen augustum reformavit ad homines. Felix hercule et ter beatus, qui vitae scilicet praecedentis innocentia fideque meruerit tam praeclarum de caelo patrocinium ut renatus quodam modo statim sacrorum obsequio desponderetur." Inter haec et festorum votorum tumultum paulatim progressi iam ripam maris proximamus atque ad ipsum illum locum quo pridie meus stabulaverat asinus pervenimus. Ibi deum simulacris rite dispositis navem faberrime factam picturis miris Aegyptiorum circumsecus variegatam summus sacerdos taeda lucida et ovo et sulpure, sollemnissimas preces de casto praefatus ore, quam purissime purificatam deae nuncupavit dedicavitque. Huius felicitis alvei nitens carbasus litteras [votum] <auro> intextas progerebat: eae litterae votum instaurabant de novi commeatus prospera navigatione. Iam malus insurgit pinus rutunda, splendore sublimis, insigni carchesio conspicua, et puppis intorta chenisco, bracteis aureis vestita fulgebat omnisque prorsus carina citro limpido perpolita florebat. Tunc cuncti populi tam religiosi quam profani vannos onustas aromatis et huiusce modis suppliciis certatim congerunt et insuper fluctus libant intritum lacte confectum, donec muneribus largis et devotionibus faustis completa navis,

absoluta strophiiis ancoralibus, peculiari serenoque flatu pelago redderetur. Quae, postquam cursus spatio prospectum sui nobis incertat, sacrorum geruli sumptis rursum quae quisque detulerant, alacres ad fanum reditum capessunt simili structu pompae decori.

[16] After that the great priest had prophesied in this manner with often breathings, he made a conclusion of his words. Then I went amongst the company of the rest and followed the procession: every one of the people knew me, and pointing at me with their fingers, or nodding with their heads, they said in this sort: "Behold him who is this day transformed into a man by the puissance of the sovereign goddess; verily he is blessed and most blessed that by the innocency of his former life hath merited so great grace from heaven, and as it were by a new generation is reserved straightway to the obsequy of religion." In the mean season, amid all these loud cries and prayers, by little and little we approached nigh unto the sea-coast, even to that place where I lay the night before being an ass. There, after the images and relics were orderly disposed, was a boat cunningly wrought and compassed about with divers pictures according to the fashion of the Egyptians, which the great priest did dedicate and consecrate with certain prayers from his holy lips and purified the same with a torch, an egg, and sulphur, dedicating it unto the name of the goddess. The sail of this blessed ship was of white linen cloth, whereon was written certain letters which should testify the navigation of the new season to be prosperous; the mast was of a great length, made of a pine-tree, round, and very excellent, with a shining top seen of all eyes; the poop was covered over with plates of gold, being in shape like unto a goose's heck, and all the ship was made of citron-tree very fair. Then all the people, as well religious as profane, took a great number of winnowing fans replenished with odours and pleasant smells, and poured libation of milk into the sea, until the ship was filled up with large gifts and prosperous devotions, when as with a pleasant wind the ropes of the anchor were let go and it launched out into the deep while a breeze blew fair for that ship alone. And when they had lost the sight of the ship, by reason that it was afar off, every man of them that bore the holy things carried again that which he brought, and went towards the temple in like pomp and order as they came to the seaside.

[17] At cum ad ipsum iam templum pervenimus, sacerdos maximus quique divinas effigies progerebant et qui venerandis penetralibus pridem fuerant initiati intra cubiculum deae recepti disponunt rite simulacra spirantia. Tunc ex his unus, quem cuncti grammatea dicebant, pro foribus assistens coetu pastophorum — quod sacrosancti collegii nomen est — velut in contionem vocato indidem de sublimi suggestu de libro de litteris fausta vota praefatus principi magno senatuique et equiti totoque Romano populo, nauticis navibusque quae sub imperio mundi nostratis reguntur, renuntiat sermone ritum Graeciensi ploiaphesia. Quam vocem feliciter cunctis evenire signavit populi clamor insecutus. Exin gaudio delibuti populares thallos verbenas corollas ferentes exosculatis vestigiis deae, quae gradibus haerebat argento

formata, ad suos discedunt lares. Nec tamen me sinebat animus ungue latius indidem digredi, sed intentus <in praesentis> deae specimen pristinos casus meos recordabar.

[17] When we were come to the temple, the great priest and those which were deputed to carry the divine figures, but specially those which had long time been initiate in the religion, went into the secret chamber of the goddess, where they put and placed the lively images according to their order. This done, one of the company which was a scribe or interpreter of letters, in form of a preacher stood up in a chair before the place of the holy college of the Pastophores (for so are they named) and calling together their whole assembly, from his high pulpit began to read out of a book, praying for good fortune to the great Prince, the Senate, to the noble order of Chivalry, and generally to all the Roman people, and to all the sailors and ships such as be under the puissance and jurisdiction of Rome, and he pronounced to them in the Grecian tongue and manner this word following, "*Ploiaphesia*," which signified that it was now lawful for the ships to depart; whereat all the people gave a great shout, and then replenished with much joy, bare all kind of leafy branches and herbs and garlands of flowers home to their houses, kissing and embracing the feet of a silver image of the goddess upon the steps of the temple. Howbeit I could not do as the rest, for my mind would not suffer me to depart one foot away, so earnest and attentive was I to behold the beauty of the goddess, with remembrance likewise of my great travail and misery which I had endured.

[18] Nec tamen Fama volucris pigra pinnarum tarditate cessaverat, sed protinus in patria deae providentis adorabile beneficium meamque ipsius fortunam memorabilem narraverat passim. Confestim denique familiares ac vernulae quique mihi proximo nexu sanguinis cohaerebant, luctu deposito, quem de meae mortis falso nuntio susceperant, repentino laetati gaudio varie quisque ad meum festinant ilico diurnum reducemque ab inferis conspectum. Quorum desperata ipse etiam facie recreatus oblationes honestas aequi bonique facio, quippe cum mihi familiares, quo ad cultum sumptumque largiter succederet, deferre prospicue curassent.

[18] In the mean season news was carried throughout the country (which goeth as swift as the flight of birds, or as the blast of wind) of the grace and benefit which I had received of the goddess, and of my fortune worthy to be had in memory. Then my parents of close blood, friends, and servants of our house, understanding that I was not dead as they were falsely informed, laid by their grief and came towards me with great diligence to see me, bearing to me gifts, as a man raised from death to life. And I likewise, which did never think to see them again, was as joyful as they, but would receive none of the honest gifts and oblations which they gave, inasmuch as my servants had taken care to bring with them enough of such things as was necessary for my body and my charges.

[19] Adfatis itaque ex officio singulis narratisque meis propere et pristinis aerumnis et praesentibus gaudiis me rursum ad deae gratissimum mihi refero conspectum aedibusque conductis intra conseptum templi larem temporarium mihi constituo, deae ministeriis adhuc privatis adpositus contuberniisque sacerdotum individuus et numinis magni cultor inseparabilis. Nec fuit nox una vel quies aliqua visu deae monituque ieiuna, sed crebris imperiis sacris suis me, iam dudum destinatum, nunc saltem censebat initiari. At ego quanquam cupienti voluntate praeditus tamen religiosa formidine retardabar, quod enim sedulo percontaveram difficile religionis obsequium et castimoniorum abstinentiam satis arduam cautoque circumspectu vitam, quae multis casibus subiacet, esse muniendam. Haec identidem mecum reputans nescio quo modo, quanquam festinans, differebam.

[19] After that I had greeted each according to his kindness, and made relation unto them of all my pristine misery and present joys, I went again before the face of the goddess, and hired me a house within the cloister of the temple, since I had been set apart for the service of the goddess that hitherto had been kept private from me, so that I might ordinarily frequent the company of the priests, whereby I would wholly become devout to the goddess, and an inseparable worshipper of her divine name: nor was there any night nor sleep but that the goddess appeared to me, persuading and commanding me to take the order of her religion whereto I had been long since foreordained. But I, although I was endued with a desirous goodwill, yet the reverend fear of the same held me back, considering that as I had learned by diligent enquiry her obeisance was hard, the chastity of the priests difficult to keep, and the whole life of them, because it is set about with many chances, to be watched and guarded very carefully. Being thus in doubt, I refrained myself from all those things as seeming impossible, although in truth I was hastening towards them.

[20] Nocte quadam plenum gremium suum visus est mihi summus sacerdos offerre ac requirenti, quid utique istud, respondisse partes illas de Thessalia mihi missas, servum etiam meum indidem supervenisse nomine Candidum. Hanc expectatus imaginem diu diuque apud cogitationes meas revolvebam, quid rei protenderet, praesertim cum nullum unquam habuisse me servum isto nomine nuncupatum certus essem. Utut tamen sese praesagium somni porrigeret, lucrum certum modis omnibus significari partium oblatione credebam. Sic anxius et in proventum prosperiorem attonitus templi matutinas apertiones opperiebar. Ac dum, velis candentibus reductis in diversum, deae venerabilem conspectum adprecamur, et per dispositas aras circumiens sacerdos, rem divinam procurans supplicamentis sollemnibus, de penetrali fontem petitem spondeo libat; rebus iam rite consummatis incohatae lucis salutationibus religiosi primam nuntiantes horam perstrepunt. Et ecce superveniunt Hypata quos ibi reliqueram famulos, cum me Photis malis incapistrasset erroribus, cognitis scilicet fabulis meis, nec non et equum quoque illum meum reducentes, quem diversae distractum notae dorsualis

agnitione recuperaverant. Quare sollertiam somni tum mirabar vel maxime, quod praeter congruentiam lucrosae pollicitationis argumento servi Candidi equum reddidisset colore candidum.

[20] On a night the great priest appeared unto me in a dream presenting his lap full of treasure, and when I demanded what it signified, he answered that this portion was sent me from the country of Thessaly, and that a servant of mine named Candidus was thence arrived likewise. When I was awaked, I mused in myself what this vision should portend, considering I never had any servant called by that name: but whatsoever it did signify, this I verily thought, that such offering *of* gifts was a foreshew of gain and prosperous chance. While I was thus anxious and astonished at my coming prosperity, I went to the temple, and tarried there till the opening of the gates in the morning: then I went in, and when the white curtains were drawn aside, I began to pray before the face of the goddess, while the priest prepared and set the divine things on every altar with solemn supplications, and fetched out of the sanctuary the holy water for the libation. When all things were duly performed, the religious began to sing the matins of the morning, testifying thereby the hour of prime. By and by behold arrived my servants which I had left at Hypata, when Fotis entangled me in my maze of miserable wanderings, who had heard my tale as it seemed, and brought with them even my horse, which they had recovered through certain signs and tokens which he had upon his back. Then I perceived the interpretation of my dream, by reason that beside the promise of gain, my white horse was restored to me, which was signified by the argument of my servant Candidus.

[21] Quo facto idem sollicitius sedulum colendi frequentabam ministerium, spe futura beneficiis praesentibus pignerata. Nec minus in dies mihi magis magisque accipiendorum sacrorum cupido gliscebatur, summisque precibus primarium sacerdotem saepissime conveneram petens ut me noctis sacratae tandem arcanis initiaret. At ille, vir alioquin gravis et sobriae religionis observatione famosus, clementer ac comiter et ut solent parentes in maturis liberorum desideriis modificari, meam differens instantiam, spei melioris solaciis alioquin anxium mihi permulcebat animum: nam et diem, quo quisque possit initiari, deae nutu demonstrari et sacerdotem, qui sacra debeat ministrare, eiusdem providentia deligi, sumptus etiam caerimoniis necessarios simili praecepto destinari. Quae cuncta nos quoque observabili patientia sustinere censebat, quippe cum aviditati contumaciaeque summe cavere et utramque culpam vitare ac neque vocatus morari nec non iussus festinare deberem; nec tamen esse quemquam de suo numero tam perditae mentis vel immo destinatae mortis, qui, non sibi quoque seorsum iubente domina, temerarium atque sacrilegum audeat ministerium subire noxamque letalem contrahere; nam et inferum claustra et salutis tutelam in deae manu posita, ipsamque traditionem ad instar voluntariae mortis et precariae salutis celebrari, quippe cum transactis vitae temporibus iam in ipso finitae lucis limine constitutos, quis tamen tuto possint magna religionis committi, silentia,

numen deae soleat elicere et sua providentia quodam modo renatos ad novae reponere rursus salutis curricula; ergo igitur me quoque oportere caeleste sustinere praeceptum, quanquam perspicua evidentique magni numinis dignatione iam dudum felici ministerio nuncupatum destinatumque; nec secus quam cultores ceteris cibis profanis ac nefariis iam nunc temperarem, quo rectius ad arcana purissimae religionis secreta pervaderem.

[21] This done, I retired the more diligently to the service of the goddess in hope of greater benefits, considering I had received a sign and token, whereby my courage increased every day more and more to take upon me the orders and sacraments of the temple: in so much that I oftentimes communed with the priest, desiring him greatly to make me initiate in the mysteries of the holy night. But he, which was a man of gravity and well-renowned in the order of priesthood, very gently and kindly deferred my affection from day to day with comfort of better hope, as parents commonly bridle the desires of their children when they attempt or endeavour any unprofitable thing, saying that the day when any one should *be* admitted into their order is appointed by the goddess, the priest which should minister the sacrifice is chosen by her providence, and the necessary charge of the ceremonies is allotted by her commandment; all of which things he willed me to attend with marvellous patience: and that I should beware both of too much forwardness, and of stubborn obstinacy, avoiding either danger, that if being called I should delay, or not called I should be hasty. Moreover he said that there was none of his company either of so desperate a mind, or so rash and hardy unto death as to enterprise receiving this mystery without the commandment of the goddess, whereby he should commit a deadly offence: considering that it was in her power both to damn and to save all persons, and that the taking of such orders was like to a voluntary death and a difficult recovery to health: and if anywhere there were any at the point of death and at the end and limit of their life, so that they were capable to receive the dread secrets of the goddess, it was in her power by divine providence to make them, as it were new-born and to reduce them to the path of health. Finally he said that I must therefore attend and wait for the celestial precept, although it were evident and plain that the goddess had already vouchsafed to call and appoint me to the happy company of her ministry, and that I must refrain from profane and unlawful meats, as those priests which were already received, to the end I might come more apt and clean to the knowledge of the secrets of the religion.

[22] Dixerat sacerdos, nec inpatientia corrumpebatur obsequium meum, sed intentus miti quiete et probabili taciturnitate sedulum quot dies obibam culturae sacrorum ministerium. Nec me fefellit vel longi temporis prolatione cruciavit deae potentis benignitas salutaris, sed noctis obscurae non obscuris imperiis evidenter monuit advenisse diem mihi semper optabilem, quo me maximi voti compotiret, quantoque sumptu deberem procurare supplicamentis, ipsumque Mithram illum suum sacerdotem praecipuum divino quodam stellarum consortio, ut aiebat, mihi coniunctum sacrorum

ministerium decernit. Quis et ceteris benivolis praeceptis summatis deae recreatus animi necdum satis luce lucida, discussa quiete, protinus ad receptaculum sacerdotis contendo atque eum cubiculo suo commodum prodeuntem prodeuntem continuatus saluto. Solito constantius destinaveram iam velut debitum sacris obsequium flagitare. At ille statim ut me conspexit, prior: “O” inquit “Luci, te felicem, te beatum, quem propitia voluntate numen augustum tantopere dignatur”; et “Quid” inquit “iam nunc stas otiosus teque ipsum demoraris? Adest tibi dies votis adsiduis exoptatus, quo deae multinominis divinis imperiis per istas meas manus piissimis sacrorum arcanis insinueris.” Et iniecta dextera senex comissimus ducit me protinus ad ipsas fores aedis amplissimae ritumque sollemni apertionis celebrato ministerio ac matutino peracto sacrificio de opertis adyti profert quosdam libros litteris ignorabilibus prae notatos, partim figuris cuiusce modi animalium concepti sermonis compendiosa verba suggerentes, partim nodosis et in modum rotae tortuosis capreolatimque condensis apicibus a curiositate profanorum lectione munita. Indidem mihi praedicat, quae forent ad usum teletae necessario praeparanda.

[22] Then when he had thus spoken I was obedient unto these words, and fretted not my duty with lack of patience; but I was attentive with meek quietness and taciturnity to prove me. I daily served at the temple: and in the end the wholesome gentleness of the goddess did nothing deceive me, for she tormented me with no long delay, but in a dark night she appeared to me in a vision, declaring in words not dark that the day was come which I had wished for so long; she told me what provision and charges I should be at for the supplications, and how that she had appointed her principal priest Mithras, that was joined unto my destiny (as she said) by the ordering of the planets, to be a minister with me in my sacrifices. When I had heard these and the other divine commandments of the high goddess, I greatly rejoiced, and arose before day to speak with the great priest, whom I fortunèd to espy coming out of his chamber. Then I saluted him, and thought with myself to ask and demand with a bold courage that I should be initiate, as a thing now due; but as soon as he perceived me, he began first to say: “O Lucius, now know I well that thou art most happy and blessed, whom the divine goddess doth so greatly accept with mercy. Why dost thou stand idle and delay? Behold the day which thou didst desire with prayer, when as thou shalt receive at my hands the order of most secret and holy religion, according to the divine commandment of this goddess of many names.” Thereupon the old man took me by the hand, and led me courteously to the gate of the great temple, where, after that it was religiously opened, he made a solemn celebration, and after the morning sacrifice was ended, he brought out of the secret place of the temple certain books written with unknown characters, partly painted with figures of beasts declaring briefly every sentence, partly with letters whose tops and tails turned round in fashion of a wheel, joined together above like unto the tendrils of a vine, whereby they were wholly strange and impossible

to be read of the profane people; thence he interpreted to me such things as were necessary to the use and preparation of mine order.

[23] *Ea protinus naviter et aliquanto liberalius partim ipse, partim per meos socios coemenda procuro. Iamque tempore, ut aiebat sacerdos, id postulante stipatum me religiosa cohorte deducit ad proximas balneas et prius sueto lavacro traditum, praefatus deum veniam, purissime circumrorans abluit, rursumque ad templum reductum, iam duabus diei partibus transactis, ante ipsa deae vestigia constituit secretoque mandatis quibusdam, quae voce meliora sunt, illud plane cunctis arbitris praecepit, decem continuis illis diebus cibariam voluptatem coacerem neque ullum animal essem et invinius essem. Quis venerabili continentia rite servatis, iam dies aderat divino destinatus vadimonio, et sol curvatus intrahebat vesperam. Tum ecce confluunt undique turbae sacrorum ritu vetusto variis quisque me muneribus honorantes. Tunc semotis procul profanis omnibus linteo rudique me contextum amicimine arrepta manu sacerdos deducit ad ipsius sacrarii penetralia. Quaeras forsitan satis anxie, studiose lector, quid deinde dictum, quid factum; dicerem, si dicere liceret, cognosceres, si liceret audire. Sed parem noxam contraherent et aures et lingua, <ista impiae loquacitatis>, illae temerariae curiositatis. Nec te tamen desiderio forsitan religioso suspensum angore diutino cruciabo. Igitur audi, sed crede, quae vera sunt. Accessi confinium mortis et calcato Proserpinae limine per omnia vectus elementa remeavi, nocte media vidi solem candido coruscantem lumine, deos inferos et deos superos accessi coram et adoravi de proximo. Ecce tibi rettuli, quae, quamvis audita, ignores tamen necesse est. ergo quod solum potest sine piaculo ad profanorum intelligentias enuntiari, referam.*

[23] This done, I diligently gave in charge to certain of my companions to buy liberally whatsoever was needful and convenient; but part thereof I bought myself. Then he brought me, when he found that the time was at hand, to the next baths, accompanied with all the religious sort, and demanding pardon of the gods, washed me and purified my body according to the custom: after this, when two parts of the day was gone, he brought me back again to the temple and presented me before the feet of the goddess, giving me a charge of certain secret things unlawful to be uttered, and commanding me generally before all the rest to fast by the space of ten continual days, without eating of any beast or drinking of any wine: which things I observed with a marvellous continency. Then behold the day approached when as the sacrifice of dedication should be done; and when the sun declined and evening came, there arrived on every coast a great multitude of priests, who according to their ancient order offered me many presents and gifts. Then was all the laity and profane people commanded to depart, and when they had put on my back a new linen robe, the priest took my hand and brought me to the most secret and sacred place of the temple. Thou wouldest peradventure demand, thou studious reader, what was said and done there: verily I would tell thee if it were lawful for me to tell, (thou wouldest know if it were convenient for thee

to hear!) but both thy ears and my tongue should incur the like pain of rash curiosity. Howbeit I will not long torment thy mind, which peradventure is somewhat religious and given to some devotion; listen therefore, and believe it to be true. Thou shalt understand that I approached near unto hell, even to the gates of Proserpine, and after that I was ravished throughout all the elements, I returned to my proper place: about midnight I saw the sun brightly shine, I saw likewise the gods celestial and the gods infernal, before whom I presented myself and worshipped them. (Behold now have I told thee, which although thou hast heard, yet it is necessary that thou conceal it;) wherefore this only will I tell, which may be declared without offence for the understanding of the profane.

[24] *Mane factum est, et perfectis sollemnibus processi duodecim sacratus stolis, sed effari deo eo nullo vinculo prohibeor, quippe quod tunc temporis videre praesentes plurimi. Namque in ipso aedis sacrae meditullio ante deae simulacrum constitutum tribunal ligneum iussus superstiti byssina quidem sed floride depicta veste conspicuus. Et umeris dependebat pone tergum talorum tenuis pretiosa chlamida. Quaqua tamen viseres, colore vario circumnotatis insignibar animalibus; hinc dracones Indici, inde grypes Hyperborei, quos in speciem pinnatae alitis generat mundus alter. Hanc Olympiacam stolam sacrati nuncupant. At manu dextera gerebam flammis adultam facem et caput decore corona cinxerat palmae candidae foliis in modum radiorum prosistentibus. Sic ad instar Solis exornato me et in vicem simulacri constituto, repente velis reductis, in aspectum populus errabat. Exhinc festissimum celebravi natalem sacrorum, et suaves epulae et faceta convivia. Dies etiam tertius pari caerimoniarum ritu celebratus et ientaculum religiosum et teletae legitima consummatio. Paucis dehinc ibidem commoratus diebus inexplicabili voluptate simulacri divini perfruebar, inremunerabili quippe beneficio pigneratus. Sed tandem deae monitu, licet non plene, tamen pro meo modulo supplicue gratis persolutis, tardam satis domuitionem comparo, vix equidem abruptis ardentissimi desiderii retinaculis. Provolutus denique ante conspectum deae et facie mea diu detergis vestigiis eius, lacrimis obortis, singultu crebro sermonem interficiens et verba devorans aio:*

[24] When morning came and that the solemnities were finished, I came forth sanctified with twelve stoles and in a religious habit, whereof I am not forbidden to speak, considering that many persons saw me at that time. There I was commanded to stand upon a pulpit of wood which stood in the middle of the temple, before the figure and remembrance of the goddess; my vestment was of fine linen, covered and embroidered with flowers; I had a precious cope upon my shoulders, hanging down behind me to the ground, whereon were beasts wrought of divers colours, as Indian dragons, and Hyperborean griffins, whom in form of birds the other part of the world doth engender: the priests commonly call such a habit an Olympian stole. In my right hand I carried a lighted torch, and a garland of flowers was upon my head, with white palm-leaves sprouting out on every side like rays; thus I was

adorned like unto the sun, and made in fashion of an image, when the curtains were drawn aside and all the people compassed about to behold me. Then they began to solemnise the feast, the nativity of my holy order, with sumptuous banquets and pleasant meats: the third day was likewise celebrate with like ceremonies, with a religious dinner, and with all the consummation of the adept order. Now when I had continued there some days, conceiving a marvellous pleasure and consolation in beholding ordinarily the image of the goddess, because of the benefits, beyond all esteem or reward, which she had brought me, at length she admonished me to depart homeward, not without rendering of thanks, which although they were not sufficient, yet they were according to my power. Howbeit I could hardly be persuaded to break the chains of my most earnest devotion and to depart, before I had fallen prostrate before the face of the goddess and wiped her feet with my face, whereby I began so greatly to weep and sigh that my words were interrupted, and as devouring my prayer I began to say in this sort:

[25] “*Tu quidem sancta et humani generis sospitatrix perpetua, semper fovendis mortalibus munifica, dulcem matris adfectionem miserorum casibus tribuis. Nec dies nec quies nulla ac ne momentum quidem tenue tuis transcurrit beneficiis otiosum, quin mari terraque protegas homines et depulsis vitae procellis salutarem porrigas dexteram, qua factorum etiam inextricabiliter contorta retractas licia et Fortunae tempestates mitigas et stellarum noxios meatus cohibes. Te superi colunt, observant inferi, tu rotas orbem, lumnas solem, regis mundum, calcas tartarum. Tibi respondent sidera, redeunt tempora, gaudent numina, serviunt elementa. Tuo nutu spirant flamina, nutriunt nubila, germinant semina, crescunt germina. Tuam maiestatem perhorrescunt aves caelo meantes, ferae montibus errantes, serpentes solo latentes, beluae ponto natantes. At ego referendis laudibus tuis exilis ingenio et adhibendis sacrificiis tenuis patrimonio; nec mihi vocis ubertas ad dicenda, quae de tua maiestate sentio, sufficit nec ora mille linguaeque totidem vel indefessi sermonis aeterna series. Ergo quod solum potest religiosus quidem, sed pauper alioquin, efficere curabo: divinos tuos vultus numenque sanctissimum intra pectoris mei secreta conditum perpetuo custodiens imaginabor.*” Ad istum modum deprecato summo numine complexus Mithram sacerdotem et meum iam parentem colloque eius multis osculis inhaerens veniam postulabam, quod eum condigne tantis beneficiis munerari requirem.

[25] “O holy and blessed dame, the perpetual comfort of human kind, who by Thy bounty and grace nourishest all the world, and bearest a great affection to the adversities of the miserable as a loving mother, Thou takest no rest night or day, neither art Thou idle at any time in giving benefits and succouring all men as well on land as sea; Thou art she that putttest away all storms and dangers from men’s life by stretching forth Thy right hand, whereby likewise Thou dost unweave even the inextricable and tangled web of fate, and appeasest the great tempests of fortune, and keepest back the harmful course of the stars. The gods supernal do honour Thee; the gods

infernal have Thee in reverence; Thou dost make all the earth to turn, Thou givest light to the sun, Thou governest the world, Thou treadest down the power of hell. By Thy mean the stars give answer, the seasons return, the gods rejoice, the elements serve: at Thy commandment the winds do blow, the clouds nourish the earth, the seeds prosper, and the fruits do grow. The birds of the air, the beasts of the hill, the serpents of the den, and the fishes of the sea do tremble at Thy majesty but my spirit is not able to give Thee sufficient praise, my patrimony is unable to satisfy Thy sacrifices; my voice hath no power to utter that which I think of Thy majesty, no, not if I had a thousand mouths and so many tongues and were able to continue for ever. Howbeit as a good religious person, and according to my poor estate, I will do what I may: I will always keep Thy divine appearance in remembrance, and close the imagination of Thy most holy godhead within my breast.”

When I had ended my oration to the great goddess, I went to embrace the great priest Mithras, now my spiritual father, clinging upon his neck and kissing him oft, and demanding his pardon, considering I was unable to recompense the good which he had done me:

[26] *Diu denique gratiarum gerendarum sermone prolixo commoratus, tandem digredior et recta patrium larem revisurus meum post aliquam<?> multum temporis contendo paucosque post diebus deae potentis instinctu raptim constrictis sarcinulis, nave conscensa, Romam versus profectionem dirigo, tutusque prosperitate ventorum ferentium Augusti portum celerrime <pervenio> ac dehinc carpento pervolavi, vesperaque, quam dies insequabatur Iduum Decembrium, sacrosanctam istam civitatem accedo. Nec ullum tam praecipuum mihi exinde studium fuit quam cotidie supplicare summo numini reginae Isidis, quae de templi situ sumpto nomine Campensis summa cum veneratione propitiatur. Eram cultor denique adsiduus, fani quidem advena, religionis autem indigena. Ecce transcurso signifero circulo Sol magnus annum compleverat, et quietem meam rursus interpellat numinis benefici cura pervigilis et rursus teletae, rursus sacrorum commonet. Mirabar, quid rei temptaret, quid pronuntiaret futurum; quidni? <Qui> plenissime iam dudum videbar initiatus.*

[26] and after much talk and great greetings and thanks I departed from him straight to visit my parents and friends, after that I had been so long absent. And so within a short while after, by the exhortation of the goddess I made up my packet and took shipping towards the city of Rome, and I voyaged very safely and swiftly with a prosperous wind to the port of Augustus, and thence travelling by chariot, I arrived at that holy city about the twelfth day of December in the evening. And the greatest desire which I had there was daily to make my prayers to the sovereign goddess Isis, who, by reason of the place where her temple was builded, was called Campensis, and continually is adored of the people of Rome: her minister and worshipper was I, a stranger to her church, but not unknown to her religion.

When now the sun had passed through all the signs of heaven and the year was ended, and that the goddess warned me again in my sleep to receive a new order and consecration, I marvelled greatly what it should signify and what should happen, considering that I was most fully an initiate and sacred person already.

[27] Ac dum religiosum scrupulum partim apud meum sensum disputo, partim sacratorum consiliis examino, novum mirumque plane comperior: deae quidem me tantum sacris imbutum, at magni dei deumque summi parentis invicti Osiris necdum sacris inlustratum; quanquam enim conexa, immo vero unita ratio numinis religionisque esset, tamen teletae discrimen interesse maximum; prohinc me quoque peti magno etiam deo famulum sentire deberem. Nec diu res in ambiguo stetit. Nam proxuma nocte vidi quendam de sacratis linteis iniectum, qui thyrsos et hederas et tacenda quaedam gerens ad ipsos meos lares collocaret et occupato sedili meo religionis amplae denuntiaret epulas. Is ut agnitionem mihi scilicet certo aliquo sui signo subministraret, sinistri pedis talo paululum reflexo cunctabundo clementer incedebat vestigio. Sublata est ergo post tam manifestam deum voluntatem ambiguitatis tota caligo et ilico deae matutinis perfectis salutationibus summo studio percontabar singulos, ecqui vestigium similis ut somnium. Nec fides afuit. Nam de pastophoris unum conspexi statim praeter indicium pedis cetero etiam statu atque habitu examussim nocturnae imagini congruentem, quem Asinium Marcellum vocitari cognovi postea, reformationis meae <minime> alienum nomen. Nec moratus conveni protinus eum sane nec ipsum futuri sermonis ignarum, quippe iam dudum consimili praecepto sacrorum ministrandorum commonefactum. Nam sibi visus est quiete proxima, dum magno deo coronas exaptat, * * * et de eius ore, quo singulorum fata dictat, audisse mitti sibi Madaurenses, sed admodum pauperem, sui statim sua sacra deberet ministrare; nam et illi studiorum gloriam et ipsi grande compendium sua comparari providentia.

[27] But it fortune'd that while I partly reasoned with myself, and partly examined the perplexity of my conscience with the priests and bishops, there came a new and marvellous thought to my mind: that is to say, that I was only religious to the goddess Isis, but not yet sacred to the religion of great Osiris, the sovereign father of all the gods; between whom, although there was a religious concord or even unity, yet there was a great difference of order and ceremony, and so I thought that I should likewise believe myself to be called to be a minister unto Osiris. There was no long delay of doubt: for in the night after appeared unto me one of that order, covered with linen robes, holding in his hands spears wrapped in ivy, and other things not convenient to declare, which he left in my chamber, and sitting in my seat, recited to me such things as were necessary for the sumptuous banquet of my religious entry. And to the end I might know him again, he shewed me a certain sign, to wit, how the heel of his left foot was somewhat maimed, which caused him a little to halt. After that I did manifestly thus know the will of the gods, and all shadow of

doubtfulness was taken away, when matins was ended I went diligently from one to another to find if there were any of the priests which had the halting mark of his foot, according as I learned by my vision. At length I found it true; for I perceived one of the company of the Pastophores who had not only the token of his foot but the stature and habit of his body resembling in every point as he appeared in the night, and he was called Asinius Marcellus, a name not much disagreeing from my transformation. By and by I went to him, which knew well enough all the matter, as being admonished by like precept to give me the orders: for it seemed to him the night before, as he dressed the flowers and garlands about the head of the great god Osiris, he understood by the mouth of his image, which told the predestinations of all men, how he did send to him a certain poor man of Madaura, to whom he should straightway minister his sacraments, whereby through his divine providence the one should receive glory for his virtuous studies, and the other, being the priest himself, a great reward.

[28] Ad istum modum desponsus sacris sumptuum tenuitate contra votum meum retardabar. Nam et viriculas patrimonii peregrinationis adtriverant impensae et erogationes urbanae pristinis illis provincialibus antistabant plurimum. Ergo duritia paupertatis intercedente, quod ait vetus proverbium, inter sacrum ego et saxum positus cruciabar, nec setius tamen identidem numinis premebar instantia. Iamque saepicula non sine magna turbatione stimulatus, postremo iussus, veste ipsa mea quamvis parvula distracta, sufficientem contraxi summulam. Et id ipsum praeceptum fuerat specialiter: “An tu” inquit “si quam rem voluptati struendae moliris, laciniis tuis nequaquam parceres: nunc tantas caerimonias aditurus impaenitendae te pauperiei cunctaris committere?” Ergo igitur cunctis adfatim praeparatis, decem rursus diebus inanimis contentus cibis, insuper etiam deraso capite, principalis dei nocturnis orgiis inlustratus, plena iam fiducia germanae religionis obsequium divinum frequentabam. Quae res summum peregrinationi meae tribuebat solacium nec minus etiam victum uberiores subministrabat, quidni? Spiritu faventis Eventus quaesticulo forensi nutrito per patrocina sermonis Romani.

[28] When I saw myself thus deputed and promised unto religion, my desire was stopped by reason of poverty; for I had spent a great part of my patrimony, which was not very large, in travel and peregrinations, but most of all my charges in the city of Rome were by far greater than in the provinces. Thereby my low estate withdrew me a great while, so that I was in much distress betwixt the victim and the knife I (as the old proverb hath it), and yet I was not seldom urged and pressed on by that same god. In the end, being oftentimes stirred forward and at last commanded, and not without great trouble of mind, I was constrained to sell my poor robe for a little money; howbeit, I scraped up sufficient for all my affairs. Then thus it was particularly spoken unto me, saying: “How is it that for a little pleasure thou wouldest not be afraid to sell thy vestments, but entering into so great ceremonies, dost fear

to fall into poverty? But such poverty thou shalt never repent." I did therefore prepare myself, and for ten other days abstain from all animal meats, and did shave my head: then was initiate into the ceremonies of the great god, which were done in the night, and I did frequent his services and sacrifices the more confidently because I did already know well the like religion of this. This thing gave me great comfort in my peregrination abroad, and likewise ministered unto me more plentiful living, considering by the favour of good fortune I gained some money in haunting to the courts of law, by reason I did plead causes in the Latin tongue.

[29] Et ecce post pauculum tempus inopinatis et usquequaque mirificis imperiis deum rursus interpellor et cogor tertiam quoque teletam sustinere. Nec levi cura sollicitus, sed oppido suspensus animi mecum ipse cogitationes exercitius agitabam, quorsus nova haec et inaudita se caelestium porrigeret intentio, quid subsicivum, quamvis iteratae iam, traditioni remansisset: "Nimirum perperam vel minus plene consuluerunt in me sacerdos uterque"; et hercules iam de fide quoque eorum opinari coeptabam sequius. Quo me cogitationis aestu fluctuantem ad instar insaniae percitum sic instruxit nocturna divinatione clemens imago: "Nihil est" inquit "quod numerosa serie religionis, quasi quicquam sit prius omissum terreare. Quin adsidua ista numinum dignatione laetus capesse gaudium et potius exsulta ter futurus, quod alii vel semel vix conceditur, teque de isto numero merito praesume semper beatum. Ceterum futura tibi sacrorum traditio pernecessaria est, si tecum nunc saltem reputaveris exuvias deae, quos in provincia sumpsisti, in eodem fano depositas perseverare nec te Romae diebus sollemnibus vel supplicare iis vel, cum praeceptum fuerit, felici illo amictu illustrari posse. Quid felix itaque ac faustum salutareque sit, animo gaudiali rursum sacris initiare deis magnis auctoribus."

[29] Not very much after I was again called and admonished by the marvellous commands of gods, which I did very little expect, to receive a third order of religion. Then I was greatly astonished, and I pondered doubtfully in my mind, because I could not tell what this new vision signified; or what the intent of the celestial gods was, or how anything could remain yet lacking, seeing that twice already I had entered the holy orders. And I doubted lest the former priests had given me ill counsel or not enough, and fearing that they had not faithfully entrusted me, being in this manner as it were incensed. Then while I was in this great doubt and consideration, being driven almost unto madness, the gentle image appeared to me the night following, and giving me admonition said: "There is no occasion why thou shouldest be afraid with so often order of religion, as though there were somewhat omitted: but thou shouldest rather rejoice because the gods have found thee so worthy, since as it hath pleased them to call thee three times, when as it is hardly given to any other person to achieve to the order but *once*; and from that number thou mayst think thyself ever most happy for so great benefits. And know thou that the religion which thou must now receive is right necessary, if thou do but

consider that the garment of the goddess which thou tookest in the province doth still remain in the temple there, and so that thou canst not persevere in the worshipping of her in Home and in making solemnity of the festival day with thy blessed habit. Let then this thing be a glory and blessing and health to thee, and once more, the great gods being thy helpers, be initiate with glad mind into holy orders.”

[30] Hactenus divini somnii suada maiestas, quod usus foret, pronuntiavit. Nec deinceps postposito vel in supinam procrastinationem reiecto negotio, statim sacerdoti meo relatis quae videram, inanimae protinus castimoniae iugum subeo et lege perpetua praescriptis illis decem diebus spontali sobrietate multiplicatis instructum teletae comparo largitus, <omnibus> ex studio pietatis magis quam mensura rerum <mearum> collatis. Nec hercules laborum me sumptuumque quidquam tamen paenituit, quidni? Liberali deum providentia iam stipendiis forensibus bellule fotum. Denique post dies admodum pauculos deus deum magnorum potior et potiorum summus et summorum maximus et maximorum regnator Osiris non in alienam quampiam personam reformatus, sed coram suo illo venerando me dignatus adfamine per quietem recipere visus est: quae nunc, incunctanter gloriosa in foro redderem patrocina, nec extimescerem malevolorum disseminationes, quas studiorum meorum laboriosa doctrina ibidem exciverat. Ac ne sacris suis gregi cetero permixtus deservirem, in collegium me pastophorum suorum immo inter ipsos decurionum quinquennales adlegit. Rursus denique quaquaraso capillo collegii vetustissimi et sub illis Syllae temporibus conditi munia, non obumbrato vel oblecto calvitio, sed quoquoersus obvio, gaudens obibam.

[30] After this sort the divine majesty persuaded me in my sleep what should be to my profit. Whereupon I forgot not nor delayed the matter at all, but by and by I went towards the priest and declared all that which I had seen. Then I fasted again from all flesh according to the custom, and of mine own proper will I abstained longer than the ten days which I was commanded, and I bought at my own charges all that was necessary, considering rather the measure of my piety and zeal than that which was ordained. And verily I did nothing repent of the pain which I had taken and of the charges which I was at, considering that the divine providence had given me such an order that I gained much money in pleading of causes. Finally after a few days the great god Osiris appeared in my sleep, which is the more powerful god of the great gods, the highest of the greater, the greatest of the highest, and the ruler of the greatest, to me in the night, not disguised in any other form but in his own essence and speaking to me with his own venerable voice, commanding me that I should now get me great glory by being an advocate in the court, and that I should not fear the slander and envy of ill persons, which bare me stomach and grudge by reason of my doctrine which I had gotten by much labour. Moreover he would not that I should serve his mysteries mixed with the rest of the number of his priests, but he chose me to enter the college of the Pastophores, nay he allotted me to be one of his decurions and

quinquennial priests: wherefore I executed mine office in great joy with a shaven crown in that most ancient college which was set up in the time of Sylla, not covering or hiding the tonsure of my head, but shewing it openly to all persons.

The Biographies



Ruins at Sabratha in the northwestern corner of modern Libya, the westernmost city of ancient Tripolitania — Apuleius' famous court case was heard here in c. 158 AD, before Claudius Maximus, Proconsul of Africa.

INTRODUCTION TO APULEIUS by S. Gaselee



Originally published in the Loeb Classical Library edition, 1915

THE African Apuleius is one of the most curious figures of Roman literature. We know something of his life from his *Apologia*, and it is quite possible that at the beginning and at the end of the *Metamorphoses* the description of Lucius, the hero of the story, may contain a few autobiographical details. He was born of good family at Madaura, a town on the confines of Numidia and Gaetulia, about the end of the first quarter of the second century A.D., and while still quite a young man set out on a journey to Alexandria. On the way he fell ill at Oea (supposed to be the modern Tripoli), and was nursed by a rich widow named Aemilia Pudentilla, who was rather older than himself. He married her, and in vexation at the unequal match her relations brought an action against him charging him with having won her love by means of magic. The *Apologia* referred to above is his speech for the defence, which was doubtless successful; and he afterwards settled at Carthage, whence he journeyed through various African towns giving philosophical lectures and living the life of one of the regular Sophists of the Empire, from whom he only differed in that he wrote and lectured in Latin instead of in Greek. The date of his death is unknown.

The interests of Apuleius were before all centred in religion, philosophy, and magic. He seems to have known and disliked the Christianity which was rapidly spreading in his time, and to have wished to commend to the world a form of Platonism which included an elaborate system of angels and demons; and to have been strongly in favour of the Eastern systems of initiation which had by his time become exceedingly popular in the Roman Empire under the forms of the worship of Isis and Mithras. Besides the *Metamorphoses* contained in the present volume, and the *Apologia*, we possess from his pen the *Florida*, a collection of extracts—"purple patches"—from his lectures and speeches, on all conceivable subjects: a dialogue on the god (the 'daimon') of Socrates, and a treatise on Plato and his doctrines. There is also extant a free version of the Aristotelian 'peri cosmo' bearing Apuleius' name, but its ascription to him appears to be doubtful.

In the *Metamorphoses* (or *Golden Ass*, as it is often called) the author's religious and philosophical views take a less important place than in most of his other works; and indeed the last book, which contains an elaborate account of the hero's initiation into various mysteries, is of less value than the rest of the work except to professed students of the various Oriental religions which had to contend with the rising Christianity of the second century. The

references to magic, which occur throughout, are of greater interest, and the story of the transformation of the hero into an ass, which is the main thread of the plot, so deeply impressed some of his contemporaries and successors that we find St. Augustine writing: "Yet had he his humane reason still, as *Apuleius* had in his asse-ship, as himself writeth in his booke of the golden asse; bee it a lie or a truth that hee writeth (*aut indicavit aut finxit*).” The plot, however, was not his own, but taken from a still extant Greek work, *Loukios ea onos*, which was formerly ascribed to Lucian, though it is almost certainly not his. It was very greatly improved by Apuleius, who cut down one or two of the scenes of the original and then greatly enlarged it with an abundance of excellent stories of love, sorcery, jests, and robbers; and, in particular, inserted in the middle of his work the long and beautiful allegory of Cupid and Psyche.

It seems probable that many of these stories belonged to the various collections of *facetiae* which were common in the later Greek and Roman literature, though now unfortunately almost completely lost. The most famous collection was known as the *Milesian Tales*, originally collected by one Aristides, and translated into Latin by the historian Sisenna in late republican times: it is likely that, besides those contained in the *Metamorphoses*, we have specimens of a couple in the earlier novel of Petronius. These were almost universally, it must be confessed, of more than doubtful morality; but as told by Apuleius in his rollicking fashion they give the reader little more than an impression of fun and high spirits, and the general effect may perhaps be compared with that of Boccaccio's *Decameron*. In that work, indeed, at least two of Apuleius' stories appear in an Italian surrounding, and the whole is probably not very much unlike what a collection of the Milesian stories must have been, except that Boccaccio's *milieu* is more romantic, and there would have been in the collection of Aristides a greater number of the shorter and more disgraceful kind of anecdote found in Poggio's *Facetiae*.

Apuleius is by no means an easy author, delightful as he is, to read in the original Latin. Latin was not his native or natural language, and when he mastered it he worked out for himself a most extraordinary style, which seems to contain the genius of some quite other tongue clothed in a Latin dress. He would make use of rare and outlandish words, as well as reviving others which had dropped out of the ordinary language since pre-classical times, and combined the whole into a curious mosaic, not at all unsuitable, indeed, to the weird and jolly stories that he had to tell, but disconcerting to those accustomed to the sobriety and regularity of classical Latin. We are fortunate indeed in possessing an Elizabethan translation of the *Golden Ass*, for the language of no other age of our literature could make any attempt to represent the exuberance of the original; and though the style of Adlington is far more restrained than that of his model, some of Apuleius' peculiarities show through it sufficiently to give the English reader at least an idea of the language in which the novel was written.

Of William Adlington we know nothing except that he dedicated his

translation to the Earl of Sussex, writing from University College, Oxford, September 18, 1566; and that he was possibly the author of a little verse tract, *A Speciall Remedie against the furious force of Lawlesse Love*, published thirteen years later. His translation must have been popular, for it was reprinted three times in the next thirty years, and once again forty years later still; and the great rarity of all these editions is further evidence that they were appreciated and constantly read.

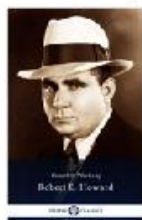
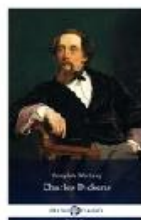
This is the translation which in the present volume is printed opposite to the Latin text. It is, however, by no means as Adlington wrote it. I have not only modernized the spelling and completely rearranged the punctuation — for Adlington's system was indeed “very obscure and dark, and thereby consequently loathsome to the reader” — but I have altered it to bring it into greater harmony with the Latin according to modern ideas of translation. I may frankly state that I have done so not without some very considerable degree of repugnance, for meddling with the style of such a masterpiece of English must needs impair the balance of the sentences, and introduce to some extent an incongruous element; but a greater degree of accuracy than Adlington ever attained is necessary to the plan of the present series. I have attempted, not without considerable labour, to make the alterations as few and as slight as possible; and the result is, I hope, a rendering which, while not by any means a word-for-word representation of the original, is yet sufficiently accurate, without being literal, for all ordinary purposes, and at the same time preserves the charm of the sixteenth-century English version.

The Latin text here printed is somewhat eclectic. It is founded to a considerable extent, as all future texts of Apuleius must be, on the work of Helm, his latest editor in the Teubner series. But it does not by any means invariably follow him, and I have used my own judgement freely in selecting variant readings and admitting conjectures; I have called attention in the footnotes to some of the more important departures from the reading of the manuscripts. Besides the text of Helm, I have made constant use of the work of Beroaldus, whose commentary, after the lapse of more than four hundred years, still seems to me to be much the best in existence.

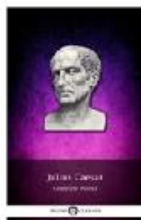
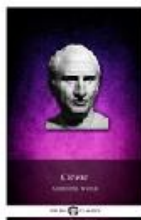
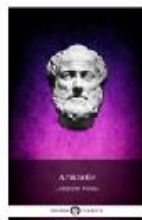
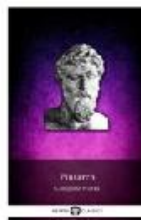
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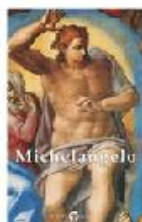
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